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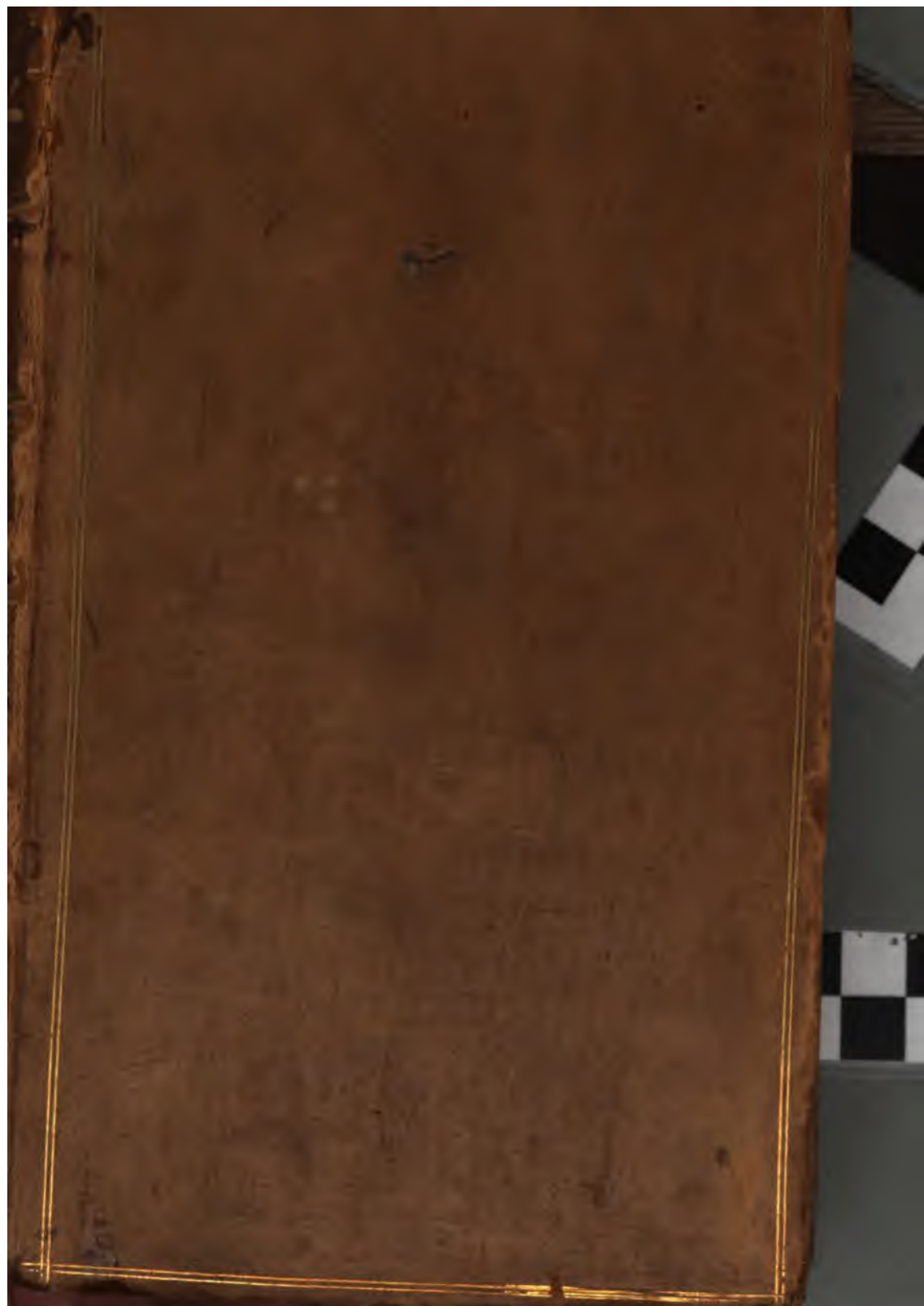
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THE
MONTHLY REVIEW,

For MAY, 1808.

ART. I. *Marmion; a Tale of Flodden-field.* By Walter Scott, Esq. 4to. pp. 500. 1l. 11s. 6d. Boards. Edinburgh, Constable; London, Miller, &c. 1808.

FROM the novelty of its style and subject, and from the spirit of its execution, Mr. Scott's "*Lay of the last Minstrel*" kindled a sort of enthusiasm among all classes of readers; and the concurrent voice of the public assigned to it a very exalted rank, which, on more cool and dispassionate examination, its numerous essential beauties will enable it to maintain. For vivid richness of colouring and truth of costume, many of its descriptive pictures stand almost unrivalled: it carries us back in imagination to the time of action; and we wander with the poet along Tweed-side, or among the wild glades of Ettrick Forest.

Perhaps this is the highest merit of poetry; and to this praise Mr. Scott is most undoubtedly intitled in an eminent degree. His faults, however, are at least equally numerous, if not equally striking, with his excellences. His fable is generally abrupt, obscure, and, abstracted from the charms of poetry, uninteresting. No proportion of means to effects is observed in the machinery or in the circumstances. The versification, though flowing and easy, is often (we had almost said) *shamefully* incorrect; and not unfrequently, in the midst of the most splendid passage, we are shocked by an unmusical line, or series of lines, deficient in every characteristic of poetry except rhyme, and sometimes even in that mechanical qualification.—To these blemishes it may be added that the author carries even his beauties to a faulty excess; that his descriptions of natural scenery are repeated to tediousness; that his knowledge of the manners of former ages occasionally betrays him into pedantry; and that even the proper names of places, which convey a peculiar charm to ears that have been versed in the antient Scottish minstrelsy, are sprinkled so thickly and often with so little meaning as to make the reader, though delighted at first, begin at last to

suspect a trick, and to take offence at that which, if managed with a sparing hand, might have been made a source of unmixed pleasure and approbation.

These are the principal faults of Mr. Scott, to which the general pre-eminence of his former poem almost blinded his readers; and of all these, his extreme carelessness was undoubtedly the most material and the least excusable. We regard it as no extenuation of this error, that in so many successive editions of the work he has chosen to adopt a motto which, expressing his consciousness of the fact, evinces a blamable spirit of defiance or of indifference to the censure occasioned by it. On the contrary, it more peculiarly behoved him to have studied a greater degree of correctness in a future publication: yet even in the volume before us, in the epistle to Mr. William Erskine, which he styles an introduction to his third Canto, he not only acknowledges the same error, but asserts rather than excuses his perseverance in it.

Were it requisite to state our opinion of the comparative merits of this and the former poem, we should probably say that the peculiar beauties of each are almost equally balanced: that in *Marmion* the fable is more interesting, and the delineation of character and manners still more strongly and faithfully portrayed; that, on the other hand, we are gratified by fewer touches of pathos, and fewer marks of genuine poetical enthusiasm; in short, that, as a whole, it is superior,—but that taken to pieces, it presents much less that is worthy of our admiration, or that can excite and interest our affections. With regard to the faults, most of those which we have noticed as inherent in the “*Lay of the last Minstrel*” are observable, to a much greater degree, in *Marmion*. The story is so obscure, owing to the abrupt manner in which the several parts are connected together, that it requires a clear head to comprehend it at a single reading; and the instances of incorrect language and slovenly versification become frequent and gross to a most unpardonable extent.

Mr. Scott was justly proud of the applause bestowed on those charming pieces of poetry with which he has adorned the openings of his several Cantos, in the *Minstrel's Lay*. There they were naturally introduced, and interrupted the interest of the reader no more than the little breaks and pauses of a real narration, or than the intervals between the acts of a pathetic tragedy. Surely, however, an extraordinary defect of judgment has led him, in the present tale

“ * *Dum relego, scripisse pudet, quia plurima cerno
Me quoque, qui feci, iudice, digna limi.*”

to extend these pauses to a length almost commensurate with the several Cantos of the poem itself; more especially as no artifice connects them with the main body of the work. The same effect is thus produced as if, having written six epistles to as many friends, on various subjects, and chusing to print them together with a poem of greater magnitude, he had whimsically inserted one of the epistles between every four or five hundred lines of the tale itself.

The "chance and change" of nature,—the vicissitudes which are observable in the moral as well as the physical part of the creation,—have given occasion to more exquisite poetry than any other general subject. The author had before made ample use of the sentiments suggested by these topics; yet he is not satisfied, but begins again with the same in his first epistle, (or introduction to the first Canto,) addressed to Mr. William Stewart Rose. The lines are certainly pleasing: but they fall, in our estimation, far below that beautiful simile of the *Tweed* which he has introduced into his former poem. The *Αἰ αἰ ταὶ μάλα καὶ* of Moschus is, however, worked up again to some advantage in the following passage:

‘ To mute and to material things
New life revolving summer brings;
The genial call dead Nature hears,
And in her glory re-appears.
But oh! my country's wintery state
What second spring shall renovate?
What powerful call shall bid arise
The buried warlike, and the wise?
The mind, that thought for Britain's weal,
The hand, that grasped the victor steel?
The vernal sun new life bestows
Even on the meanest flower that blows;
But vainly, vainly, may he shine,
Where Glory weeps o'er NELSON's shrine;
And vainly pierce the solemn gloom,
That shrouds, O PITT, thy hallowed tomb!’

Nothing can be more awful and affecting than the consideration that, within the short period of twelve months, England lost three of the greatest characters recorded in her annals; that two of the number, engaged during more than twenty years in the most perilous political warfare, now sleep in peace by the side of each other; and that their departure has left us in a state of vacuity almost unexampled in the history of the nation. We could have easily pardoned Mr. Scott for being seduced, by the attraction of such a subject: but we cannot forgive his stepping out of the way merely to furnish us with three or

four pages of such common-place declamation as, had it been sufficiently sonorous, might have been recited with great effect before the subscribers to the Literary Fund, but, being as deficient in sound as in sense, is equally unfit for public applause and for private gratification.

The second epistle opens again with "chance and change :—" but it cannot be denied that the mode in which it is introduced is new and poetical. The comparison of Ettricke forest, now open and naked, with the state in which it once was,—covered with wood, the favourite resort of the royal hunt, and the refuge of daring outlaws,—leads the poet to imagine an antient thorn gifted with the powers of reason, and relating the various scenes which it has witnessed during a period of three hundred years. A melancholy train of fancy is naturally encouraged by the idea :

‘ When, musing on companions gone,
We doubly feel ourselves alone,
Something, my friend, we yet may gain,
There is a pleasure in this pain :
It soothes the love of lonely rest,
Deep in each gentler heart impressed.
’Tis silent amid worldly toils,
And stifled soon by mental broils ;
But, in a bosom thus prepared,
Its still small voice is often heard,
Whispering a mingled sentiment,
’Twixt resignation and content.
Oft in my mind such thoughts awake,
By lone St. Mary’s silent lake ;
Thou know’st it well,—nor fen, nor sedge,
Pollute the pure lake’s crystal edge ;
Abrupt and sheer, the mountains sink
At once upon the level brink ;
And just a trace of silver sand
Marks where the water meets the land.
Far in the mirror, bright and blue,
Each hill’s huge outline you may view,
Shaggy with heath, but lonely bare,
Nor tree, nor bush, nor brake is there,
Save where, of land, yon slender line
Bears thwart the lake the scattered pine.
Yet even this nakedness has power,
And aids the feeling of the hour :
Nor thicket, dell, nor copse you spy,
Where living thing concealed might lie ;
Nor point, retiring, hides a dell,
Where swain, or woodman lone, might dwell ;
There’s nothing left to fancy’s guess,
You see that all is loneliness :

And

And silence aids—though these steep hills
Send to the lake a thousand rills;
In summer tide, so soft they weep,
The sound but lulls the ear asleep;
Your horse's hoof-tread sounds too rude,
So stillly is the solitude.'

A few of the lines which follow breathe as true a spirit
of peace and repose, as even the simple strains of our vener-
able Walton :

' If age had tamed the passions' strife,
And fate had cut my ties to life,
Here, have I thought, 'twere sweet to dwell,
And rear again the chaplain's cell,
Like that same peaceful hermitage,
Where Milton longed to spend his age.
'Twere sweet to mark the setting day,
On Bourhope's lonely top decay;
And, as it faint and feeble died,
On the broad lake, and mountain's side,
To say, " Thus pleasures fade away;
Youth, talents, beauty, thus decay,
And leave us dark, forlorn, and grey;"—
Then gaze on Dryhope's ruined tower,
And think on Yarrow's faded Flower:
And when that mountain-sound I heard,
Which bids us be for storm prepared,
The distant rustling of his wings,
As up his force the Tempest brings,
'Twere sweet, ere yet his terrors rave,
To sit upon the Wizard's grave;
That Wizard Priest's, whose bones are thrust
From company of holy dust;
On which no sun-beam ever shines—
(So superstition's creed divines.)
Thence view the lake, with sullen roar,
Heave her broad billows to the shore,
And mark the wild swans mount the gale,
Spread wide through mist their snowy sail,
And ever stoop again, to lave
Their bosoms on the surging wave:
Then, when, against the driving hail,
No longer might my plaid avail,
Back to my lonely home retire,
And light my lamp, and trim my fire:
There ponder o'er some mystic lay,
Till the wild tale had all its sway,
And, in the bittern's distant shriek,
I heard unearthly voices speak,
And thought the Wizard Priest was come,
To claim again his ancient home!

And bade my busy fancy range,
To frame him fitting shape and strange,
Till from the task my brow I cleared,
And smiled to think that I had feared.

' But chief, 'twere sweet to think such life,
(Though but escape from fortune's strife,)
Something most matchless good, and wise,
A great and grateful sacrifice;
And deem each hour, to musing given,
A step upon the road to heaven.'

With regard to the other introductory epistles, it may suffice to observe that none of them are, in our opinion, equally poetical with that which we have just mentioned. "Chance and change" are still, more or less, the subject of all; and it is somewhat remarkable that five, out of the six, commence with a winter-piece.

We now attend to the poem itself; the fable of which we shall analyze previously to pointing out those peculiarities which must be noticed in order to justify our preceding censure.

The hero is a purely fictitious character,—an English Baron in high credit at the court of Harry the Eighth, who is sent by his sovereign to inquire into the reason of the hostile preparations made by James the Fourth of Scotland. He is first introduced to us on his arrival at Norham Castle, where he is hospitably welcomed by Sir Hugh Heron, the Commander of the place, and lodged for the night. The description of his person is very picturesque:

' Along the bridge Lord Marmion rode,
Proudly his red-roan charger trod,
His helm hung at the saddle bow;
Well, by his visage, you might know
He was a stalworth knight, and keen,
And had in many a battle been;
The scar on his brown cheek revealed
A token true of Bosworth field;
His eye-brow dark, and eye of fire,
Shewed spirit proud, and prompt to ire;
Yet lines of thought upon his cheek,
Did deep design and counsel speak.
His forehead, by his casque worn bare,
His thick moustache, and curly-hair,
Coal-black, and grizzled here and there,
But more through toil than age;
His square-turned joints, and strength of limb,
Shewed him no carpet knight so trim,
But, in close fight, a champion grim,
In camps, a leader sage.'

His

His accoutrements and retinue are painted with equal spirit, and equal attention to character; and the description of his entertainment at the castle, which occupies the largest part of the canto, transports the reader to the scene which is represented, and makes him in imagination a partaker of the old baronial state and merriment. Marmion demands a guide to conduct him to Edinburgh, and is answered:

“ For such like need, my lord, I trow,
Norham can find you guides enow;
For here be some have pricked as far,
On Scottish ground, as to Dunbar;
Have drunk the monks of St. Bothan’s ale,
And driven the beeves of Lauderdale;
Harried the wives of Greenlaw’s goods,
And given them light to set their hoods.”—

Marmion expresses his admiration of the qualifications of his proposed conductors,—but prudently reflects that, as he is going on a message of peace, it would be better to be seen in more peaceable company. He therefore solicits a less dangerous associate:

‘ A Herald were my fitting guide,
Or Friar, sworn in peace to bide;
Or Pardoner, or travelling Priest,
Or strolling Pilgrim, at the least.’

This request produces some very lively satirical verses on the manners of the clergy. One friar, who would otherwise have answered the purpose to admiration, is fully as quarrelsome as the jolly ‘ Harriers of the Wives of Greenlaw’s goods:’—the chaplain of the castle has never been seen since the last siege, which induced him to abandon his flock and take up a more secure residence in one of the stalls of Durham cathedral:—

‘ Our Norham Vicar, woe betide,
Is all too well in case to ride;’—

and Friar John of Tilmouth, the fittest of all men, has had *private* reasons for keeping snug on this side of Tweed, ever since he was found *srieving* the Wife of old Bughtrig. In this extremity, a Palmer, who, after having visited all the most celebrated shrines on the continent, happens to be at that moment lodged in the castle of Norham on his way to Saint Andrew’s, and is perfectly well acquainted with every step of the road, is chosen for the purpose required. As this personage is one of the most essential characters in the history, it becomes necessary, in order to make our account

more clear, to mention some preceding events which, in the poem itself, are but partially revealed before the final denouement.

Some years previous to the period at which the tale opens, Lord Marmion had seduced a nun of Fontevraud, named Constance de Beverley; who, having fled with him from her convent, continued to attend him in the disguise of a page. Her faithless lover, however, afterward grows enamoured of the person and possessions of Clara de Clare, sole heiress of the great house of Gloucester, at that time betrothed to Ralph de Wilton, a noble English Baron, whose disgrace and death become necessary to the accomplishment of Marmion's purpose. With this view, he accuses de Wilton of treason before the king, forges a correspondence between him and the enemies of the state, and, overcoming him in the duel which he fights to prove the truth of his assertions, leaves him (as is supposed) dead on the field. De Wilton survives, however, unknown to his rival: but, his guilt being adjudged to be clearly proved, he finds himself condemned to wander about the world in the disguise of a Palmer, and, as such, is at last appointed in the manner above related to accompany Lord Marmion to Edinburgh. His gloomy and mysterious character (for he contrives, in course, to keep his real person concealed from his enemy,) forms one of the principal points of interest in the subsequent part of the story.

Meanwhile, Clara, having lost her lover, refuses to become the wife of his enemy, and, in order to avoid his persecutions, flies to the convent of Whitby. Constance, whose jealousy is worked up to a pitch of phrenzy by Marmion's persevering pursuit of his new mistress, endeavours to put her out of the way by poison; and Marmion, having discovered and thwarted her design, sends her to the monastery of Lindisfarne, where he commends her (still disguised "in man's attire," as Mr. Braham says,) to the protection of the blind abbot of Saint Cuthbert.

Canto II. leads us, very abruptly, (since we are not previously informed of the circumstances now detailed,) from Marmion to the Abbess of Whitby; who, accompanied by Clara and other sisters of the convent, is on her voyage to Lindisfarne: being summoned (as Mr. Scott, somewhat hudiabristically observes,)

' There with Saint Cuthbert's Abbot old,
And Tynemouth's prioress, to hold
A chapter of Saint Benedict,
For Inquisition stern and strict
On two Apostates from the faith,
And, if need were, to doom to death.' (p. 82.)

One of these 'Apostates' proves to be Constance de Beverley; whose sex being discovered, and her elopement from Fontevraud and attempt to poison Clara being detected, she is brought to answer for those crimes before the three judges above mentioned. The gloomy vault in which they are assembled to sentence rather than to try the criminals, the persons and characters of the judges themselves, and the demeanor of their miserable victims, are described with much poetical strength of feeling and imagery. The dreadful penalty pronounced is to be immured alive within a narrow niche in the wall, in a part of the convent unknown to any of the inhabitants except the superiors of the order. This horrible instance of monkish tyranny is not unexampled in the true annals of the church; for Mr. Scott relates, in his notes, that 'among the ruins of the abbey of Coldingham, were, some years ago, discovered the remains of a female skeleton, which, from the shape of the niche and position of the figure, seemed to be that of an immured nun.' Mr. S. has judiciously combined the horrors of the punishment with a very beautiful picture of the offender, so as to heighten the interest which the situation itself must necessarily excite; and the struggle of Constance to speak, before the fatal sentence, is finely painted:

'And now that blind old Abbot rose,
To speak the Chapter's doom,
On those the wall was to inclose,
Alive, within the tomb;
But stopped, because that woeful maid,
Gathering her powers, to speak essayed;
Twice she essayed, and twice, in vain,
Her accents might no utterance gain;
Nought but imperfect murmurs slip
From her convulsed and quivering lip:
'Twixt each attempt all was so still,
You seemed to hear a distant rill—
'Twas ocean's swells and falls;
For though this vault of sin and fear
Was to the sounding surge so near,
A tempest there you scarce could hear,
So massive were the walls.

'At length, an effort sent apart
The blood that curdled to her heart,
And light came to her eye,
And colour dawned upon her cheek,
A hectic and a fluttered streak,
Like that left on the Cheviot peak,
By Autumn's stormy sky;
And when her silence broke at length,
Still as she spoke, she gathered strength,

And

And arm'd herself to bear.
 It was a fearful sight to see
 Such high resolve and constancy,
 In form so soft and fair.'

Here our interest is most unexpectedly crushed all at once by a long, unnatural, and dull recital of events which, though necessary to be known to the reader, Mr. Scott should have taken any other time to communicate rather than have put it into the mouth of Constance at so critical a moment. It concludes with a prophecy of the Reformation, which ought to have been much more animated, and is followed by a picture of no common merit:

' Fixed was her look, and stern her air ;
 Back from her shoulders streamed her hair ;
 The locks, that wont her brow to shade,
 Stared up erectly from her head ;
 Her figure seemed to rise more high ;
 Her voice, despair's wild energy
 Had given a tone of prophecy.
 Appalled the astonished conclave sate ;
 With stupid eyes, the men of fate
 Gazed on the light inspired form,
 And listened for the avenging storm ;
 The judges felt the victim's dread,
 No hand was moved, no word was said,
 Till thus the Abbot's doom was given,
 Raising his sightless balls to heaven :—
 " Sister, let thy sorrows cease ;
 Sinful Brother, part in peace !"

This fine passage is coupled with lines of almost infantine imbecility ; some of which we deem it our duty to produce, since they will serve as one instance, among a thousand, of the miserable manner in which we are baulked in every page of the volume before us. Mr. Scott is a true Mezentius. His most animated descriptions are constantly tied to some lifeless lump of insensibility.

' From that dire dungeon, place of doom,
 Of execution too, and tomb,
 Paced forth the judges three ;
 Sorrow it were, and shame, to tell
 The butcher-work that there befell,
 When they had glided from the cell
 Of sin and misery.'

The coarse expression ' butcher-work,' is as inappropriate as it is disgusting. However horrible was the cruelty of immuring a nun and starving her to death, still it was not *butchery*.

The fearful "*Vade in pacem*," of monkish tyranny was devised on purpose to screen the ministers of peace from the imputation of shedding blood, and of thus *butchering* their fellow-creatures.

Meanwhile, Marmion and his train, journeying onward, rest themselves for the night at a 'Hostel' in the hamlet of Giffard; and here, as wherever else an inviting opportunity occurs, the author has placed his descriptive powers in a very favourable light. Bating some weak and shuffling lines, the subsequent passage is a fair specimen of his peculiar merits :

' Down from their seats the horsemen sprung, [*sprang*]
 With jingling spurs the court-yard rung; [*rang*]
 They bend their horses to the stall,
 For forage, food, and firing call,
 And various clamour fills the hall;
 Weighing the labour with the cost,
 Toils everywhere the bustling host.
 ' Soon by the chimney's merry blaze,
 Through the rude hostel might you gaze;
 Might see, where, in dark nook aloof,
 The rafters of the sooty roof
 Bore wealth of winter cheer;
 Of sea-fowl dried, and solands store,
 And gammons of the tusky boar,
 And savoury haunch of deer.
 The chimney arch projected wide;
 Above, around it, and beside,
 Were tools for housewives' hand:
 Nor wanted, in that martial day,
 The implements of Scottish fray,
 The buckler, lance, and brand.
 Beneath its shade, the place of state,
 On oaken settle Marmion sate,
 And viewed around the blazing hearth.
 His followers mix in noisy mirth,
 Whom with brown ale, in jolly tide,
 From ancient vessels ranged aside,
 Full actively their host supplied.
 Their's was the glee of martial breast,
 And laughter their's at little jest;
 And oft Lord Marmion deigned to aid,
 And mingle in the mirth they made:
 For though, with men of high degree,
 The proudest of the proud was he,
 Yet, trained in camps, he knew the art
 To win the soldier's hardy heart.
 They love a captain to obey,
 Boisterous as March, yet fresh as May;

With

With open hand, and brow as free,
 Lover of wine, and minstrelsy ;
 Ever the first to scale a tower,
 As venturous in a lady's bower ;
 Such buxom chief shall lead his host
 From India's fires to Zembla's frost.'

Fitz-Eustace, Marmion's favourite squire, is made to entertain the company with a song, which is but a stiff and rather childish imitation of the truly pathetic simplicity of Burns: but the short character of the wild Scottish music, which introduces it, is full of truth and feeling:

' A deep and mellow voice he had,
 'The air he chose was wild and sad ;
 Such have I heard, in Scottish land,
 Rise from the busy harvest band,
 When falls before the mountaineer,
 On lowland plains, the ripened ear.
 Now one shrill voice the notes prolong,
 Now a wild chorus swells the song :
 Oft have I listened, and stood still,
 As it came softened up the hill,
 And deemed it the lament of men
 Who languished for their native glen ;
 And thought, how sad would be such sound,
 On Susquehana's swampy ground,
 Kentucky's wood-encumbered brake,
 Or wild Ontario's boundless lake,
 Where heart-sick exiles, in the strain,
 Recalled fair Scotland's hills again !'

To requite the song, "mine host" now tells his tale of a superstition prevalent in the neighbourhood; which takes strong hold of Marmion's imagination, before disturbed by the mysterious air of the Palmer, and by recollections (which the song of Fitz-Eustace had revived) of the unhappy Constance. Unable to sleep, he mounts his horse in the dead of night, with the purpose of encountering the Dæmon warrior; from whom, if subdued by his arm, he has been informed that he may obtain an insight into futurity. He meets the expected foe: but, overthrown by the Dæmon's superior force, he is, for the first time in his life, humbled and vanquished. In this situation, he beholds in the imagined sprite the countenance of De Wilton; for, in fact, it was the Palmer himself who, guessing the intention of Marmion, had gone before him to the fatal ground and awaited his arrival. No event of any consequence, however, results from the conflict. De Wilton (in compliance with a vow) spares his antagonist; and Marmion, notwithstanding the discovery of his rival's features,
 continues

continues to believe that he has fought with a supernatural being, and returns overwhelmed with terror, shame, and remorse, to the hostel.—This adventure cannot be too strongly condemned. It is evidently a juggle from the beginning, is introduced for no purpose, and tends to no end.

Canto IV. brings Marmion and his company onwards in their journey; and they meet, on the road,

‘ Sir David Lindsay of the Mount,
Lord Lyon King at Arms.’

We imagined that the introduction of this celebrated personage, so dear to every lover of Scottish poetry, would have awakened Mr. Scott to something like enthusiasm: but, after having told us that

‘ In the glances of his eye
A penetrating, keen, and sly
Expression found its home,’

he leaves it entirely to the reader's imagination to fill up the picture and elicits from this ‘penetrating, keen, and sly expression’ not one flash of brilliancy, not one poetic or satirical remark, worthy of his name and character. Sir David accompanies Marmion, nevertheless, with all the courtesy which is suitable to his station, and entertains him nobly during two days at Chrichtoun Castle; where he tells him, in exceedingly dull and prosaic language, a story which Mr. Scott has chosen to preface with the title of “Sir David Lindsay's Tale,” but which is really a recital of an event said to have taken place at the Scottish court, and recorded by Pitscottie as a fact, of a messenger sent from Heaven to Linlithgow to warn king James of his approaching destiny. Like the story of “mine host,” this episode answers no sort of purpose;—for, though the catastrophe of the poem is the battle of Flodden, yet we are not previously interested for any one of the personages against whom the warning of the celestial messenger can be supposed to involve a denunciation.

The distant view of the camp from Blackford hill, and the more particular description of the various clans and nations of warriors who compose it, relieve us from the weary flat over which the canto mostly creeps, and remind us of better things. The effect produced on Marmion by the warlike prospect is very spirited:

‘ Lord Marmion viewed the landscape bright,—
He viewed it with a chief's delight,—
Until within him burned his heart,
And lightning from his eye did part,
As on the battle day;

Such

Such glance did falcon never dart,
 When stooping on his prey.
 " Oh ! well, Lord-Lion, hast thou said,
 Thy King from warfare to dissuade
 Were but a vain essay ;
 For, by Saint George, were that host mine,
 Not power infernal, nor divine,
 Should once to peace my soul incline,
 Till I had dimmed their armour's shine,
 In glorious battle fray !" —

Canto V. is intitled ' The Court,' and contains the account of Marmion's arrival at Edinburgh, his introduction to James, and the ill success of his embassy. We have here much picturesque description, but interspersed also with much mean and grovelling narrative ; and some lively touches are bestowed on the persons and characters of James and his mistress, the lady Heron. Unless this lady, however, had a very good voice, we cannot imagine even the infatuated monarch to have been sincere in his praises on her song.

It must be observed that, during the third and fourth cantos, and till near the conclusion of the fifth, no sort of progress is made towards the catastrophe of the tale ; and no object is effected except those of swelling the poem and giving Mr. S. opportunities for description, of which he often makes a very idle use. We now approach something more interesting. King James, having returned his answer to the Ambassador, commits him in charge to Archibald Bell-the-Cat, the venerable Earl of Angus, to be entertained at his castle of Tantallon, until the arrival of a Scottish courier from the English court. It happens, by an unfortunate concurrence of circumstances, that the Abbess and Clara, returning from Lindisfarne, were taken by a Scottish Rover and brought to Edinburgh ; and king James thinks that the return of Lord Marmion is a favourable opportunity for getting rid of this unnecessary burthen. The holy ladies, though exceedingly alarmed, dare not object to the proposal ; and thus they all set off for Tantallon together.

On the night previous to their journey, the Abbess finds an opportunity of conferring with the Palmer in private, and reveals to him the tale of Marmion's treason, the *butchering* of Constance, and all the particulars which she had learned from the confession of that unfortunate female. While they are still discoursing, a portentous vision appears on the cross of Edinburgh ; and in the air is heard a solemn citation to the monarch and nobles of Scotland, whose several names are uttered, as from a roll. The name of Lord Marmion follows, and then that of De Wilton : but a second voice revokes the latter

latter sentence, and then the whole vision disappears. This is another historical apparition : but, like that which was related by Sir David Lindsay, Mr. Scott seems to have used it by no means to advantage.

In the mean time, Marmion, having plotted how to avail himself of the gift of fortune in putting Clara into his power, produces a feigned order from her relations ; by virtue of which, when the Abbess takes her leave to return to Whitby, he insists on Clara being separated from her and remaining under his protection. In vain the Abbess predicts the curses of Heaven, in vain Clara implores, and in vain Angus himself remonstrates against the cruelty of Marmion : the order appears to be imperative ; Clara resigns herself to the severe decree, and, having taken leave of her beloved companion, follows Marmion to Tantallon castle.

The war begins, and Lord Marmion grows tired of his confinement, when he hears that the two armies are on the point of engaging, and fears that he shall be detained beyond the day of battle ; Clara leads a very 'dull but dignified' life in the castle, where the protection of Angus saves her from being molested by her persecutor ; and De Wilton watches an opportunity of revealing to his noble host the history of his life. The generous soul of Douglas is enflamed with equal indignation against Lord Marmion and compassion for his unfortunate rival, whom he solemnly restores to the order of knighthood ; and De Wilton, having re-assumed his arms, meets Clara, and discovers himself to her : but never was any thing so tame and cold as the embrace of the lovers. He acquaints her with his design of repairing to the English camp, where he hopes to wipe off every stain of reproach by his gallant actions ; and she, after having expressed some decent unwillingness to trust him so soon again out of her sight, very properly submits her wishes to the consideration of his honour.

Marmion now obtains his passport ; and at parting from Tantallon castle, when he complains of the cold civility with which he has been treated, the good old Earl answers by refusing him his hand. An indignant reply from Marmion rouses Douglas's ire ; and he orders the drawbridge to be raised, and the portcullis to be lowered, in order to detain and punish the English Knight :

' Lord Marmion turned, — well was his need,
And dashed the rowels in his steed,
Like arrow through the arch-way sprung, (*sprang*)
The ponderous grate behind him rung : (*rang*)
To pass there was such scanty room,
The bars, descending, razed his plume.

' The

' The steed along the drawbridge flies,
 Just as it trembled on the rise ;
 Not lighter does the swallow skim
 Along the smooth lake's level brim.
 And when Lord Marmion reached his band,
 He halts, and turns with clenched hand,
 And shout of loud defiance pours,
 And shook his gauntlet at the towers.'

The hero journeying onwards, with Clara in his suite, misses his mysterious Palmer, and learns from his attendants the strange and appalling news of De Wilton's return, of his having re-assumed the honour of knighthood, and of his journey to the camp. They rest for the night at Lennel Abbey, on the Tweed ; and, early on the next morning, they discover the two armies drawn up in battle-array on the fatal field of Flodden, 4th Sept. 1513.

From this period to the conclusion of the poem, Mr. Scott's genius, so long overclouded, bursts forth in full lustre, and even transcends itself. It is impossible to do him justice by making extracts when all is equally attractive, and still less by detailing in weak prose the circumstances of his catastrophe. The reader will easily anticipate that Marmion falls in the battle, and that De Wilton marries Clara : but, after having confessed our inability to select any passage that will not suffer most materially by being separated from those which surround it, we must yet so far indulge ourselves as to copy a single stanza, which serves to wind up the poem.

Lord Marmion, having performed the most transcendent acts of valour, is borne wounded to the hill on which Clara had been left during the engagement, where his eyes are closed by her whom he persecuted during life. A corpse is afterward conveyed, as that of Marmion, to the cathedral of Litchfield, where a magnificent tomb is erected to his memory, and masses are instituted for the repose of his soul : but, by an admirably imagined act of poetical justice, we are informed that a peasant's body was placed beneath that costly monument, while the haughty Baron himself was buried like a vulgar corpse, on the spot on which he died :

' Less easy task it were, to shew,
 Lord Marmion's nameless grave, and low :
 They dug his grave e'en where he lay,
 But every mark is gone ;
 Time's wasting hand has done away
 The simple Cross of Sybil Grey,
 And broke her font of stone :
 But yet from out the little hill
 Oozes the slender springlet still.

Of halts the stranger there,
 For thence may best his curious eye
 The memorable field descry;
 And shepherd boys repair
 To seek the water-flag and rush,
 And rest them by the hazel bush,
 And plait their garlands fair;
 Nor dream they sit upon the grave,
 That holds the bones of Marmion brave.—
 When thou shalt find the little hill,
 With thy heart commune and be still.
 If ever, in temptation strong,
 Thou left'st the right path for the wrong;
 If every devious step, thus trode,
 Still led thee farther from the road;
 Dread thou to speak presumptuous doom,
 On noble Marmion's lowly tomb;
 But say, "He died a gallant knight,
 With sword in hand, for England's right."

The passages which we have selected in the course of this article, though in general highly favourable to Mr. Scott, discover a number of the faults which we have regretted: but we must not conclude without pointing out more specifically some of the instances in which he has most glaringly abused the license which he claims.

In a poem so loosely composed, with such extreme latitude of rhythm and construction, it is really unpardonable to allow a single defective rhyme. Yet we could almost venture to assert that one in ten of the rhymes which this poem contains are bad. What can Mr. Scott (or at least what can any *Englishman*) say in defence of *crest*, *revers'd*; *deas*, *place**; *not*, *wrote*; *clad*, *red*; *tail*, *while*; *heard*, *guard*; *done*, *John*; *faith*, *death*; *pierce*, *hearse*; *strong*, *rung*; *requite*, *weight*; *close*, *fosse*; *beneath*, *death*; *made*, *dead*; *down*, *own*; *once*, *glance*; *strange*, *revenge*; all which we have merely picked up at random from among a multitude of others?

Considering the distinguished rank which this author holds in the republic of literature, it is mortifying to notice his disregard of the plainest rules of grammar: but how can we omit to mention such gross inaccuracies as the substitution of *tore* for *torn*; *wore* for *worn*; *wrote* for *written*; 'where wine and spices richly steep,' for 'where rich spices are steeped in wine;' *rebuilt* for *rebuilt*; *chose* for *chosen*; 'for Clara and

* 'He led Lord Marmion to the *deas*,
 Raised o'er the pavement *high*,
 And placed him in the upper *place*—
 They feasted full and *high*.' (P. 34. 35.)

for *me*,' instead of '*myself*;' 'Ev'n such weak minister as *me*,
May the oppressor quell,' &c. &c. &c. &c.

Mr. Scott's want of grammar is yet less glaring than his want of ear. To insert every proof of this latter defect would be to quote nearly half the poem; since, even in his most vigorous passages, many discordant or low words are admitted without scruple, and without distinction: but it does not require a poetical ear to detect such harsh constructions as the following:

————— 'When at need,
Him listed ease his battle steed,'—
'Stout Saint George of Norwich merry,'—
'By Archibald won in bloody work,'—
'If this same Palmer will me lead,'—
'The tide did now its floodmark gain,'—
'The heads of convents three,'—
'For Sanctity called through the Isle
The Saint of Lindisfarne.'
'*'Twist* each attempt all was so still,
You seemed to hear a distant rill,
'*Twas* Ocean's *swells* and *falls*,'—
'Remorse's venom'd throes,'—
'Eustace *did* blithely mark,'—
'Cock *be* crew,'—
'Glances *but* and dies,'—
'*Never* super-human cause
Could *e'er* controul their course,' &c. &c. &c.

————— 'its *Stile*
Varies from *Continent* to *Isle*.'—
'I saw the face of one who, *fled*
To foreign Climes, has long been dead,—
I well believe the *last*;
For ne'er, from visor rais'd, did stare
A human warrior, *with a glare*
So grimly and so ghast!!!'

In the last two instances, it appears that the author, repenting of his sins against *Rhyme*, determines to sacrifice *Reason* in order to make some atonement: but let it not be supposed that he is so narrow-minded as to have offered up only *two* victims to expiate the transgression.

'Cuthbert's Cloisters *grim*,'—'*griesly* Door,'—'*grim* entrance to the porch;'—in these instances, Mr. S. has wantonly *murdered* (or *butchered*) *Reason*, not *sacrificed* her. What idea can he possibly form to himself of a '*Cloister grim*?'

Mr. Scott must pardon us for censuring him so freely, since it is very much against our inclination that we censure him at all. We opened his book with very different ideas and expectations; and we shall still hope for an opportunity of bestowing on his eminent genius the tribute of unmixed applause.

We

We do not flatter ourselves that he will pay to our advice that attention which he has refused to his acute friend, Mr. Erskine : but it is possible that his own good sense may in time persuade him not to abandon his loved Fairy ground, (a province over which we wish him a long and prosperous government,) but to combine the charms of *lawful poetry* with those of wild and romantic fiction. As the first step to this desirable end, we would beg him to reflect that his Gothic models will not bear him out in transferring the loose and shuffling ballad metre to a poem of considerable length, and of complicated interest, like the present. It is a very *easy* thing to write five hundred *ballad verses, stans pede in uno* : but Mr. Scott needs not to be told that five hundred verses written on one foot have a very poor chance for immortality.

ART. II. *Travels in Scotland, by an unusual Route* : with a Trip to the Orkneys and Hebrides. Containing Hints for Improvements in Agriculture and Commerce. With Characters and Anecdotes. Embellished with Views of striking Objects, and a Map, including the Caledonian Canal. By the Rev. James Hall, A. M. 8vo. 2 Vols. pp. 330 in each. 1l. 6s. Boards. Johnson. 1807.

THE narrow country of Scotland has been so often described, and its passable communications are so limited in extent and number, that the intimation of an *unusual route* induced us to peruse these volumes with some degree of eagerness. Mr. Hall's principal stages, however, are doubtless sufficiently familiar to every person who has any acquaintance with the topography of North Britain. Taking his departure from Edinburgh, he proceeded to Stirling, and thence journeyed to Dumferline, St. Andrew's, Falkland, Kinross, Abernethy, Perth, Dundee, Aberbrothick, Montrose, Aberdeen, Peterhead, Banff, Forres, Inverness, Forts George and Augustus, Thurso, Fort William, Dunbarton, and Glasgow. The descriptive portions of his journal are generally meagre and defective : but some of them serve as apologies for very handsome engravings. Many of his notices, too, betray a want of accuracy and precision, which we could hardly have expected from a learned native of the country which he undertakes to delineate. Thus, he has confounded the names of two of the justly celebrated falls of the Clyde, and passed the third in silence. Of Dunblane, he mentions a paltry village and some graves, but never once hints at the ruins of the cathedral, the Leightonian library, nor the enormous maple-tree which flourishes in the neighbourhood. Indeed, an able barrister would find it no hard task to prove an *alibi*

against our Rev. Tourist, more than once in the course of his northern excursion. Had he really visited Dunblane, the first and second of the objects which we have mentioned must have stared him in the face; and if he really procured access to the iron founderies at Carron, he has been honoured with no ordinary mark of distinction, and one which rank and fortune have often solicited in vain. At all events, the contemplation of such a *glowing* and *striking* scene should have prompted remarks less vague and trivial, and have inspired a far more dignified subject of embellishment than that of a brawny son of Vulcan ducking an unprincipled taylor.

Again, if we accompany Mr. Hall to the best cultivated grounds in the Highlands of Scotland,—as, for example, to the fertile fields of Baddenoch,—we are told of rhubarb, and *some other plants*, growing nine inches in the space of twenty-four hours, a rapidity of vegetation which is visible to the eye. What these *other plants* may be, we shall not even venture to conjecture: but we may confidently affirm that they are not the common herbage of the country, of which the rate of developement is, alas! far more sober. ‘In severe winters, (says this traveller) it is not an uncommon thing for the horses in the hills, for hunger, to eat one another’s tails and manes; nay, one another’s ears: but the tails and manes are oftener eaten, as this is done without any pain or resistance. They will fight a tough battle for their ears.’—The swindler may not disdain to take a lesson from these starving quadrupeds of the north. ‘In Glasgow, too, the other year, a boy that had been twice or thrice in prison for stealing, coming into a mercer’s shop, picked something from the counter, and was going away. The master of the shop seeing this, and recollecting him, immediately took up a pair of scissors from the counter, cropped his ears, and desired him to put these in his pocket.’ Other strange matters are recorded of certain classes of the inhabitants of Glasgow, which we are astonished that any clergyman could commit to writing.

In return for so much novel information, we must beg leave to remind Mr. Hall that Argyle-house, at Inverary, is not constructed of bluish *granite*, but of a species of *lapis olivaris*, or *pot-stone*; that *fucus palmatus* is the botanical designation of *dulse* (not *dilse*); that the *Black-cock* and *Cock of the wood* are distinct species; and that the *Ptarmigan* is not a *Pheasant*. The circumstances relative to the choice of a pastor at P—k, we have reason to believe, are incorrectly stated; and we doubt whether a Kinghorn-boat has founded on the passage to Leith, in the memory of any person now living. If an author will persist in idle and desultory gossiping, he must also bear to be told that his anecdotes are
related

related of other individuals than those to whom he assigns them; and that, when they have no pointed reference to the illustration of national character, they may too often be regarded as useless lumber, in a book of travels. Of the domestic details communicated by the present Tourist, by far the greater number might have been culled in almost any corner of the civilized world; while delicacy to individual feeling ought, in several instances, to have restrained the pen. At the same time, it behoves us to remark that the multiplied shreds of patch-work, with which we are here presented, are not always sewed together in a careless or peevish mood. Much merited praise is bestowed on the late Dr. Chalmers; some useful hints relative to agricultural improvement are suggested; a sensible and dispassionate view of the state of society in the Shetland and Orkney Islands is exhibited; and the inhumanity, which characterizes some of the popular diversions at St. Andrew's, is justly reprobated. From among various other passages, which manifest the author's disrelish of that sour spirit of fanaticism that still lingers in the north, we shall present our readers with that which first occurs:

' So powerful is the contagious zeal of the missionaries, that it has made its way even into the central or inland Highlands, where little more of religion was known or cared for, than a mixture of Druidical with Christian rites or ceremonies. About 50 years ago, the Glassites, otherwise called Sandimanians, sent missionaries from Perth into Athol and Bredalbane, to propagate their doctrines; but they were only laughed at by the Highlanders, and told that they minded none of those things, which they considered as the business only of the minister. Not so Mr. Haldane's missionaries. The minister of a certain parish in the Presbytery of Dunkeld, and all his family, have been seized with the enthusiasm of the missionaries almost to phrenzy. Not only the minister, but his wife and daughter go about the country teizing their neighbours, particularly clergymen and their families, about the state of their souls. Miss S——t, animated by the zeal of making converts, paid a visit to a neighbouring clergyman distinguished by learning, genius, and every virtue. This was the Rev. Dr. Thomas Bisset, late minister of Logie Rait. The lady had no sooner entered the manse, and been seated in the parlour, than she told the minister that she had come, "expressly to see if he was in the way to heaven." The doctor replied, that he had kept his soul in his own charge for 69 years and a quarter, and that for the short time he might live longer, he did not intend to put it into trust. The circumstance that occasioned this anxiety about the doctor's salvation on the part of Miss S——t, was, the practical tenor of his discourses from the pulpit: of both the nature and the effects of which, very different from those of fanatical, or as it is commonly called methodistical preaching, the following anecdote

of which I am well assured, by an eye witness, is an instance. The minister had been preaching to his congregation against not only stealing, but all manner of fraud, circumvention, and roguery. A little after he had returned to the manse, a servant came and told him that Rob Roy was at the door, and wanted to speak to him. This was a noted drover, or dealer in cattle. Robert, being called into the parlour, immediately explained the purpose of his visit to the minister, before his son and some other persons who were present, Oh! sir, said he, you made that preachment against me. You have heard of my cheating that poor woman Widow Robertson, in buying her only cow. I took advantage of her not knowing the price, and of her being in want of money; and I got it at little more than half value, as you clearly shewed this day. What shall I do to make her amends?—Give her back the cow, said the worthy pastor, and allow her time to pay you back the money you gave her.—Would that, reverend sir, make up for my cheatrix, and save me from all the punishment on this account that you was preaching about?—I dare say it might.—Then, sir, to make sure work, I will give back the cow without the price, and keep from such tricks hereafter.

This resolution he actually performed. But a sermon which impelled a rogue to abandon the fruits of his fraud would have been abhorred by Miss S——t as legal, and not evangelical preaching. The worst, and certainly great evil in the doctrines of the fanatics, is, that they tend to separate religion from morality, and to make it consist wholly in certain mysterious emotions and metaphysical notions, which they call acts of faith. The Christian religion is indeed founded on FAITH: not a faith of metaphysical abstractions; but a faith bearing the fruit of good works—of piety towards God, and good will and love towards men.

Zeal in a good cause is calculated to do much good; but zeal without knowledge, though God may accept of it, has done in former times, and is still calculated to do, much mischief. The zeal of John Knox, in the days of Mary Queen of Scots, was warm and well meant, but it being directed, not against the clergy only, but against the walls of the churches, which certainly were not culpable, shews that it was partly without knowledge. Indeed he at length found that his great zeal had carried him too far, and that many of the barons and other landholders had joined in the reformation, not from religious motives, as he had imagined, but for the sake of the church lands, which they saw would fall to them, if the reformation should be brought about.

It is true, some of the strolling preachers have strong natural parts, and cannot be styled immoral men; but then their enthusiasm certainly carries them too far, when, like the famous Ralph Erskine, they assert that God made the world only to shew what he could do; that it is nothing but a scaffold for erecting the edifice of grace; and that the scaffold will be knocked down and burnt up when the edifice is complete. There is no impropriety in preachers telling their people, in the language of Job, that conscience is the candle of the Lord within us: but what shall we say of their arguing as they do, and express it, that this candle must be often snuffed?

‘A petty

'A petty practitioner of the law in Stirling, whether tinctured with the doctrines of the Haldanites, or with any religious doctrines at all, I am uncertain, being proprietor of an estate in a neighbouring parish, sent his proportion of the stipend to the clergyman by the hands of the hangman. When the hangman, who, here, as well as in most other places, is neither a respectable nor a popular character, and who is seldom seen without the walls of the town where he resides, was approaching the minister's house, the servants, and all in the house, were much alarmed, except the clergyman; and when the hangman knocked at the door, it was like the sentence of death. As every body had run with fear and trembling to hide themselves, no one could be found to let him in. However, he was at last admitted. Upon being desired by the clergyman, (Mr. Frame,) of Alloa, to come in, he informed him he had been sent by Mr. J. C—l with his proportion of the stipend. Finding the money good and the sum due, being asked a receipt, Mr. Frame wrote, "Received from Mr. —, through the hands of his agent and factor, the hangman of Stirling, the sum of thirty pounds sterling, &c." But it seems, that the year after, the gentleman judged it unnecessary to remit his money by his former agent.'

For the accuracy of *all* the anecdotes with which these pages are liberally interspersed, we cannot presume to vouch: but some of them are, indeed, abundantly ludicrous. Let the following suffice as examples:

'It was, and still is a custom in many places in the Highlands, that whoever comes into a house after a person dies, and before such person is interred, as also after a child is born till it is baptized, must eat and drink in the house before they leave it. This being the custom, to save expences, and because they think it disrespectful to God to have an unbaptized child in the house, poor people generally have their children as soon baptized as possible. But it happened once to a poor man in this part of the country, that a river, as is often the case, ran between his house and the clergyman's, so that neither the poor man could get to the clergyman, nor the clergyman to the poor man's, in order to have the child baptized. The river was swoln by the gradual melting of the snow, and there was no bridge within twenty miles. The poor man's cheese, his bread, &c. was nearly expended; he, therefore, on the one side of the river, and the clergyman on the other, consulting what was to be done, agreed that the child should be brought to the river side; that the father, presenting the child, should take on the vows, as they term it, and the minister with a scoop, or Dutch ladle, should throw over the water: which was done, though with difficulty, owing to the breadth of the river; after which, the clergyman pronounced the name, prayed aloud, so as to be heard by the parent and his attendants on the other side, after which each went to their respective places perfectly satisfied with this new mode of baptism, and that, if the child died in infancy, it would go to heaven.'

'Being invited to dine with a gentleman near Auldern, when I was praising the sallad, which I found extremely good, he said,
C 4 smiling.

smiling, "You need not be afraid, it is not dressed with castor oil." Upon inquiring what he alluded to, he told me that a gentleman and his lady, in the neighbourhood, who sometimes, as is the case in inland places, where there are no resident doctors, when any of their tenants are sick, recommend an emetic, or the like, to them, and at their own expence afforded the medicine. This gentleman, having an appeal to the house of peers, about a large estate, was at London; and, as he gained the process, and was about to return to Scotland, he bought some gallons of castor oil, to lie at his house, and he served out as occasion should require. Upon his arrival in Scotland, as it is natural, all the nobility and gentry, who were acquainted with him, came to dine with him, and congratulate him and the family on so many thousand pounds yearly being added to their fortunes. When mostly all the genteel families for twenty miles round had paid their compliments to him in this manner, and he and his lady found leisure to hear the complaints of those sick people that applied to them, he found that some castor oil might be useful to a person that had come to consult them. Upon this, he rang the bell for John, the servant, who appearing, and being desired to bring some castor oil, replied, it is all done. Done! replied the gentleman, do not you know there is a keg of it lately come from London? "Yes, but if it please your honour, that one is done too." How can that be, replied the gentleman, in a passion? "Why, sir, you have had such a round of company almost every day since it came, and always sallad at table, that it is all gone." "Don't you know, it is castor oil I want, and that the name is written in large letters on the cask?" "So it is," replied the servant, "but as your honour knows, it was for the castors, and dressing the sallad: it is all gone."—"O you scoundrell, now I understand you; so you have been dressing the sallad all this time with it. But harkye, John, for God's sake do not mention it." The truth is, all the company were highly pleased with the sallads, and had often spoke in their praise; and the gentleman and his family had never in their life a better summer's health, nor the people that visited him.—

"It is strange that the magistrates of Edinburgh, who are, in general, men of parts and discernment, should appoint any one to the office of town-crier that neither can read Scotch nor English. I heard one of them, when reading an advertisement, blunder almost at every word, and pronounce the very first word advertisement, laying the accent on the third syllable, when it should have been on the second, and confounding the word shops, where goods are sold, with the word chops, meaning the mouth and jaws. Indeed, at Aberdeen, till lately, they generally pronounced both these words the same way. Upon the eve of a king's fast day there, about a year ago, one of the town-criers proclaimed, that, as to-morrow was a fast day, by order of the magistrates, no one within the liberties of the city, under pain of fining and imprisonment, should open their shops, but he pronounced it chops, from morning till night. An Englishman, who happened to be there, imagining that the magistrates had ordered that none should open their mouth to eat all that time, left the city, swearing, for his part, he would not obey them;

them; and that, as the Magistrates were fools for issuing such an order, so he thought the people would be fools if they obeyed it.'

It would greatly exceed our limits to specify the instances of loose and careless writing which occur in these volumes. In the last short quotation, we have two examples of improper collocation of the clauses of a sentence; the first—*by order of the Magistrates*—might imply that the fast was of their appointment; and the second—*from morning till night*—that the poor crier exercised his *calling* throughout the live-long day.

The remoteness of our residence from the scene of alleged delinquencies precludes us from a candid appreciation of the author's unsparing censure of certain members of a northern university. As, however, he professes to have been bred at that seminary, and mentions names with little or no reserve, we trust that either the accused party will repel his charges, to the satisfaction of the public; or that a Royal Visitation, or the interference of the Legislature, will forthwith apply some effectual check to abuses so enormous, and so subversive of the best interests of learning and morality.

ART. III. *An Account of Prince Edward's Island, in the Gulph of St. Lawrence, North America. Containing its Geography, a Description of its different Divisions, Soil, Climate, Seasons, Natural Productions, Cultivation, Discovery, Conquest, Progress, and present State of the Settlement, Government, Constitution, Laws, and Religion.* By John Stewart, Esq. 8vo. pp. 320. 8s. Boards. Winchester and Son.

MANY of our readers have heard of the Island of St. John, in the gulph of St. Lawrence; and some of them may recollect that, to prevent it from being confounded with other places of the same name, it was called *Prince Edward's Island*, in compliment to his R. H. the Duke of Kent. Though a spot of comparative insignificance, it has recently acquired some claims to our notice, from the humane and spirited exertions of the Earl of Selkirk, who superintended, in person, the settlement of a Scottish Colony on parts of its unoccupied soil*. In the present volume, Mr. Stewart has obviously availed himself of a long residence on the island: but he details his information with more impartiality than taste, and appears to have enjoyed few opportunities of cultivating the graces of correct and polished composition. The arrangement of his materials, also, is defective in point of

* See Rev. Vol. L. p. 417.

neatness, and his principal statements may be comprized within a narrow compass.

The whole extent of the Island amounts to 1,381,000 acres. It possesses the advantage of many bays and inlets, which form excellent harbours. Charlotte Town, the capital, is regularly laid out on the banks of the river Hillsburgh, and is very conveniently situated for trade. George-Town is yet in embryo, but its harbour is one of the best in North America. The face of the island is generally level, the highest hill not being supposed to exceed 500 feet above the sea: but the ground is not unfrequently waved, and diversified with gentle swells. It has abundance of fine water, but is very deficient in stone fit for the purposes of building. Roads are formed with singular facility, and consequently enhance the physical benefits of navigable creeks and rivers. The soil is generally a light red loam, more or less sandy, though in some places approaching to a strong clay. The principal forest trees are, Beech, several varieties of Birch, Alder, Maple, American Elm, Red Oak, Ash, various species of Pine, Poplar, Swamp Willow, and White Cedar.—We transcribe the author's interesting remarks on the *Acer Saccharinum*:

‘ This is frequently a large tree: the butts of many of them for six or eight feet from the ground, being finely curled, render this timber extremely beautiful in cabinet work, as it is very close grained, and susceptible of a high polish: what is called the bird's eye maple is a variety of this tree. The chief value of the maple at present, arises from the quantity of sugar annually manufactured of its sap, the making of which generally commences about the 25th of March, and continues through the first ten days in April; the quantity made varies much in different years, and depends greatly on the weather at this period; the more snow there is on the ground, the trees run the greater quantity of sap; dark or rainy weather is unfavourable; the sap is produced in the greatest quantities in bright sun shiny days after a frosty night: to procure the sap a gap is cut in the tree with a common felling axe, this is from an inch and an half to three inches deep, and from six to eight inches long, slanting in the form of the letter V, and should face the south-west; the sap will run freely from this gap, from the lower end of which it is guided into a trough placed below, by a chip driven into a slight cut just under the gap; a full grown tree will sometimes run upwards of two gallons a day; the persons employed in the business visit the trees frequently to see that the sap runs fairly into the troughs, and to collect it into barrels, which are placed conveniently for that purpose, in them it is drawn on hand sledges to the boiling place, or as it is called the sugar camp: the apparatus for boiling generally consists of three kettles, the largest double the size of the second, and that rather more than in the same proportion to the third, these are suspended over a large fire made in a temporary hut in the forest; the
sap

sap is first boiled in the large kettle, and removed into the others in succession, as it is reduced by boiling to the quantity each can contain; when removed into the second kettle, the first is again filled with fresh sap, and boiling is continued in all the kettles which are filled up from each other; the liquor requires to be frequently skimmed; to prevent its rising suddenly over the kettle, a small bit of tallow or butter is occasionally thrown in: when the syrup in the smaller kettle appears of a proper consistency, it is poured into wooden moulds, the kettle is again filled up from the second, which is replenished from the larger, and that is filled with fresh sap; a small quantity of lime water is sometimes put into the smaller kettle to promote its granulation. In every stage of the work much attention is required to make good sugar: before boiling the sap should be strained to clear it of chips and other adventitious substances. The sugar thus produced is by some rendered as white as the finest Muscovado sugar, but that is by no means generally the case, much of it being made in a very slovenly manner, is very dark coloured, extremely hard from too much boiling, difficult to break, and takes a long time to dissolve; the manufacture upon the whole is in a very imperfect state in this island, though it is certainly improving. When well made this sugar is an agreeable sweet, and answers all the purposes of common sugar; very good vinegar is also made by boiling three gallons of sap into one, and then fermenting it with yeast.

The sugar thus obtained from the maple is all clear gain, being made at a time when very little other out of door work can be performed. Three smart lads working together, will often make one hundred weight each in the course of a fortnight, and sometimes in a favourable year more. The trees are found in more or less plenty all over the island, where the original growth of forest remains; the greatest part of the inhabitants supply themselves with all the sugar they consume in this manner, and many have a good deal to dispose of.

The maple tree adds much to the beauty of our forest scenery in the autumn, as the leaves of a single tree will assume every tint from green to rich crimson and bright scarlet colour.

Mr. Stewart's very imperfect list of animals presents little that can interest those who are acquainted with the Zoology of North America. Seals are uncommonly numerous; and no dangerous reptile is found in the Island. The ravages of the *Sorex murinus*, or *Ground-mouse*, appear to have been greatly exaggerated. 'In thirty years,' says Mr. S. '[during which] I have been acquainted with the Island, and upwards of twenty years' actual residence there, I have never known mice do any injury to the crops, two or three years only excepted and then partially, and by no means general through the Island. Yet I am sensible it is often mentioned in Nova Scotia, as what frequently happens, although it might be expected, that the quantity of grain which we send there annually, ought long ago to have induced them to desist from

a representation, so palpably erroneous and unjust.—The neighbouring sea swarms with a great variety of excellent fish.

In regard to climate, the winter is less severe than in the neighbouring countries of Nova Scotia, New Brunswick, and Canada; and it is unincumbered with the fogs by which the two former are infested. This season of the year, however, is subject to very considerable diversities of temperature, and varieties of duration. Easterly winds, which are always damp and chilly, prevail in the month of May. In June, the face of the country assumes a gay and lively aspect; and the air is perfumed with the blossoms of trees, and of various aromatic shrubs and herbs. In July and August, the weather is very fine, and steadily warm; the thermometer generally standing between 70 and 80, and sometimes rising to 86, with an uniform breeze at S. W., which, blowing off the water, greatly contributes to moderate the heat.

‘The Aurora Borealis is observed at all seasons of the year, and is commonly the forerunner of a southerly wind and rain: this luminous appearance is sometimes extremely beautiful, and in our pure atmosphere is seen to great advantage, it generally begins in the north, runs up to the Zenith, and sometimes overspreads the whole concave with streams of light, variegated with blue, red, and yellow of various tints; in a calm night, the sound caused by its flashings, may often be distinctly heard.’

Though colds and rheumatisms are not unfrequent, the Island is on the whole uncommonly healthy; intermittent fevers and other diseases of the United States being entirely unknown, and a very large proportion of the inhabitants living to old age, and then dying by a gradual decay of nature.

Wheat, barley, oats, rye, pease, potatoes, and turnips, are very generally cultivated, and produce good crops; and most of the garden vegetables that are common in England, as also gooseberries, currants, apples, plumbs, and cherries, thrive well. Horses, black cattle, sheep, and swine, are numerous; and domestic poultry of all kinds are raised in great plenty and perfection. The chief impediment to the improvement and prosperity of the settlement consists in the failure of many of the proprietors in their engagements with government, and the selfish motives which actuated the conduct of one of the governors. On these unpleasant particulars, which Mr. Stewart has detailed with great minuteness, we forbear to enlarge.

As to the administration of the Island, which is independent of any jurisdiction in America, it is vested in a Governor, or Lieutenant Governor, and Council, appointed by the King,
and

and a house of representatives, elected by the people. The general system of laws concides with that of England, with such exceptions and modifications as are suited to the circumstances of an infant colony. All the taxes, which have been hitherto imposed, are a licence-duty on retailers of wines and spirituous liquors,—an excise-duty of ten-pence per gallon, payable on the importation of all wines and spirits,—and two-pence per gallon on the importation of all porter, ale, or strong beer. The only Common-Law Court is the Supreme Court of judicature, which is at once a Court of Common Pleas, King's Bench, and Exchequer.

The system of the Church of England is the religion of the Island, established by law: but the free exercise of every other is tolerated, and dissenters of all descriptions may elect pastors according to their own opinions, and build meeting-houses for public worship.

We cannot conclude without strongly recommending several of the author's statements to the serious consideration of his Majesty's ministers.

ART. IV. Memorials of Nature and Art, collected on a Journey in Great Britain during the Years 1802 and 1803, by Christian Augustus Gottlieb Gœde. Translated from the original German by Thomas Horne. 3 Vols. 12mo. 16s. 6d. Boards. Mawman. 1808.

It is not improbable that our readers may, like ourselves, be led to expect from the title of this work, that it contains a full description of all the beautiful and curious objects which are presented to the observation of a traveller in England. The natural wonders of Cornwall and Derbyshire,—the lovely scenery of the Lakes,—the various monuments of human ingenuity,—the mighty mystery of Stonehenge,—our castles, cathedrals, colleges, and villas,—all the specimens of our manifold orders of architecture, from the rude British Cromlech to the distinguished Grecian edifices of our own days,—fall as properly under the promise held forth in the title page, as they are inconsistent with the taste and the powers of Mr. Gœde. Although he informs us that his materials were collected in a journey through the country, we scarcely find a single allusion to any object out of London; and not the least notice is taken of any town besides the metropolis, except what might have been easily gathered from a hasty visit paid in a stage coach. The interesting form of a journal is not indeed affected, so that we are deprived of the useful pleasure

pleasure of observing the first impression made on the mind of a foreigner; who has here contented himself with writing an essay on English manners, of which he could know but little, instead of conveying a clear idea of what he witnessed, which could scarcely fail of being both instructive and entertaining.

As the value of every man's opinion on such a subject depends essentially on his character and previous habits, we should have been glad to learn Mr. G's situation at home, the motives of his journey, and the sort of company into which he was likely to be thrown: but his name is given in the title-page without any addition; and we find no preface to explain his particular views,—at which we cannot give a nearer guess from internal evidence, than by observing that the strictures on our theatres are more extended than those on any other subject, and are placed, as the most important topics frequently are, at the conclusion of his volumes. He closes them by stating, with a sly irony, that the actresses of London (of whom he entertains but a mean opinion) possess such grace and elegance, that he was absolutely too much dazzled by their perfection minutely to observe them. Mrs. Jordan and Miss Pope are particularly exposed to his satire: but he appears to render ample justice to the heroes of the stage, and admits that *Suett* was extremely well cut out for *sublime comedy*! Yet perhaps it would be going too far to infer from these remarks that our traveller is more than an *amateur* of the dramatic art.

Mr. G. is a great admirer of the English character in the abstract: but, on every occasion on which he descends to particulars, his praise is less liberally bestowed. On our political genius, and the excellence of our constitution, he descants in the general language of enthusiastic applause, and both our late great statesmen are panegyricized *con amore*: but, on a nearer inspection, he discovers much of disgrace and danger in the state of our parties; condemns the continental politics of Mr. Pitt as a matchless memorial of human folly; and alleges that the *new Whigs*, of whom he considers Mr. Fox to be the leader, entertain the most pernicious designs against the tranquillity of their country. In the House of Commons, he was surprised at the want of eloquence among the speakers: but then he withdrew from the debate before either of our distinguished leaders delivered his sentiments. Again, he pays high compliments to the pure and *expeditious* administration of the law by our Courts of Justice: but he points out many things which strike him as remarkably defective, and appears shocked at the licence assumed by counsel in cross examination. His remarks on these and other

other subjects connected with the law are not destitute of good sense; though we must say of them, as of various other parts of his work, that they are precisely such as have occurred to most reflecting Englishmen, and have little of the originality that might be expected from a stranger.

In truth, it appears to us that this gentleman has neither seen nor thought a great deal for himself; though we must allow him the merit of having entered into many minutiae of our domestic history with considerable accuracy. It is extremely difficult for a foreigner to comprehend the diversified traits of English character; and we have not forgotten the philosophic Frenchman, who accounted for the thickness of the ballustrades on Westminster bridge, from the anxiety of Government to prevent suicide by concealing the river, which, it seems, would have afforded an irresistible temptation to that truly English propensity. The same observer described the effect of fine weather on our feelings, and our mode of enjoying it, in the following sentence: "*En Angleterre, quand le soleil luit, ce qui y arrive tres-rarement, d'abord tout le monde prend la plume en main, et écrit, glorieuse day!*"—The correctness of Mr. Goëde's English friends, and the readiness with which he has taken their hints, prevent him from falling into many such mistakes: but we trust that those of our fair readers, who are implicated in the following passage, will unanimously authorise us to assert that it must have arisen from the *boax* of some antiquated bachelor:

'Great inequality is observable in the fashionable air of that class of citizens, which occupies an intermediate station; between the affluent and the indigent; but along with it, an uniform endeavour to imitate the manners of the higher ranks, which I have noticed in a foregoing chapter. Among these, the ruinous consequences of the defective education of English females are more particularly obvious. The manners of the men are far more natural than those of the ladies, who are precipitated into many extravagant follies, from affecting to rival the fashionable females of more elevated life. It will scarcely appear credible, that the abominable custom of painting the face is peculiar to this class. No sooner do their misses return from a boarding-school, than they begin to make familiar use of washes; nay, even the ancient dames study to improve their beauty by an artificial red and white, stain their eye-brows, &c. This paint is sold by the English perfumers in small boxes, marked with numbers according to its different hues. It is therefore not unusual to hear this class of ladies accost one another in the following manner: "You look charmingly to-day, my dear; pray what number do you use?" To such an intolerable length does this absurd and odious fashion proceed, that they even manifest their displeasure at those who will not follow it, and assert their pretensions to the artificial graces of a highly-coloured complexion; frequently exclaiming: "What a horrid figure
that

that woman makes ! It is just for all the world as if she had not a single shilling to buy paint with !”

In one instance, we meet with so singular a misapprehension of a character pretty generally known to the public, that we cannot withhold it :

‘ Mr. Erskine enjoys, as an orator, a reputation far greater than he really deserves. His party, by whom he is caressed, have been the instruments of his elevation. His exterior is noble and expressive ; his voice strong and melodious. These natural advantages, added to a commendable industry and a lofty ambition, would alone suffice to raise even ordinary talents above mediocrity. But this is the highest species of merit, that we can reasonably ascribe to Erskine. Without striking partiality, we cannot acquit him of the character of pedantry, chained down by the fetters of scholastic oratory, which oppresses his ideas under a farrago of pompous phrases ; of affectation, displayed in absurd and unreasonable pathos ; and of a stately and disgusting coldness of manner, arising from the defect of a diligent culture of the powers of imagination. He appears to stand on the same level with Lord Belgrave, to whom he was opposed during the present debate.’

Such mistakes, however, are certainly not so common as those readers, who look principally for amusement, may possibly desire ; and we will only add the writer’s strange description of some of our learned and literary characters :—he does not mention in what part of the Island he encountered them :

‘ From the solitary lives of English scholars, we may explain the leading features of their learned transactions and critical controversies, which form a striking contrast with the fashionable style formerly prevalent in the flourishing æra of their literature : with the exception of what regards theology and politics, their manner is cold, reserved, and ceremonious.

‘ They preserve, inviolably, the boundaries of decorum : they approach each other with measured steps ; they affect a dignified gravity, nay, even their smile of approbation is accurately studied and made up. But nothing is more whimsical, than the usual kind of compliment adopted by their more ordinary authors. It reminds a German of that æra of gallantry and chivalry, when Göttsched and his lady were dictators of the literary world. The gentlemen never mention their colleagues without some titular epithet, like those of Homer’s heroes, “ the ingenious,” “ the learned,” “ the acute,” “ the celebrated ;” &c. &c. These and many such honours are indiscriminately distributed with quaint liberality, and are the more apt to excite merriment on account of the specious solemnity with which they are pronounced. It is not less entertaining, to behold them enter the lists with looks full of importance, and with tardy and measured strides. Here they vie with each other in sedateness, and decorum of demeanor. They would fain appear dispassionate as Cato, and magnanimous as Cæsar ; but after exchanging some high-flown compliments

compliments and a few low bows, they change their note and their civilities for less gentle tones and expressions. Our humane German brethren, who complain of their own reciprocations of acrimony, as if nothing less would satisfy them than the complete destruction of their rivals, are accustomed to extol the good breeding of English authors. But they ought to consider, that no whirlwind rages on a narrow surface, and that shallow waters are little liable to be ruffled by the turbulence of waves.'

Mr. Gœde's remarks on the state of letters are not much distinguished either by depth or justice. His censure of our authors for flattering one another sounds oddly from a German, the literature of whose countrymen is principally known among us by their editions of the classics; whose expressions in respect to their brethren are full of the most unbounded eulogies; and who have not a note-maker, nor an excursor, nor an amanuensis, that is not *juvenis ornatissimus, vir egregius*, &c. &c. We should rather have expected a sarcasm on the tameness of our compliments. If, indeed, we were disposed to follow the example of a certain great assembly in substituting recrimination for defence, we might perhaps return his aggressions on the British press (which are grossly and ignorantly unjust) by an equally strong and more merited attack on that of Germany.

Much must be forgiven, however, in these representations to our disadvantage, where the desire to praise and respect our countrymen is in general so conspicuous. The definition of our phrase "a gentleman," which has puzzled almost all foreigners, is creditable to the author's liberality:

'The term 'gentleman,' in a limited sense, designates a polished individual; and the epithet 'genteel' is applied to every thing, which conveys the idea of beauty and propriety in manners and externals. Among all ranks of society, the mob only excepted, a general emulation to appear 'genteel' is conspicuous. Every one is acquainted with the constituent parts of this character; all readily recognize and reverence a 'gentleman;' and we may confidently assume, that the theory of polite manners is nowhere else so universal. Even the indigent mechanic will infallibly pass sentence upon the nobility according to this criterion, and will not hesitate to degrade an unmannerly and illiberal nobleman by the coarse epithet of 'a vulgar fellow.' It is generally presumed that elegant manners place the commonalty upon a level with the grandees, and that 'a gentleman' is in every rank of life equally respected.'

It may naturally be imagined that the assiduity of a stranger would discover many things which have been concealed from the indolence of natives; and no complaint is more common in conversation, than that the constant opportunity of seeing objects worthy of notice extinguishes the desire. Thus,

REV. MAY, 1808.

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Mr. Gœde (p. 241 of Vol. II.) gives a very interesting account of an institution for 'the Deaf and Dumb,' which we believe is not so generally known to our countrymen as it should be; though he thinks that it is on the whole superior to that of the celebrated Abbé Sicard at Paris. Again, in enumerating our most conspicuous works of art, he speaks with merited applause of a noble statue, the neglect of which has always appeared to us disgraceful to the national taste:

'The two works above excepted are a bronze equestrian statue of Charles I. mounted, wrought by the masterly hand of Hubert de Soeur, at Charing-Cross, and a beautiful statue of James II. by Grinsling Gibbons.

'The latter stands almost unnoticed in the solitary court of the Banqueting-house. Its original place of destination was in the front of this building, on the very spot where Charles I. was beheaded. To this circumstance the whole expression of this excellent performance plainly refers. The figure of the king is represented in a pensive mood, regarding stedfastly that memorable place. His countenance is somewhat inclined towards his right side, and he extends his right arm, pointing to the fatal spot. The expression is matchless. The whole work has an air of simplicity and grandeur, extending even to the toga in which he is clothed.'

We cannot, however, speak in high terms of Mr. Gœde's general observations on the state of the arts. He talks with much contempt of the bare notion of an English school of painting, and of its founder, Sir Joshua Reynolds.—'Pray, who was this Sir Joshua Reynolds? A most respectable man, whose name was never mentioned by any of his acquaintance, without expressions of the highest regard, and who was undoubtedly one of the first portrait painters of his day. He has also exercised his genius in *single historical figures*, among which a Venus and a Ugolino in his dungeon are recorded as his most capital performances. But he never ventured to display his talents in any grand historical composition,' &c.—These sentences prove the tasteless negligence of the critic, much more than the painter's want of genius. In the first place, as he speaks of the *recorded* merits of these pictures, it is plain that he never saw them, though Ugolino is almost on his road from Dover to London. Had he condescended to stop at Knowle Palace, he would have seen that it is not a single figure, but a most powerful and impassioned historical composition: he would also have had an opportunity of inspecting the Gallery of Hans Holbein, which a *memorialist of nature and art* should have been peculiarly anxious to examine, as one of the most truly interesting *English* objects that the country could have presented to his observation.—

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The above passage farther proves that he did not distinguish the death of Beaufort, and the Witches' Cave in Macbeth, from the ordinary productions at the Shakspeare Gallery, which he saw. He was also among the visitors to our annual exhibition at Somerset House, which he reviews without mentioning the names of Hoppner and Northcote among our painters, or that of Nollekens among the sculptors.

On the whole, we think that the minute accuracy of most of the details contained in this work may render it a tolerably useful guide to travellers, who wish to become familiar with the obvious points of the English character, and the ordinary matter of fact which appears on the surface of our manners: but these very circumstances make it the less interesting as a translation, for the perusal of British readers.

ART. V. *Prize Essays and Transactions of the Highland Society of Scotland.*

[*Art. concluded from p. 364. No. for April.*]

AT the commencement of the third volume of these *Essays*, Archibald Drummond, Esq. presents us with an ingenious paper on the *natural history of the Herring*; in which he observes that the name is derived from the German word *beer*, signifying an army; that it is of the genus *Clupea*; and that the supposition is erroneous which identifies it with the Halibut of the Romans, who were probably unacquainted with the Herring. The following specific characters of this fish are given:

'Upon an average their length is eight, but some scarcely seven, though others are as long as twelve inches; a fine silvery colour shines upon the belly and sides, the back somewhat greenish; the scales are large for the size of the fish, and come easily and regularly off; it has not the spots, nor the serrated ridge in the belly as in the shad; the lines are small and not easily perceived; the under jaw is a little longer than the upper; the dorsal fin consists of generally seventeen, the ventral fins of nine, the pectoral seventeen, the anal fourteen, and the tail forked with eighteen rays;—he dies instantly when taken out of the water, hence the proverb *dead as a herring*.'

Mr. D. positively asserts that Herrings deposit their spawn on our own shores in the months of November, December, and January, and that the eggs become animated in April; and he is of opinion that the spawn is impregnated by the male after it has been emitted by the spawner or female. The number of eggs produced by each female is estimated at 36,960. Respecting the food of this fish, Mr. D. offers nothing satisfactory. The object of their migration from the

deep seas is stated to be to cast their spawn in their native waters, and he combats the notion that they retire to the polar region :

‘ The varieties of our herrings may be reduced to two or three sizes ; in the bays and lochs of our western territories, they are not only larger, but superior in taste and flavour to all others : from 650 to 800 fill a barrel. Those of the Friths of Forth and Tay, from about 1,000 to 1,100 ; high up the Murray Frith, it takes about 1,500 to the barrel. The Manks herring are perhaps not much inferior to those of our western Highlands, and from the spirit and industry with which this fishery is carried on, it is rapidly increasing in value and in consequence *.’

Well might the herring fishery be termed a *mine of wealth* to Scotland ; and this writer urges his countrymen to work it vigorously, betaking themselves to *deep sea fishing*, which in a national point of view presents singular advantages.

Essay II. also relates to a subject which had been discussed at some length in the preceding volume, it is intitled : *On Peat, its properties and uses*, by John Nasmith, Esq. By the close and philosophic attention which Mr. N. appears to have bestowed on this ‘ unseemly substance,’ as he terms it, he is warranted in enunciating his deductions and opinions with some degree of authority, though they do not square with those which have been offered by preceding essayists. To the ligneous origin of Peat he does not subscribe ; and he endeavours to account for the bodies of trees that are often found in peat-bogs, from which others have inferred that this matter is formed from forests anciently subverted and decomposed. He is persuaded that these substances are nothing else than an accretion of the vegetables designed by nature to thrive in the cold and damp, which water stagnating on the surface occasions ; and that the accumulation is formed in high latitudes, in a neglected country, by one generation of these vegetables growing over another. The various plants which spring up in boggy soils, and the decay of which is supposed to generate peat, are distinctly enumerated, but for this catalogue we

“ The accounts from the Isle of Man respecting the herring-fishery, are of the most favourable nature. It had been successful to a considerable degree for some nights previous to Wednesday last ; but the take of fish on that night was the most abundant ever known in the memory of the oldest man living, there were several boats which caught from 80 to 100 *marcs* each.—The whole number taken is supposed not to be less than five millions and a half, and the weight upwards of 800 tons. The estimate of fish sold at Douglas on Thursday morning, at 3s. 5d. to 3s. 6d. per hundred, is 9080l.”
Edinburgh Advertiser, 14th Oct. 1803.’

must refer to the paper. The properties of this substance, viz. its inflammability, its power of resisting putrefaction, and its sterility or incapacity of producing vegetables in its natural state, are next considered. It has been found by experiment that 'peat differs widely from the putrescent vegetables usually converted into manure, as it yields scarcely any disengaged alkali, and a very minute proportion of salts that are of a septic quality, the greatest part being either insoluble or antiseptic.'—hence is derived its characteristic peculiarity of resisting corruption.

'One generation of vegetables grows over the top of another, and all remain with little diminution of their bulk, except what the pressure of the superior strata on the inferior occasions. This antiseptic power, not only keeps the ingredients of peat in a state of preservation, but also all animal and vegetable substances which are immersed in it. Nor is this incorruptible quality confined to peat in its native bed. A peat cut for fuel, will continue in perfect preservation, so long as it is kept dry, and if buried whole in the ground after being dried, will remain for years very little affected.'

Its inability to nourish or furnish a pabulum for esculent plants, in its natural state, before it is pulverized or mixed with earth, is thus explained :

'The plants of which peat is formed, are all parasitical, growing on the back of others, and do not thrive in any other situation. Dr. Grew long ago discovered that parasitical plants differ widely from others, both in the formation of their vessels, and in the juices which they contain. Thus nature having, in all these instances, formed the plants in question on different principles, has not subjected them to the same laws of fermentation, by which other vegetables are decomposed.

'The natural incapacity of peat to produce esculent vegetables, results from the peculiarities of which we have been treating. It is destitute of earth, and composed of a congeries of vegetable fibres, which hold water like a sponge. in a sluggish state, fit to suffocate, not to feed land vegetables. Soils capable of fertility, are composed of two or more of the primitive earths, with a mixture of decayed animal or vegetable substances. It is the action and re-action of these ingredients on one another, and on the water that falls on them, which furnish a proper residence for the roots—receive the influences of the atmosphere—and with this aid, prepare the moisture in that state of minute division in which alone it can support the growth of land plants, by conveying to them the dissolved vegetable food. These qualifications are wanting in peat : and as it does not yield to corruption, growing plants can derive no food from its spoils.

'But though peat is very refractory, it is not altogether incapable of solution, so as to furnish food to cultivated plants, as other

decayed vegetables do. Whatever separates its parts, and destroys its original conformation, fits it for supporting the growth of esculent plants.'

From a number of experiments, made for the purpose of ascertaining the best methods of cultivating and rendering peat fertile, the following corollaries are deduced :

' 1st. That though peat be incorruptible in its native state, when its original texture is deranged by smothered combustion, or by the intervention of foreign substances among its interstices, the carbon it contains becomes soluble in water, and furnishes abundant food to growing plants.

' 2d. That the primitive earths, which are ingredients in other soils, are also necessary in peat, not only for the purpose of subduing its resistance to solution, but for affording the solidity requisite to permanent fertility.

' 3d. That lime, differing widely in its qualities from the other earths occurring on the surface, is not capable of rendering pure peat soluble in water, unless it be accompanied with those earths; but combined with them increases the fertility of peat, by facilitating its decomposition. It also forms a soil favourable to the grasses.

' 4th. That cohesive earth which has suffered torrefaction, such as brick-dust, is a most powerful solvent of peat.'

In conclusion, by a comparative estimate of expence and profit attendant on the conversion of peat-districts into fertile fields, Mr. N. endeavours to encourage attempts for reclaiming them from a state of nature.

On the Influence of Frost, and other varieties of bad weather, on the ripening of Corn : by the late Benjamin Bell, Esq. In northern latitudes, sun-beams are rarely of sufficient strength and continuance to bring grain into a state of perfect ripeness; it is therefore of some importance to inquire what may be accomplished by the aid of frost, and how far cold supplies the place of heat; or, to speak more correctly, how far the process of nature, in bringing seed to perfection, will advance under circumstances which appear unpropitious to it. With this view, Mr. Bell made a course of experiments; and he found that 'oats and barley, while still in a green state, bear considerable degrees of frost; that they both continue to acquire additional weight, although they are exposed to frost; and that this exposure does not destroy the principle of vegetation in either of them.' Peas and tares, as well as clover, were observed to suffer more severely by frost than barley or oats. Mr. B. ascertains the fact that corn will bear a considerable degree of frost and yet continue to fill; on which he informs the North British farmer that, in late harvests, unripe corn should not be too hastily cut. He does not, however,

however, recommend grain which has been exposed to frost as proper for seed : but advises that good corn should be imported from more southerly climates for this purpose ; and, so far from acceding to the opinion that lean corn should be employed for raising crops, while the most heavy should be converted into flour, he decides on the fitness of sowing the best seed of every kind. We believe that he is right.

Plan and Description of Lime Kilns, built in 1801, by Brigadier-General Dirom, of Mount Annan, &c. &c. &c.—These kilns, which are copied in a great measure from a small lime-kiln in the late Mr. Jameson's soap-work at Leith, are constructed with the view of saving fuel, of calcining the stones equally, and of giving the burner the command of the heat : but the plan and section are necessary to elucidate the description.

Account of the improvement of a tract of barren ground covered with Heath, in an elevated situation of the county of Peebles, by Mr. Isaac Allan.—The quantity of land, on which this experiment was made, consisted of sixty one acres, 422 feet above the level of the sea, and worth in its natural state not more than 2s. 6d. per acre : but, by Mr. Allan's improvements, it is now reported to be worth between 15s. and 20s. per acre. A similar improvement of a Moor, near Tranent, East Lothian, by Mr. Robert Hay, at Standerts, is reported in the subsequent paper.

An Essay on the Grasses and other native plants most deserving of culture in Scotland, for Hay or Pasture, by the Rev. William Singers, minister of Kirkpatrick-juxta, Dumfriesshire.—Mr. S. is persuaded that to Scotland, as ' a land of flocks,' the contents of his paper will be peculiarly interesting, and particularly as his communications are the result of experience. His observations are arranged under four heads ;

' 1st. On the present state of the culture of our native plants, for the purposes of hay or pasture.

' 2dly. On the particular plants which answer these purposes best, and are therefore most deserving of culture.

' 3dly. On the most valuable combinations of these plants in our hay grounds or pasture fields.

' 4thly. On the easiest and most effectual modes of cultivating them in different soils.'

Many pages are occupied by this essay. In the 2d part, a list is given of plants best adapted for hay or pasture in Scotland, with particular observations on each. They are thus enumerated ;

- ‘ 1st. *Trifolium* ; trefoil ; clover ; broad red ; white, and perennial red.
- ‘ 2d. *Lolium* ; darnel, rye grass, or ray grass ; perennial and annual.
- ‘ 3d. *Holcus lanatus* ; soft meadow, or woolly grass.
- ‘ 4th. *Poa trivialis* ; common poa, or rough stalked meadow grass.
- ‘ 5th. *Cynosurus cristatus* ; crested dog’s tail grass.
- ‘ 6th. *Anthoxanthum odoratum* ; scented vernal grass.
- ‘ 7th. *Plantago lanceolata* ; narrow leaved plantain, rib grass, or ribwort.
- ‘ 8th. *Achillea millefolium* ; common yarrow, or milfoil.
- ‘ 9th. *Agrostis* ; bent ; fly bent, common, fine, and creeping bent.
- ‘ 10th. *Juncus articulatus* ; spratt.
- ‘ 11th. *Aira* ; hair grass. *Flexuosa*, waving ; and *Cespitosa*, turfey.
- ‘ 12th. *Festuca*, fescue ; *F. Fluitans*, floating ; *F. Ovina*, sheep’s, and *F. Pratensis*, meadow fescue.
- ‘ 13th. *Vicia sativa* ; common sowing vetch.
- ‘ 14th. *Bellis perennis* ; field daisy.
- ‘ 15th. *Lotus corniculatus* ; bird’s-foot trefoil.’

On the *Holcus lanatus*, or soft meadow grass, Mr. S. bestows a degree of commendation which will not be guaranteed by English farmers, nor by all Scotch agriculturists, as the next paper testifies. Of *Achillea Millefolium*, Milfoil or Yarrow, he says,

‘ In pasture there is not any plant that is more closely eaten down than this, by every domestic browsing animal. I have remarked with surprise, that spots of rich dry land, which were almost wholly filled with yarrow, were eaten down barer than even white clover. It is a strong rooted perennial, having many fine leaves, of a strong aromatic smell, and is considered not only very acceptable, but uncommonly healthy, or even medicinal, both for sheep and black cattle.

‘ It flowers late, commonly in August. But if cattle are admitted, not a stalk is permitted to rise into flower. The seeds must therefore be obtained from some rich dry spot, well stored with this plant ; and if the soil be composted with good mould, I have found that the yarrow may be made into strong hay, whence it is easy to obtain seeds, which are of a peculiar winged form and appearance.

‘ I have not observed this plant in haughs, nor in wet soils, in abundance. But for dry rich soils, I am of opinion, that few plants deserve the preference before yarrow for the purpose of being depastured.’

To advert to all the hints and suggestions contained in this practical treatise is impossible : but, as a general recommendation of them to the Scotch farmers, it is sufficient to state that the author assures us that, by following the methods here suggested, he has himself both increased the quantity and improved the quality of his hay.

With

With a declaration of his passion for botanical pursuits, Mr. G. Don, Gardener at Edinburgh, prefaces his *Observations on some of the indigenous grasses of Britain, which seem deserving of culture for pasture or hay*. His given list of plants for the improvement of barren soils is as follows: 1. *Poa nemoralis*. 2. *Poa glauca*. 3. *Poa alpina*. 4. *Poa compressa*. 5. *Poa pratensis*. 6. *Poa trivialis*. 7. *Festuca rubra*. 8. *Festuca duriuscula*. 9. *Festuca pratensis*. 10. *Alopecurus pratensis*. 11. *Holcus lanatus*. 12. *Anisoxanthum odoratum*. 13. *Sesleria cœrulea*. 14. *Vicia cracca*. 15. *Medicago sativa*.

The first three grasses here mentioned, Mr. Don says, have been in a great measure overlooked by agricultural writers, but have attracted his notice in his botanical excursions. We shall transcribe his account of the *Poa Alpina*:

‘This grass is also new to the agriculturist. I first found it in 1788, on a high rock called Corbie Craig, in the parish of Tannadice, and among stones near Airly castle in Angus-shire. It is also found near the summit of several of the Highland Alps; but in these very elevated situations it is always viviparous: that is, its flowers become perfect minute plants, which drop off and strike root in the ground; an admirable provision of nature for the propagation of the plant in such alpine regions, where the severity and continual moistness of the climate would in general prevent the seeds from ripening. Even in the most lofty and barren situations this plant would make excellent pasture; and I am certain that many soils and situations which could never be turned to account otherwise, might be rendered valuable as pasture by the introduction of this grass. It forms a good foggage, and even continues to grow through the winter. In short, the *Poa alpina* is one of the best grasses for establishing a green sod for pasture on upland grounds, where few good grasses would vegetate. It is true, that a hay crop could not be expected from it; but would it not amply repay the expence of labour, by converting sterile heaths into profitable sheep walks, and green fields for cattle? The enterprising and ingenious farmer might thus be enabled to improve immense tracts, at present not worth a shilling each acre annually, but which might in many cases become of fifty times that value.’

‘Though Mr. Don has admitted the *Holcus lanatus* into his catalogue, he gives it no commendation, but expressly calls it an inferior grass.

The remainder of the essay is employed in specifying the purposes to which the above-mentioned grasses may be applied, and in tendering the author’s assistance to the Society and to the Scotch farmer in the collection of grass seeds.—An appendix treats of some indigenous plants and grasses not eligible for cultivation. Thus Mr. Don rounds his advice, pointing out *Quid sit pulchrum, quod turpe, quid utile, quid non*.

General Observations on the practice and principles of Irrigation, by the Rev. William Singers.

Repe

Report of a survey of Watered Meadows situated on or near the rivers Esk, Ewes, Tiviot, Etterick and Yarrow, made in 1804 and 1805, by the same.

Above a hundred pages are devoted to these two papers on Irrigation, which are illustrated by three plates: but the details and reports are too numerous for transcription. The practice is recommended by an estimate of the benefits of the watered meadows which were the objects of Mr. Singers's survey:

' 1st. The expence of laying out and inclosing these meadows is the principal obstacle. But when this expence is moderate, and the meadow succeeds well, a single year's crop almost or entirely defrays the charges. When matters are less favourable, they may still be liquidated in two or three seasons.

' 2d. The attention which becomes necessary to the watered meadows, in upholding them, and conducting the watering process, is mentioned as an incumbrance. I admit the fact, but what does the farmer obtain without attention?

' 3d. The danger of occasioning the rot among sheep has been mentioned as an objection to irrigation; but this was done only by such as were not properly informed.

' 4th. I have heard it alleged that the hay of watered meadows is not wholesome food for horses; that it breaks their wind; and that a carrier rejects it on this account. In reply to this allegation, it may be stated, that instances are given in the survey, of respectable persons having fed horses with such hay from their watered meadows, as they judged proper to give them, without any detriment being sustained.

' In behalf of the system of watering, the following arguments occur, which it is hoped will be admitted to be well grounded, viz.

' 1st. There is an increase in the quantity of hay, which enables the farmer to sell part of it for money.

' 2. If the farmer prefer wintering cattle, he may support a greater number, or he may feed them in a more liberal manner. And in this district in summer so fertile in grass, and in winter so abounding in storms, this consideration is of material importance; as a well wintered beast yields more nett profit, than any two which have been poorly fed, in that inclement season.

' 3d. The additional hay raised, increases the quantity of farm manure; the advantages of which are soon perceived in the superior produce of the manured crops.

' 4th. If an early growth of meadow grass enables the farmer to put in weak ewes during spring, he may find such a convenience of great value, for the preservation of the lambs.

' 5th. The pasturage of these meadows after the hay is removed, is generally found to be so profitable, as to balance the original pasturage of the meadow grounds, throughout the year.

' 6th. To feed sheep, the hay of these meadows is of importance, in so far as it saves the expence of such retreats; which, for these numerous stocks, are now hardly to be obtained. But

' 7th. The risk is a more serious matter in such a case, than the expences to be incurred; and this risk is always obviated to a certain extent, by means of the meadow hay. Should the store-master nei-
ther

then be able to find hay, nor to bespeak a retreat for his flock, what would he then give to obviate the risk of immediate loss of sheep through famine, or of heavy losses in spring, occasioned by the reaction which want causes, in the health and condition of his flock ?

It is repeatedly observed, in the course of these volumes, that to obtain an ample supply of provender for the winter-months should be the great object of the Northern farmer.

A treatise on the diseases of Sheep; drawn up from original communications presented to the Highland Society of Scotland; by Andrew Duncan, jun. M.D. F.R.S.E. and A.L.S.L.—Several treatises having been sent to the Society in consequence of the premium offered for the best essay on the accidents and disorders to which sheep are liable, and no one of them being so complete in itself or so superior to the others as to be deemed worthy of the whole prize,—though they furnished, taken together, much original and valuable information,—the Society wisely determined on putting the whole into the hands of some professional gentleman, for the purpose of collecting the matter which they severally contained, into one general treatise. Dr. Duncan was selected for this undertaking, and appears to have judiciously executed it, in a paper which extends through nearly 200 pages. The ample information which it affords, respecting symptoms of diseases and modes of prevention and cure, must be highly acceptable to the grazier : but even the titles of the sections are too numerous for us to transcribe them. An appendix contains distinct papers *on the annual losses of sheep; on the different ways of rearing hogs (wedder kogs), on the varieties of sheep pastures; and an account of Mr. Brydon, whose name is deservedly recorded as a great improver of sheep-farming in Scotland.* The merit of this farmer consisted in converting grounds, that had been rejected on account of the *rot and poke* which they gave to sheep fed on them, into healthy and valuable pastures.

On the introduction of sheep-farming into the Highlands, and on the plan of Husbandry adapted to the soil and climate, and to the general and solid interests of that country : by the Rev. William Singers. It does not appear that the important points connected with the subject of this concluding essay have been at all determined; and its industrious author has commendably endeavoured to “lighten the darkness” of his countrymen, by inquiring into the effects produced by sheep-farming in the Highlands; by ascertaining the limits of sheep-husbandry; by giving directions for the management of sheep and black cattle, and for determining their comparative value; and by specifying the leading objects which should occupy

occupy the attention of a Highland farmer, who is bent on improvement. We extract the conclusion, which contains the particulars of the plan, as well as the arguments by which Mr. Singers enforces his advice :

‘ The true economy of the soil in the Highlands of Scotland embraces these four capital objects,—*sheep, cattle, inclosures for crops, and plantations for trees.* All these branches are mutually subservient to each other ; all of them are adapted, each on its own scale, to the climate and soil of the country ; and they all contribute to the solid comforts and prosperity of the people in all stations ; the proprietors, the farmers, and the public at large. The Highlands are laid out for pasturage by the hand of nature, and sheep are the true staple ; but the country is also naturally laid out for every part of mixed husbandry ; all the necessary materials abounding ; and every part, like the links of a golden chain, being connected with and depending on one another. Cattle, alone, are not, and cannot be a safe stock ; sheep reared exclusively, turn all into a waste. The trees, if suffered to overspread the country, would convert it into a wilderness ; and cropping on a large scale is more than hazardous, it is impracticable. The system which has been here recommended, is not theoretical ; it is well known and fully approved in kindred soils, climates, and surfaces. This system would introduce the profits and comforts of each branch, without allowing either to go to an extreme. The sheep would occupy those mountains which nature herself has assigned to them ; and the hand of industry would furnish them with shelter, medicine, and the means of preservation, in great emergencies ; the black cattle would not only be preserved from extermination, but reared with such comforts as they have not generally known ; in return for which, they would furnish much comfort and ample profits to the kind owners ; the inclosures would produce sweet grass, hay, and green food for sheep and cattle ; and grain and roots enough, I am persuaded, to subsist an increased population, and enrich the industrious tenant. In the mean time, the woods, clothed with beauty, rise to protect and ornament the country, and to furnish to its people the means of innumerable comforts and advantages, and to the proprietors a certain source of increasing wealth.’

We cannot close these volumes without observing, with surprise, that the opinions of Scottish naturalists and fishermen differ so much respecting the natural history of the salmon and the herring, as they are seen to do in these pages. It will not be expected that we should decide when these *doctors* and men of experience *disagree* : but we must express a wish that the subjects may not be abandoned till some of the most important points are fully ascertained.

The science displayed in these communications is honourable to the authors ; and they are indicative of a general spirit of research and exertion from which much good must ultimately result.

ART.

ART. VI. *An Elementary Course of the Sciences and Philosophy*: contained in a Series of Lectures delivered by the Author to his own Pupil, upon the principal Branches of Elementary Mathematics, Mechanics, Astronomy, and Cosmography. By J. B. Florian-Jolly, A.M. 8vo. 2 Vols. 1l. 4s. Boards. Stockdale.

IF the author of these volumes purposes to extend his search into the depths of pure science and of physics, many of his pupils will grow grey before his lectures are concluded:—that is, if he preserves his present rate of advancement; for in the two octavo volumes before us, containing between six and seven hundred pages, he has discussed only addition, multiplication, vulgar fractions, decimals, the rule of three, extraction of roots, proportions, plain and solid geometry, and rectilinear trigonometry. If, indeed, he can spin out the thread of his existence as he spins out the staple of his matter, he may in time teach how corpuscles attract, and how the planets revolve in their orbs: but we must expect to be low in the earth before Mr. Florian-Jolly has thus reached the skies.—Yet he himself by no means thinks that the age of Nestor will be necessary, either to write or to understand his lectures. He imagines that, as to the contents of the present volume, with the whole of *antient geography and history*, a boy or girl of twelve or thirteen years old might be expected to know them: then three years more would take them through mechanics, astronomy, physics, modern history, and geography; and, when arrived at the age of sixteen, they would still have two years at least to devote to the *philosophy of nature*, morality, &c. We have many things yet to learn; and, if age shall not be said to have destroyed the docility of our nature, we would willingly go again to school, under Mr. Florian-Jolly, for surely nobody teaches so many important things so quickly!

Mr. F. J. lays much stress on his Introduction; and he intreats the reader to reflect *profoundly* on it, that he may not be discouraged by the *seeming immensity* of the system. Perhaps the author will hence be able to assign the cause which prevents us from being enamoured with his plan and labours, since we must confess that we have *not* reflected *profoundly* on the matter of the Introduction. Indeed, we think that it might have been altogether omitted; and of what use, when the multiplication of fractions and the extraction of roots were to be taught, is his map of man under various relations? Can any real knowledge be gained by a student exorcising his genius to answer the three questions, “Where am I?” “Who am I?” “What am I here for?” These inquiries have no concern with rules of interest, or the properties of triangles. The prolixity of the work, however, is not a pure and unmixed evil; and

and it is proper for us to acknowledge that, in his long explanations, Mr. F. J. frequently illustrates things very clearly and satisfactorily : but the lengths of verbal explanation ought not to have been continued throughout his volumes : they should have been restrained to the beginnings of his subjects, or only occasionally admitted.—They should, indeed, have been used to make symbolical operations and processes plain and distinct; for, even in several simple cases, these latter are more satisfactory and distinct than the same operations expressed and expanded in words. In confirmation of this opinion, we would adduce the *multiplication of decimals* of the present volumes, in which the author has in many words stated the reason of the rule, which, by the aid of symbols, would in one fourth of the space have been much more distinctly explained.

As we have already observed, the author, after having written two volumes, makes no great inroads into science. In the 300th page of Vol. II. he treats of oblique triangles; and, in speaking of the case in trigonometry in which two sides and the included angle are given, he says, ‘this proposition is the most complicate, but at the same time the *biggest conception* in rectilinear trigonometry!’ This needs no comment.—At the end of every chapter, he subjoins queries relative to preceding matter: some of which are useful, but others are rather calculated to excite a smile than to extort ingenious answers: e. g. What triangles must necessarily fall under consideration in rectilinear trigonometry? What do you remark on a line to which another is perpendicular? &c. These questions remind us of certain interrogatories, no doubt the invention of sportive malice, said to have been proposed by a learned University on instituting public examinations:—“What are the three angles of a triangle equal to?”—“What is the exterior angle of a triangle greater than?”—Some of the author’s mathematical questions have a moral tendency; and he solves two cases in progression, as a salutary caution to young men against indulging without reflection in a taste for gaming and taking bets.

It would be unjust to dwell longer on those parts which may deserve censure, or excite a smile; because, as we have already stated, specimens are not wanting of lucid and exact explanation. For instance, speaking of algebra:

* This method is infinitely more favourable to reasoning than arithmetic; because you distinguish each quantity by one of the letters of the alphabet, as was done for the indeterminate number of men in the last instance, and consequently you never lose sight of the given quantities through the whole operation, which cannot be done in arithmetic; for, as soon as you have combined two or three numbers, you

can no longer discern in the sum which were the original numbers, and by what combination this sum was produced: 12, for instance, may as well be produced by the addition of 4 and 8, of 7, 2 and 3, &c., as by the multiplication of 3 by 4, or of 6 by 2.'—

'The object of algebraical calculation is, as you see, to lead you finally to determine by what operation of arithmetic the result will be obtained; and this conclusion is derived from a series of observations and reasoning: but as the same reasoning would apply to all similar cases, it is unnecessary to go again over the whole of it for every problem; and the principles being once established and understood, general methods have been formed to disengage the unknown quantity, so as to present it alone in one member of the equation, and place in the other member, to which that unknown quantity is equal, all the known quantities, with the signs indicating the changes they are to undergo.'

Mr. Florian-Jolly has formerly been at our tribunal more than once; and we are sorry that, on the present occasion, we do not find ourselves warranted in bestowing the commendation which in those instances we freely offered.

ART. VII. *Practical Observations on Urinary Gravel and Stone; on Diseases of the Bladder and prostate Gland; and on Strictures of the Urethra.* By Henry Johnston, Fellow of the Royal College of Surgeons of Edinburgh. Crown 8vo. pp. 223. 5s. boards. Hill, Edinburgh; Murray, London.

IT is certainly with justice that Mr. Johnston characterizes the subjects on which he treats as of the first importance. 'Few diseases,' he remarks, 'are more common than those of the urinary organs, more troublesome in their management, or, in general, more difficult of cure. The slightest disorders of these parts seldom fail to occasion both anxiety and inconvenience; whilst there are others of a more serious nature, which give rise to very great and long continued misery, often terminating fatally; hence their alleviation and cure have ever been objects of much solicitude.'

The affections of the urinary organs he divides into four classes: 'gravel in its different stages, from the urine loaded with sandy matter, to confirmed stone; contractions, thickenings, schirrhosities, and ulcerations of the bladder; affections of the prostate gland; to which certainly may be added, strictures of the urethra.'

Mr. J. commences his consideration of the urinary calculus, by some remarks on its chemical composition, and points out the important elucidation which the subject has received from the researches of modern chemists. Scheele, as is well known, was the first experimentalist who led to proper views
respect-

respecting it, and whose discoveries may be regarded as the basis of all the knowledge which we at present possess; and the track which was opened by this distinguished chemist has since been successfully pursued by others, both in our own island and on the continent. In France, MM. Fourcroy and Vauquelin have particularly attended to the composition of urinary calculi; and several very important discoveries concerning them have been made in this country by Dr. Wollaston. The united labors of these experimentalists have proved the general accuracy of Scheele's observations: but they have also shewn that a greater variety existed in the chemical constitution of calculi than was suspected by him. Disregarding the more minute shades of difference, we may arrange them under three principal species; those which consist of uric acid, or of this acid united to ammoniac; those which consist of the phosphoric salts; and those that are formed of the oxalate of lime. The first of these are of the most frequent occurrence, and the last are most rare.

After having given an account of the means by which these different kinds of calculi may be discriminated from each other, the author proceeds to detail the symptoms that indicate their presence, according to the situation which they occupy, first in the kidney, and afterward when they arrive at the bladder. The diagnosis is laid down, by which the affections depending on calculus are distinguished from other diseases of the same parts; a diagnosis which is, in some cases, attended with a considerable degree of difficulty. The disease most apt to be confounded with calculus of the kidney is the rheumatic affection of the muscles of the loins, called lumbago; while strictures in the urethra, or a thickened state of the bladder, are not unfrequently mistaken for a stone in this cavity.

With regard to the cure of calculous complaints, the most important part of the inquiry respects the efficacy of alkalies; for alkalies, under *some* form, have been the basis of all the medicines that have, from time to time, acquired a reputation for relieving these affections. That this class of bodies has a considerable effect cannot be doubted, and yet it is not easy to account for their mode of operation. It does not appear to be decided whether any medicine taken by the mouth can dissolve a calculus when once formed: but it is certain that all the painful symptoms may be in a great measure mitigated, or even entirely removed. Mr. Johnston inclines to the opinion that the alkalies ought to be employed in their caustic state: but we suspect that he is, in this instance, led to judge rather from theory than from experience. The alkaline carbonates, in their operation as palliatives, seem to possess every
power

power of the pure alkali, while they must be less injurious to the digestive organs; and it is still undecided whether the caustic alkali can be employed so as to dissolve the stone.—He concludes his chapter on calculus by giving an account of the method proposed by Fourcroy for removing these substances, by injecting solvents into the bladder. It is a proposal that has been frequently suggested, and which bears a plausible appearance: but it has not been found to produce the expected advantages, when actually put in practice. This failure depends, no doubt, in some degree, on the fact that the attempts formerly made did not proceed on the scientific principles which are now so clearly established by the modern discoveries in chemistry. On the whole, however, it is a practice which, we apprehend, will seldom be adopted: but, should it ever be tried, we think that the directions of M. Fourcroy are in all respects worthy of our attention.

Chapters II. and III. treat on the diseases of the bladder and the prostate gland. These affections are less frequent in their occurrence, and are marked by less decisive symptoms, than those which form the subject of the first chapter; their cure is also less certain; and palliative measures are often the only steps that we can take. In the diseases of the bladder, Mr. J. directs the attention of the practitioner to the use of the *uva ursi*; a remedy which has by some been much extolled, but which at present is not regarded as being possessed of much efficacy.

In the 4th chapter, Mr. Johnston discusses the important subject of stricture in the urethra; detailing the symptoms of the disease with accuracy, and examining the degree of success that has attended the different means recommended for its removal. He is himself a decided advocate for the use of caustics, and endeavours to obviate the objections that have been urged against them. His remarks are candid and judicious, and for the most part very exactly coincide with the opinion that we have been induced to form on the same subject. The only point in which we are disposed to differ relates to the propriety of employing the lunar caustic in the less frequent variety of the disease, in which the stricture consists of a long irregular contraction of the canal. Here, we apprehend, the bougie might be adopted with more advantage; or, if any caustic be applied, we should be inclined to use the *kali purum*, as recommended by Mr. Whately.

We shall only add that we have perused Mr. Johnston's treatise with much satisfaction; and we would especially recommend it to the young practitioner, as a safe guide for forming his judgment, and directing his operations, in a class of intricate and important diseases.

ART. VIII. *A System of Operative Surgery, founded on the Basis of Anatomy.* By Charles Bell. Vol I. Royal 8vo. pp. 480. and many plates. 18s. boards. Longman and Co. 1807.

FROM the preface to this volume, we learn that its design is, in some respects, different from that of any publication which has hitherto been given to the world. Mr. Bell states that his intention 'is to present to the student, and to the surgeon, such clear, short, and strong views of the objects of our operation; of the manner of operating; and of the difficulties which may unexpectedly present themselves—as an experienced surgeon would wish to impress on the mind of one in whom he is much interested:—such a view, in short, of operative surgery, as, without putting aside the information gained in general study, may guard against the distraction of difficulties and doubts, when the knife is actually in the hand.' That the object which Mr. Bell proposes to himself is possessed of some peculiar advantages, we are ready to admit: but we confess that it is not clear to us whether these are not more than counterbalanced by corresponding disadvantages. The work, as far as it is now executed, certainly impresses us, through all its parts, with the idea of something imperfect. The information conveyed by it is not sufficiently ample to supersede the regular elementary systems; nor is it so far original as to be perused with any great interest by those who have passed through their noviciate. It indeed contains many sensible remarks, and some valuable hints, that may lead to future improvements in practice: but with these is blended a large proportion of matter which, without being exceptionable, is rather common-place. In passing this judgment, which may perhaps be deemed too severe, we are influenced, in some measure, by the opinion which we had formed of the author's talents, from his previous publications: for we acknowledge that, in the present instance, the sight of Mr. Charles Bell's name in the title page raised expectations which were not altogether justified by a perusal of the treatise.

After some introductory remarks on wounds, we have a chapter devoted to the operation of bleeding in the arm, with the accidents which sometimes succeed it; and afterward one on aneurism. They are intitled to the negative commendation of containing nothing that is objectionable: but they do not entirely correspond to the idea that we were led to form of a work which directly professes to be original. We must, however, except the information contained in one of the notes, respecting the success of Mr. Lynn's practice in the operation for popliteal aneurism; which we apprehend to be much greater

greater than that which usually falls to the lot of any operator, and which is the more interesting, as it would seem to depend on the employment of a new but very simple expedient :

' Mr. Lynn, of the Westminster hospital, has performed the operation for aneurism in the fore part of the thigh, eleven times in Mr. Hunter's manner, and only one of the patients he lost from hæmorrhagy, owing to the bursting of the artery. He argues thus: "when I have dissected the arteries of the thigh in the dead body, I find that on bending the thigh, the arteries hang loose, and are too long for the thigh, and do not keep their places; therefore, I conceive that after the operation for aneurism, I am enabled by managing the position of the thigh alone, keeping it easily relaxed, to give full freedom for the artery to contract without cutting it across."

The third chapter, on stricture in the urethra, has more claim on our attention, on account of its containing a suggestion which, we think, may prove of considerable practical utility. Mr. Bell conceives that strictures do not always possess the form that was described by Mr. Hunter, but that they occasionally consist of a long irregular contraction, an inch or more in length. To this last species of the disease, he justly thinks that the lunar caustic is an improper application, and recommends the use of the *kali purum*. (See p. 49 of this Rev.) It hence becomes a matter of importance to distinguish between the two varieties of the disease; and in order to accomplish this object, he has invented an instrument, which consists of a metallic ball, fixed to the end of a wire. By having balls of different sizes, and by noticing the circumstances which attend their passage along the canal, we may form a tolerably accurate judgment of the size and extent of the obstruction.

Our attention is next called to observations on hæmorrhoidal tumors, affections of the uterus, hydrocele, *polypus nasi*, and some other complaints of minor importance; and then we come to the subject of hernia. This is treated in an ample manner; and the account of the disease, and of the means employed for its removal, is correct and judicious. Still, however, we do not meet with much information that is not contained in other publications; so that, notwithstanding the accuracy of Mr. Bell's descriptions, and the good sense which is manifested in his advice, we feel a degree of disappointment at finding, in a production like the present, so little that can lay any claim to originality. We remark, indeed, one idea which the author strongly enforces, and which he seems to regard as peculiar to himself, that the immediate cause of death in hernia is not from obstruction in the bowels, but from inflammation brought on in the higher part of the intestine, in consequence of its efforts to propel its

contents. We are, however, inclined to think that, if Mr. Bell had not determined to write *without consulting his library*, he might have found the same doctrine very fully laid down by some of his contemporaries.—Several good observations occur on the nature of the sac, and on the part which immediately forms the stricture. This, Mr. Bell supposes, is generally produced not by the tendons of the ring, but by the mouth of the sac; and he argues strongly in favor of freely opening this part. He remarks on Mr. Cooper's method of operating, which consists in passing the knife between the ring and the sac, that it is not always practicable; and, when it is done, that it is frequently ineffectual. As an objection to cutting into the mouth of the sac, it has been stated that, by this mode, inflammation is apt to be induced on the peritoneum, which may spread along the cavity of the abdomen and prove fatal: but Mr. Bell inclines to the opinion that, when inflammation supervenes in these instances, it has its origin in the intestines themselves. He acknowledges, however, that this is a point which requires farther elucidation.

In the chapter on femoral hernia, the author is desirous of proving, that the part which has been lately described under the title of the femoral ligament, and brought forwards as something either not before known or not adequately noticed, was well understood by Mr. Pott; and that, in his own "*Dissections*," a description is given of it more accurate than any which has been since published. We are sorry to feel ourselves obliged to differ from Mr. Bell on this subject. We have examined the passages in his former work, (which we highly esteem,) and we have considered the remarks of Mr. Pott:—but the conclusion that we must draw from them is, that they neither of them express the true anatomy of the parts. Both Mr. Pott and Mr. Bell were aware of some peculiarity in the form of the tendon of the external oblique muscle, but they were not so thoroughly acquainted with its nature as to be able to state precisely its extent, or the influence which it would have over the operation. In this precision it is that the merit of M. Gimbernat and Mr. Hey consists.

We have then an interesting chapter on lithotomy; an operation to which the author appears to have paid great attention. He describes it as it is usually performed with the gorget, and afterward gives an account of the method which has been lately practised by Mr. Lynn and Mr. Carlisle, in the Westminster hospital; who have revived the operation of Frere Cosme, which consists in passing the concealed bistoury into the bladder, instead of the gorget. Mr. Bell objects to both these

these operations, on the principle of their being too mechanical, proceeding precisely in the same manner, and employing exactly the same kind of motions indiscriminately in all instances, without any regard to the peculiarities of structure, or the nature of the particular case. For this reason he gives a decided preference to the knife, and describes an operation which is certainly more simple and more scientific; and which we should undoubtedly recommend, were lithotomy always to be performed by skilful anatomists: but we are inclined to think that, in vulgar hands, the gorget is the safer instrument.

We shall quote Mr. Bell's account of his operation:

'The staff is kept in the centre, and well home into the bladder. The surgeon, making his incision under the arch of the pubes, and by the side of the anus, carries it deeper towards the face of the prostate gland; cutting near to the staff, but yet not cutting into it, and avoiding the rectum, by pressing it down with the finger.

'Now, carrying the finger along the staff, the prostate gland is felt. The point of the knife is run somewhat obliquely into the urethra, and into the lateral groove of the staff, just before the prostate gland.

'The knife is run on in the groove of the staff, until the urine flows. The fore-finger follows the knife, and is slipped along the back of it, until it is in the bladder.

'Having carried the fore finger into the bladder, it is kept there, and the knife is withdrawn; then, directed by the finger, the forceps are introduced into the bladder.

'If the stone is not readily caught betwixt the blades of the forceps, the finger is passed into the anus, which, lifting up the lower part of the bladder, the stone is put within the grasp of the forceps, and assisted in its exit, if it be of great size.'

Four chapters on amputation are added, and two on injuries of the head, the latter of which contain many valuable observations.

ART IX. *Dissertations on Man, Philosophical, Physiological, and Political*; in Answer to Mr. Malthus's "Essay on the Principle of Population." By T. Jarrold, M.D. 8vo. pp. 367. 10s. 6d. boards. Cadell and Davies.

ART. X. *A Reply to the Essay on Population, by the Rev T. R. Malthus*. In a series of Letters. To which are added Extracts from the Essay; with Notes. 8vo. pp. 378. 8s. boards. Longman and Co.

THE judgment which we pronounced on Mr. Malthus's performance has been ratified by public opinion: its merits have been almost universally acknowledged; and the principles

ciples and conclusions which it inculcates and supports have met with very general assent. Yet the facility with which its doctrines may be mis-represented, and a plausible cry be raised against them, which was noticed by us in our account of his *Essay*, is exemplified in the productions before us. That grand proposition, expressing the relation between the principle of population and the means of subsistence, which is the basis of Mr. Malthus's system, is immediately perceived to be impregnable: but it might happen that, with all the care and caution which distinguish the labors of its not less ingenuous than ingenious author, this principle might not always be correctly and happily applied to the institutions and maxims which were submitted by him to its test. An erroneous section found a place in the *Principia Mathematica*;—the chapter on power in the *Essay on the Human Understanding*, admirable as it is on the whole, is justly charged with being obscure and inconsistent in some of its parts;—and Dr. Smith, who corrected so many errors of the economists, fails himself on the subject of productive labour. The foundation of Mr. Malthus's system admitting of no question, as we conceive, still all the collateral points might not be equally well considered; and some might require to be corrected, and others to be qualified or extended.

On these grounds, we opened with some satisfaction the publications which we now announce: but this satisfaction was not of long continuance, since we soon found that the champions who had taken up the gauntlet, on the present occasion, were endowed with only slender qualifications; and that, contented to play off the hacknied artifices of controversialists, they scorn even to aim at philosophical discussion. We must by no means, however, confound together these two opponents of Mr. Malthus; to the former of whom a moderate degree of censure is alone applicable, while strong language is required to express the degree in which blame has been incurred by the latter.

Of wilful perversion we fully acquit Dr. Jarrold: but we conceive that he must have very slightly examined the work which he criticises, or that his mind is not formed for abstract disquisitions, or is not stored with the furniture necessary to take a part in them with advantage. It has been said, and we believe that facts warrant the assertion; that many instances occur of men making considerable proficiency in elegant literature, who are wholly without aptitude for metaphysical inquiries. We should be inclined to place Dr. Jarrold in this class. He even controverts the grand principle which is the foundation of Mr. Malthus's system. He cannot

not dispute the fact of the geometrical series being applicable to the progress of American population, but he appears to deny its universality, and to regard this ratio as partial and confined to certain peculiar situations. He objects that population has not this spring in Europe, overlooking the fact to which he is himself continually referring, viz. the operation of those checks to which Mr. Malthus ascribes the circumstance of its being stationary in old countries.—A very few specimens of the author's statements and reasonings will enable our readers to judge of his competence for entering the lists with such a philosopher as Mr. Malthus :

' Mr. Godwin,' says he, ' attaches blame to the institutions of man, but Mr. Malthus fixes it on the laws of nature; the one accuses the civil government, the other the government of the universe. Our author having, as he flatters himself, traced the checks to population, which he enumerates under the heads of vice and misery, and fixed them among the laws of nature, is so anxious for the full exercise of their power, that in his zeal he pleads for murder, in some circumstances, not as a discretionary, but a necessary act.'

The imperfect nature of human enjoyments, and the large portion of misery which falls to the lot of man, are facts which nobody disputes. Mr. Godwin ascribed these to our institutions, and promised a paradise to mankind if they would shake off and annihilate them. Mr. Malthus vindicated our institutions from this charge: being of opinion, with all sober men in all ages, that they are, even in their most imperfect and perverted state, beneficial; and that the ills which we feel and deplore arise chiefly out of the constitution of things, and are not wholly to be laid to the charge of human laws, the institution of marriage, the obligation of promises, or the prevalence of the private affections and grateful habits. One gentleman intimated that, if civil institutions were swept away, and if men would practice the new philosophy, it was probable that they would become immortal. Had Mr. Malthus shewn that mortality was inherent in man by his original constitution, would this be to attach blame to the laws of nature, and the government of the universe? It would only be to state a simple incontrovertible fact; and we cannot see that *he* does honor to the laws of nature and the government of the universe, who promises that, if we introduce Agrarian regulations, we shall be in a likely course to annihilate death.

' *He pleads for murder,*' says Dr. J.—We spoke highly in praise of Mr. Malthus's work: but we can assure our readers that, had we discovered in it any thing like a plea for murder, we should, instead of bestowing almost unqualified commendation on it, have consigned it to universal execration. Now

let us see how it is that he pleads for murder. While expatiating on the tendency of the principle of population to overstock the world, Mr. M. elucidates his argument by the help of allegory; and, on account of its neatness, we are induced to transcribe the passage, as here quoted by Dr. Jarrol:

"If a child is born into a world already possessed, if he cannot get subsistence from his parents, on whom he has a just demand, and if the society do not want his labour, he has no claim of right to the smallest portion of food, and in fact has no business to be where he is. At nature's mighty feast there is no vacant cover for him; she tells him to be gone, and will quickly execute her own orders, if he do not work on the compassion of some of her guests; if these guests get up and make room for him, other intruders immediately appear, demanding the same favor. The report of a provision for all that come, fills the hall with numerous claimants; the order and harmony of the feast is disturbed; plenty that before reigned, is changed into scarcity; and the happiness of the guests is destroyed by the spectacle of misery and dependence in every part of the hall, and by the clamorous importunity of those who are justly enraged at not finding the provision which they had been taught to expect. The guests learn too late their error in counteracting those strict orders to all intruders issued by the great mistress of the feast, who, wishing that all her guests should have plenty, and knowing that she could not provide for unlimited numbers, humanely refused to admit fresh comers when her table was already full."

Here Mr. Malthus simply states the consequences which must inevitably follow when population exceeds its due bounds. If more men are born than can obtain subsistence, must it not follow that some will perish from want, or from unwholesome food? To state this consequence, which in the circumstances is inevitable, and which no man can controvert, is this to plead for murder?

In the same spirit of misconception, (we will not say of wilful misrepresentation, for we are inclined to think that it is not so,) the Dr. thus proceeds:

"This sentence might have been applauded in the councils of Nero, or in the camps of Attila or of Cortez; for the indiscriminate murders committed by the orders of these chiefs could not fail to produce in their minds an idea that the conduct they had sanctioned and commanded would be deemed monstrous by the bulk of mankind; how must they then be gratified at finding that, in place of an execrable, they had acted a meritorious part; and that the numbers they had slain, were only the unprotected guests, who craved admittance to a table already full, to take which away from the hall, was to render those who remained an acceptable service."

Dr. J. here confounds the laws and provisions of nature with the acts of tyrants. Because Mr. Malthus says that, if the world

world is overstocked, wars and famine and pestilence will ensue, does it follow that men are at liberty to violate all laws human and divine, in order to ward off the evils? In his volume, we find not a syllable in favour of any such conclusion: he represents the whole as being in the hands of nature, and enters into the details of this part of her economy.

This writer elsewhere speaks of the principles of Mr. Malthus as incompatible with revelation, as forbidding the expectation of any improvement in the condition of man, and as sanctioning the worst of rulers in the worst of crimes. Had he made himself more fully acquainted with Mr. M.'s system, or had he been endowed with a mind better adapted for inquiries of this nature, he would have seen that neither of the charges preferred by him against the principles of the *Essay on Population* is well founded; and it would have been clear to him that revelation, by giving superior efficacy to the principle of moral restraint, admirably harmonizes with the doctrine of that performance. According to Mr. M, this world will never be, as some have represented, a Paradise of Mahomet; his principles, it is indubitable, disturb dreams of this sort: but if he flatters not mankind, he has, we conceive, given them more important practical information on the real nature of their situation than any other philosopher who has preceded him, whether ancient or modern. His representation of it, we grant, is not such as our wishes would predict: but has it not the sanction of reason and experience? That it has not, the present author nowhere shews. Many philosophers had recommended early marriages: Mr. Malthus says that they must in general be late: but why should this forbid us to expect improvement in human affairs? Mr. Malthus asserts that nature requires us to impose restraint on a predominant passion of our nature; and that she invariably punishes those who in this respect disregard her "high behests." but he has never said that she has delegated her authority to rulers, and that she warrants their crimes.

Though we have been unable to discover in Dr. Jarrod's pages any objections which materially affect the great bearings of Mr. Malthus's system, we must allow that our perusal of them has not been altogether *unproductive labour*. The author writes perspicuously and fluently; many of his observations, though inapplicable to the subjects in controversy, are in themselves valuable and interesting; and if he almost uniformly deals unfairly by Mr. Malthus, he does not openly brave all decency, and throw off all the restraints which the gentleman and the scholar will ever feel himself bound to regard. This is a compliment which we cannot pay to the latter of the authors

authors before us; and, indeed, he has taken no common pains to forfeit his right to every claim of the kind. In his advertisement, this anonymous opponent of Mr. Malthus is pleased thus to express himself:

‘ If I could have attacked the work successfully, without attacking the author, I should have preferred doing so. But the thing was impossible. Who ever troubles himself about abstract reasonings, or calm, dispassionate inquiries after truth? The public ought not to blame me for consulting their taste.’

It is seldom our lot to meet with any passage more reprehensible than this paragraph. That this writer could not attack the work in question without attacking its author, by which is to be understood attacking him personally with rudeness and vulgarity, is a gratuitous assertion which is wholly unsupported. If the public have no right to reproach this controversialist, is he to subject himself to self-reproach; or is he to degrade and prostitute letters, in order to gratify the vitiated propensity which he imputes to the world in general? We had understood that it was one of the most benignant and dignified of the functions of literature, to correct and purify the public taste, instead of to sanction and confirm it in what is wrong; and for services of this sort, Addison has insured to himself eternal gratitude as well as fame. Because the public may be factious, fervorous, or fanatical, are authors to fan and encourage these odious and degrading propensities? If the taste of the public be such as this writer insinuates it is, we must do him the justice to state that never has it been more effectually consulted; and if the public hold in aversion ‘ abstract reasonings and calm dispassionate inquiries after truth,’ he has taken ample care that his pages should present them with nothing of the sort. His style seems to have been formed on that of the most offensive of the daily prints which disgrace the times, degrade the public mind, and pervert its views and feelings.

Dr. Jarrold, as we understand him, controverts Mr. Malthus's principle itself: Mr. M.'s other adversary does not deny its existence, but takes great pains to shew what Mr. Malthus himself has far more clearly and satisfactorily set forth, namely that it is no new discovery: but, says this writer, even the application of it, as overturning the system of human perfectibility, has been previously made by Mr. Wallace. This doubtless is true; this tendency was known to that gentleman, and had been noticed by others long before his time: but has Mr. Malthus arrogated to himself more of discovery in this matter than really belongs to him? Referring to the great principle which is the basis of his system, he says that

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"The subject has been treated in such a manner by some of the French economists, occasionally by Montesquieu, and among our own writers by Dr. Franklin, Sir James Steuart, Mr. Arthur Young, and Mr. Townshend, as to create a natural surprise that it had not excited more of the public attention.

"Much, however, remained yet to be done. Independently of the comparison between the increase of population and food, which had not perhaps been stated with sufficient force and precision, some of the most curious and interesting parts of the subject had been either wholly omitted or treated very slightly. Though it had been stated distinctly that population must be always kept down to the level of the means of subsistence; yet few inquiries had been made into the various modes by which this level is effected; and the principle had never been sufficiently pursued to its consequences, and those practical inferences drawn from it, which a strict examination of its effects on society appears to suggest."

We will venture to say that a more fair, candid, and correct account of the state of the subject, when it was first assumed by Mr. Malthus, could not be given. Whoever will take the trouble of verifying it will be of our opinion, and will perceive how little that person must adhere to fact, who can insinuate or intimate that Mr. Malthus has only the merit of varying the words of Mr. Wallace. The long quotation from that writer might have been spared, since Mr. Malthus had stated the effect of it.*

From the subsequent passages, the reader will learn something more of the complexion of the present work :

"Mr. Malthus's reputation may, I fear, prove fatal to the poor of this country. His name hangs suspended over their heads, *is terrorem*, like some baleful meteor. It is the shield behind which the archers may take their stand, and gall them at their leisure. He has set them up as a defenceless mark, on which both friends and foes may exercise their malice, or their wantonness as they think proper. He has fairly hunted them down, he has driven them into his toils, he has thrown his net over them, and they remain as a prey to the first invader, either to be sacrificed without mercy at the shrine of cold unfeeling avarice, or to linger out a miserable existence under the hands of ingenious and scientific tormentors.—There is a vulgar saying, "Give a dog a bad name, and hang him." The poor seem to me to be pretty much in this situation at present. The poor labour under a natural stigma; they are *naturally* despised. Their interests are at best but coldly and remotely felt by the other classes of society. Mr. Malthus's book has done all that was wanting to increase this indifference and apathy."

That Mr. Malthus was intentionally the enemy of the poor were a gross calumny, which even this bold accuser will not hazard.

* See *Essay on Population*. Vol. II. p. 78. 3d Ed.

The real question is, who is the truest friend of the poor; Malthus, who recommends it to them to rely on their own strength and industry rather than look to parochial relief, and who advises them not to be accessary to the introduction of beings into the world for whom they have no means of providing—or those who flatter their prejudices, and support a system which degrades them by rendering them profligate and improvident? Does this writer consider that there is an industrious class who are compelled to contribute to support the improvident, who frequently suffer far greater hardships than the relieved poor, who are overlooked by him, and at whose expense he is humane? As they respect this valuable class, his notions of humanity lead to incredible hardships.

In the same spirit and style, the author says:

‘Mr. Malthus’s system must, I am sure, ever remain a stumbling-block in the way of true political economy, as innate ideas for a long time confused and perplexed all attempts at philosophy. It is *ignis fatuus*, which can only beguile the thoughtless gazer, and lead him into bogs and quicksands, before he knows where he is. The details of his system are, I believe, as confused, contradictory, and uncertain, as the system itself. I shall, however, confine my remarks to the outlines of his plan, and his general principles of reasoning. In these respects, I have no hesitation in saying that his work is the most complete specimen of *illogical*, crude, and contradictory reasoning, that perhaps was ever offered to the notice of the public.’ — ‘Nothing was ever more loose and incoherent than his reasoning. “The latter end of his commonwealth always forgets the beginning.” Argument threatens argument, conclusion stands opposed to conclusion. This page is an answer to the following one, and that to the next. There is hardly a single statement in the whole work, in which he seems to have had a distinct idea of his own meaning. The principle itself is neither new, nor does it prove any thing new; least of all does it prove what he meant it to prove. His whole theory is a continued contradiction; it is a nullity in the science of political philosophy.’

In what school this writer has studied political economy, we are at a loss to conjecture: but the loose manner, in which he expresses himself on the many points of it which come under his consideration, satisfies us that his acquaintance with it is indeed very slight.

The impression made on us by Mr. Malthus’s performance is certainly very different from that which his anonymous opponent has received from it: but, while we spoke of it with that warmth of commendation which gratitude for so original, ingenious, and learned a work inspired us, we were anxious fairly to appreciate its merits; and we never delivered a judgment which has been more generally ratified and corroborated.

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The honorable situation which its author has been called to fill by the East India company, the tributes recently paid to him in the senate, and the numerous testimonies borne towards him by persons of high authority, furnish very strong proofs of the soundness of our decision. The truth is that in every competent judge the doctrines of Mr. Malthus have found a proselyte; and that no one has appeared their oppugner, who was not deficient in the necessary information, or did not possess a mind that was adapted for investigations of this kind. It is not a little singular, then, that the whole enlightened public should have received strong impressions in favour of Mr. Malthus's positions, while his detractors have been confined to a few persons, notoriously incompetent to form a judgment on the subject: but the fact is indisputable; and should it not have led an unknown and nameless writer to some reserve in language and manner? If an author will set modesty, breeding, and a sense of decency at defiance, be his talents and acquirements what they may, he is an objectionable public instructor: but if he be also found, as in the present instance, to possess qualifications as slender as his manner is disgusting and preposterous, we trust that we shall not be blamed if we dismiss him from our tribunal with slight notice: indeed, the share of it which he engages, he owes to our desire to exhibit his conduct as a warning to all others.

We have observed that this author admits the principle of Mr. Malthus, but he controverts its effects by setting up an error of Mr. Wallace, which Mr. Malthus has refuted. This is the foundation of a great portion of his cavils and objections. We repeat that it cannot be expected of us to animadvert at length on a writer who allows himself the liberty of saying that 'Mr. Malthus's reasoning is of a kind to give one the headache,' 'that he is qualified for the delicate office of conscience-keeper to the rich and great,' and who charges him with 'arguing against the improved cultivation of the earth, and not encouraging an increase of the means of subsistence.' As we do not read these things in Mr. Malthus's performance, it would be useless to expose the loose and puerile declamation which they call forth in the production before us; which, indeed, is wholly taken up in alternately misrepresenting Mr. Malthus, and in refuting those misrepresentations.

It is worthy of this writer to endeavour to magnify the differences between the first and second editions of Mr. Malthus's work; and he is not deterred from thus wasting ink and paper, because it is not less invidious than it is idle and useless. He tells us,

'Before

‘ Before I proceed, I must stop to observe that I have just been perusing the corrections, additions, &c. to the third and last edition of the essay ; and I confess I have not much heart to go on. The pen falls from my hand. For to what purpose is it to answer a man, who has answered himself, who has hardly advanced an opinion that he has not retracted, who after all your pains to overturn the extravagant assertions he had brought forward, comes and tells you, Why I have given them up myself ; so that you hardly know whether to look upon him in the light of an adversary or an ally.’—

‘ If Mr. Malthus had chosen to disclaim certain opinions with their consequences, advanced in the first edition, instead of denying that he ever held such opinions, though he may still be detected with the *maner*, he would have saved me the trouble of writing, and himself the disagreeable task of reading, this *rude* attack upon them.’

The assertion that Mr. Malthus answered his second edition in his third is just as true as the statement, that in that edition ‘ argument threatens argument, and conclusion stands opposed to conclusion ; and that one page is an answer to the next, and that to the following one.’ Mr. Malthus, like other eminent writers, in consequence of reflecting farther on his subject, finds occasion to correct some opinions, and to extend or qualify others. If he had answered himself, and if he had retracted all that his antagonist disapproved in his work, it was proper that the pen of that antagonist should ‘ fall from his hand,’ and it ought never to have been taken up again.

Nothing can be more destitute of foundation than the foul charge imputed to Mr. Malthus in the latter paragraph of the above extract. In the annals of philosophy, not a name occurs more distinguished by fairness and ingenuousness, and which will be found to be more free from every semblance of literary *charlatanrie*, than that of Malthus. His anonymous opponent is presumptuous enough to think that Mr. M. will peruse the farrago which we have been condemning : but we greatly doubt that he will do much more than barely dip into it, since his time is too valuable to be thrown away on the perusal of a medley of coarse abuse, that can boast of neither logic nor learning. We by no means assert that this writer wants the abilities necessary to render service to letters ; we only charge him with having in the present instance displayed a spirit and temper, a style and manner, which are a disgrace to those talents ; and with having written on a subject of which his ignorance is egregious.

ART. XI. *A Supplement to the Practical Seamanship.* Containing—
 I. Observations on the present *Construction of Ships*, with an Account of the Four-masted Vessel *Transit*. II. Observations on the *Log and Line*, with a Description of various Instruments for measuring a Ship's way. III. Observations on *Marine Surveying*. IV. On the Principles and Description of an *Optical Instrument*, applicable to the Mensuration of Distances. V. Mode of applying the *Height of a Vessel's Mast as a Base Line*, to determine the Distances of Objects situated within the Circle of the Sensible Horizon, as viewed from the Mast-Head. VI. Description of an *Eye-Shade*, for the Use of Weak-sighted People, who suffer, as they walk, from the strong Light and Heat which is reflected from a light-coloured Soil: together with an Account of a *Reading-Tube*, in lieu of Spectacles. With an Appendix. By Richard Hall Gower, Author of the "Practical Seamanship:" and formerly in the Service of the East-India Company. 8vo. 6s. Boards. Newnan. 1807.

THE *Transit* made her first appearance with five masts, and a description of her in that state has been given to the public. As a five-masted vessel, however, she did not continue long; and her history with the reduced number of masts is now related by Mr. Hall Gower, who was the inventor both of the form of the hull and of the method of rigging.

Mr. G.'s object in building the *Transit* was to produce a swift-sailing vessel; and he remarks that, as length was the leading feature, she became proportionably narrow, and, had the body not been allowed to fall out [to increase in breadth] above the water-line, the vessel would have been too narrow aloft to support her masts. 'The *Transit's* proportion with respect to length and beam, rather exceeds five beams to her length at the water-mark.' To this form of the hull the rigging was adapted. The length of the vessel, the want of breadth to support tall masts, and the want of stability in a narrow hull to carry large sail, suggested the plan of making up for the smallness of the masts by increasing the number: but, as they were thus unavoidably placed near together, they did not allow room for square sails to work clear of each other; and sails of this form were therefore allotted only to the fore-mast. The *Caravela*, a vessel formerly in use, had in like manner, and probably for similar reasons, square sails only on the fore-mast: but it differed from the *Transit* in having triangular sails on the after masts.

It appears in Mr. Gower's account, that the trials made of the comparative swiftness of sailing between the *Transit* and other ships turned out generally in favour of the *Transit*: but this advantage, we are of opinion, should be attributed rather to the length of the hull than to the fashion of the sails. In the

the *Commercial and Agricultural Magazine* for November 18 was given a description of the *Transit*, then a ship with masts; and it is there said, "Mr. Gower had frequently marked, that when a sail is braced up to the wind, the lee-ch is struck with greater force by the wind than the weather-leech: if, therefore, the quantity of lee-leeches could be augmented, the multiplied pressure of the wind would undoubtedly accelerate a vessel." For this purpose, the writer recommends numerous divisions of sails as producing more lee-leeches; he remarks that "little more will remain to be done than learn by experience how far the dividing of the canvas may be carried on to advantage: that is to say, how many masts are admissible in a given length of keel."

Convenience, ease of management, and safety, are reasons frequently urging a preference of a number of small sails to a large sail: but here the question is the effect on the rate of sailing. In the first place, we consider one large sail as susceptible of greater pressure from the wind; than the same area of canvas divided in a number of small sails. Suppose instead of a large top-sail or course, a number of small sails were spread to occupy the same space: they would correspond with so many slits in the larger sail, through which the wind would escape, to the diminution of pressure. In looking at the drawing representing the *Transit* under weigh, the square masts and narrow sails give the idea of boys being set to do the work of men. Allowing equal weight, though more in number they cannot be supposed to have equal power.—Again; it is very questionable whether an increase of the quantity of lee-leeches would be productive of advantage. The pressure of the wind on the lee-leech of a sail gives an impulse more sideways than forwards; whereas the action of the wind on the weather-part of the sail (and especially of a square sail, a large proportion of which is to windward of the mast,) is an impulse nearly in the direction of the keel.

Mr. Gower enumerates, among the recommendations of square masts and many sails, the easy reduction of sail, and the readiness to light at anchor: the first is doubtless a very material consideration in merchant vessels, which must be managed with a great number of hands; and the other is of consequence in all vessels. An advantage is likewise mentioned in the shape of the *Transit's* hull, (independently of the length,) which is well noticing:

"The *Transit's* cargoes have been constantly discharged in the highest degree of perfection. This good property arises partly from the easy motion at sea, which occasions so little distress to the cargo, and partly from the falling out of the sides which causes all the

age-water to drain down the planking of the bottom, into the angle below, without wetting her skin or ceiling, where three feet of water may rest without injury to the cargo. A stranger to the vessel, on going down into her empty hold, and observing the general dryness of her skin, would scarcely believe it possible that the vessel had performed so many voyages as she has done.'

In the next section, Mr. G. has given the description of a log invented by himself for measuring a ship's rate of sailing. We have a double reason for regretting the disappointments of those who take real pains in projects intended for public benefit; and as Mr. Gower has exercised much ingenuity, bestowed much labour, and incurred considerable expence, in the invention of his new log, we are truly concerned that we cannot give it our unqualified approbation. The moving power of his log he describes to be 'a spiral consisting of four vanes or leaves, each vane being a spiral curve;' which revolves round its axis as it is drawn through the water, and is so regulated as to perform an ascertained number of revolutions in passing through a given space, being provided with a register formed of two concentric wheels to mark the number. The spiral is guarded from being affected by the wind or other accidents in drawing it up out of the water, by being inclosed in a tube, and by a davit with a sheave for the hauling-up line to pass through, which keeps it clear of the ship's side.

To this log it must be objected that the machinery is too complicated, and that it requires much more attention in its use than the common log. It likewise occupies more time; being adapted, with a view to greater accuracy, to take the rate of sailing for three minutes at each trial. Another circumstance which creates doubt is, that the log during the trial is kept abreast of the ship: wherefore, though it is recommended to bear the log out from the ship's side with a boat-hook against the towing-line of the log, it can scarcely be supposed to be clear of the disturbed and unsettled water which is occasioned by the ship's passage. In the common log, this is remedied by an allowance of about 20 fathoms of stray-line, that the ship may pass the log, and the displaced water have time to recover its level, before the running out of the line is measured with the glass. On these considerations, we retain our partiality for the long established log; which, if the glass and marks of the line are occasionally examined, we think, will give the rate of sailing with as much accuracy as can be attained by any mode yet discovered.—Mr. G. proposes that the divisions of the knot should be expressed in tenths, 'which would correspond with the decimal division of the difference of latitude and departure-table.' We agree with him that this

would be a more intelligible division of the sea-mile, and be more convenient than the unnatural division of knots into fathoms.'

We find also in this *Supplement to Practical Seamanship* some useful hints on sail making: the latter part contains Observations on Marine Surveying, and on the Mensuration of Distances; and the last section gives a description of an Eye-shade, contrived for the use of Weak-sighted People.

ART. XII. *Curiosities of Literature*. Fifth Edition; revised, altered, and enlarged with new Articles. 8vo. 2 vols. pp. 500 in each. 11. 1s. Boards. Murray. 1807.

It must be confessed that the teachers of wisdom and knowledge are sometimes considered as assuming a too formal and too highly elevated attitude, as not stopping to be sufficiently minute, and as exhibiting more maxims than facts, and more assertions than details to support them. The philosopher, indeed, has a strong bias to generalize, and the historian to be decisive in his characters. It would be too familiar in them to hint at anecdote; and it is only by a straying epithet, or a reluctant parenthesis, that curiosity is in some measure gratified. In these circumstances, we are much indebted to such writers as the author of the work before us. For their use, provided that knowledge is increased and character illustrated, the most homely incidents are not too familiar, nor the most trivial circumstances too minute. They lead us into the storehouse, in which we see the raw materials that may be wrought into so many forms and textures; and which should be carefully visited by every man who constructs theories, or builds on facts.

On this account, collections authentically made, which have for their object facts, usages, manners, and characters, have generally in the republic of Letters been deemed valuable; and the compiler of the present volumes has always appeared to us, in this respect, to possess considerable merit. Indeed he is not here a mere collector; he swells his store by careful discrimination and curious research; and he passes shrewd and liberal judgments as he journeys on through his varied materials. Literature and the learned are his chief pursuits, as is implied in the title; and Mr. D'Israeli has, in more works than one, shewn a strong predilection to this subject. He loves the society of the literary, and manifestly wishes to live among them: he takes a deep concern in their affairs; he honours them; he consoles them; and in many parts he is their modest guide.

The

The present edition may almost be said to be a new work with an old title; since it comprehends a great many articles that are altogether novel; such as *Libraries*; *Bibliomania*; *Notices of lost Works*; *Scholastic Disquisitions*; *Titles of Books*; *Fame continued*; *Talmud*; *Rabbinical Stories*; *Literary Fashions*; *The Early Drama*; *Marriage of the Arts*; *Solitude*; *Literary Friendships*; *Abstraction of the Mind*; *Richardson, the Novelist*; *Influence of Names*; *The Jews of York*; *Sovereignty of the Seas*; *Poetical Imitations*, &c. Many of the articles also in the former editions are greatly enlarged; such as *Literary Journals*; *Recovery of Manuscripts*; *Mysteries*; *Abridgers*; *Poets*; *Romances*; *Materials of Writing*; *European Manners*; *Literary Composition*; *Abeard and Eloisa*; *The Scuderie*; *Portraits of Authors*; *Metempsychosis*; *Origin of Newspapers*; *Pasquin and Marforio*, &c. &c. Indeed we recognize very few of the articles which are not enlarged and improved.

Extracts from such a work would doubtless amuse our readers, but we shall satisfy ourselves with a very few. To the account of Mademoiselle Scudery formerly given, the ingenious author now adds very amusing anecdotes of her brother.

‘GEORGE SCUDERY, her brother, her inferior in genius, had a striking singularity of character:—he was perhaps one of the most complete votaries to the universal divinity of Vanity. With a heated imagination, entirely destitute of judgment, his military character was continually exhibiting itself by that peaceful instrument the pen, so that he exhibits a most amusing contrast of ardent feelings in a cool situation; not liberally endowed with genius, but abounding with its semblance in the fire of eccentric gasconade; no man has portrayed his own character with a bolder colouring than himself in his numerous prefaces and addresses. Fortunate man! he was surrounded by a thousand self-illusions of the most sublime class; every thing that related to himself had an Homeric grandeur of conception.

‘It may amuse to collect these traits of an uncommon character. In an epistle to the Duke of Montmorency, he says, “I will learn to write with my left hand that my right hand may more nobly be devoted to your service;” and alluding to his pen, (plume,) declares “he comes from a family who never used one but to stick it in their hats.” When he solicits small favours from the Great, he assures them, “that Princes must not think him importunate, and that his writings are merely inspired by his own individual interest; no! he exclaims, I am studious only of your glory, while I am careless of my own fortune.” And indeed, to do him but justice, he acted up to these romantic feelings. After he had published his Epic of Alaric, Christina of Sweden proposed to honor him with a chain of gold of the value of five hundred pounds, provided he would expunge from his Epic the eulogiums he bestowed on the Count of Gardie
F 2 whom

whom she had disgraced. With magnanimity, the epical soul of Scudery scorned the bribe, and replied, that "If the chain of gold should be as weighty as that chain mentioned in the history of the Incas, I will never destroy any altar on which I have sacrificed!"

Proud of his affected nobility and erratic life, he addresses one of his prefaces to the reader thus: "You will pass over lightly any faults in my work, if you reflect that I have employed the greater part of my life in seeing the finest parts of Europe, and that I passed more days in the camp than in the library. I have used more matches to light my arquebuse (a sort of hand gun) than to light my candles. I know better to arrange columns in the field than those on paper; and to square battalions better than to round periods." I have elsewhere shewn how, in his first publication, he began his literary career perfectly in character, by a challenge to his critics.

He is the author of sixteen plays, chiefly heroic tragedies; children who all bear the features of their father. He first introduced in his "*L'Amour Tyrannique*," a strict observance of the four-and-twenty hours which he drew from Aristotle; and in a preface by Barraquin the necessity and advantages of this rule are urged; a regulation which the free spirit of the British muse has not submitted to. In his last tragedy, "*Arminius*," he extravagantly flings his panegyrics about its fifteen predecessors; but of the present he has the most exalted notion: it is the quintessence of Scudery! An ingenious Critic calls it "*The downfall of Mediocrity!*" It is amusing to listen to this blazing preface—"At length, reader, nothing remains for me but to mention the great *Arminius* which I now present to you, and by which I have resolved to close my long and laborious course. It is indeed my master-piece! and the most finished work that ever came from my pen; for whether we examine the fable, the manners, the sentiments, or the versification, it is certain that I never performed any thing so just, so great, nor more beautiful; and if my labours could ever deserve a crown, I would claim it for this work!"

All the acts of this singular personage were like these writings; and he gives a very pompous description of a most unimportant government which he obtained. He was raised to a miserable command near Marseilles, but all the grandeur existed only in our author's heated imagination. Bachaumont and De la Chapelle, two wits of those times, in their playful "*Voyage*," describe it with humour:

"Mais il faut vous parler du Fort
Qui sans doute est une Merveille;
C'est notre dame de la garde!
Gouvernement commode et beau,
A qui suffit pour tout garde,
Un Suisse avec sa halebarde
Peint sur la porte de chateau!"

A fort very commodiously guarded; only requiring one centinel, and that centinel a soldier painted on the door!

In a sonnet on his disgust with the world, he tells us how intimate he has been with Princes: Europe has known him through all her provinces; he ventured every thing in a thousand combats,

"L'on

" L'on me vit obéir, l'on me vit commander,
Et mon poil tout poudreux a blanchi sous les armes ;
It est peu de beaux arts ou je ne sois instruit ;
En prose et en vers, mon nom fit quelque bruit ;
Et par plus d'un chemin je parvins à la gloire !"

' IMITATED.

' Princes were proud my friendship to proclaim,
And Europe gazed, where'er her hero came !
I grasp'd the laurels of heroic strife,
'The thousand perils of a soldier's life !
Obedient in the ranks each toilsome day !
Though Heroes soon command, they first obey.
'Twas not for me, too long a time to yield !
Born for a Chieftain in the tented field !
Around my plumed helm, my silvery hair
Hung like an honour'd wreath of age and care !
The finer arts have charm'd my studious hours
Vers'd in their mysteries, skilful in their powers ;
In verse and prose my equal genius glow'd,
Pursuing glory by no single road !

' Such was the vain George Scudery ! whose heart however was warm ; poverty could never degrade him ; adversity never broke down his magnanimous spirit !'

In the article on *the Origin of Newspapers*, it is observed that the first newspaper in England was printed in the reign of Q. Elizabeth, in order to give information to the public respecting the Spanish Armada ; and that they were very generally used during the civil wars of Cromwell :

' In their origin they were devoted to political purposes : but they soon became a public nuisance by serving as receptacles of party malice, and echoing to the farthest ends of the kingdom the insolent voice of Faction. They set the minds of men more at variance, enflamed their tempers to a greater fierceness, and gave a keener edge to the sharpness of civil discord.

' It is to be lamented, that such works will always find writers or rather adventurers adapted to their scurrilous purposes ; who neither want at times, either talents, or boldness, or wit, or argument. A vast crowd issued from the press, and are now to be found in a few private collections. They form a race of authors unknown to most readers of these times : the names of some of their chiefs however have just reached us, and in the minor chronicle of domestic literature I rank three notable heroes ; Marchamont Needham, Sir John Birkenhead, and Sir Roger L'Estrange.

' Marchamont Needham, the great Patriarch of Newspaper writers, was a man of versatile talents and more versatile politics ; a bold adventurer, and most successful, because the most profligate of his tribe ; we find an ample account of him in Anthony Wood. From College he came to London, was an usher in Merchant Taylor's

school; then an under clerk in Gray's-Inn; at length studied physic and practised chemistry, and finally he was a Captain, and in the words of honest Anthony, "siding with the rout and scum of the people, he made them weekly sport by railing at all that was noble. In his Intelligence, called *Mercurius Britannicus*, wherein his endeavours were to sacrifice the fame of some Lord, or any person of quality, and of the King himself, to the beast with many heads." He soon became popular, and was known under the name of Captain Needham of Gray's-Inn; and whatever he now wrote was deemed oracular. But whether from a slight imprisonment for aspersing Charles I. or some pique with his own party, he requested an audience on his knees with the King, reconciled himself to his Majesty, and shewed himself a violent royalist in his "*Mercurius Pragmaticus*," and galled the presbyterians with his wit and quips. Some time after when the popular party prevailed, he was still further enlightened, and was got over by President Bradshaw, as easily as by Charles I. Our Mercurial writer became once more a virulent presbyterian, and lashed the Royalists outrageously in his "*Mercurius Politicus*;" at length on the return of Charles II. being now conscious, says our friend Anthony, that he might be in danger of the halter, once more he is said to have fled into Holland, waiting for an act of oblivion. For money given to an hungry courtier, Needham obtained his pardon under the great seal. He latterly practised as a physician among his party, but lived universally hated by the Royalists, and now only committed harmless treasons with the College of Physicians, on whom he poured all that gall and vinegar which the government had suppressed from flowing through its natural channel.

The Royalists were not without their Needham in the prompt activity of Sir John Birkenhead. In buffoonery, keenness, and boldness, (having been frequently imprisoned,) he was not inferior, nor was he at times less an adventurer. His *Mercurius Aulicus*, was devoted to the court then at Oxford. But he was the fertile parent of numerous political pamphlets, which appear to abound in banter, wit, and satire. He had a promptness to seize on every temporary circumstance, and a facility in execution. His "*Paul's Church Yard*" is a bantering pamphlet, containing fictitious titles of books and acts of Parliaments, reflecting on the mad reformers of these times. One of his poems is entitled "*The Jolt*," being written on the Protector having fallen off his own coach-box; Cromwell had received a present from the German Count Oldenburgh, of six German horses, and attempted to drive them himself in Hyde Park, when this great political Phaeton met the accident of which Sir John Birkenhead was not slow to comprehend the benefit, and hints how unfortunately for the country it turned out! Sir John was during the dominion of Cromwell an author by profession. After various imprisonments for his Majesty's cause, (says the venerable historian of English literature, already quoted,) "he lived by his wits, in helping young gentlemen out at dead lifts in making poems, songs, and epistles on and to their mistresses; as also in translating, and other petite employments." He lived however after the Restoration to become one of the masters of requests,

with

with salaries of 3000*l.* a year. But he shewed the baseness of his spirit, (says Anthony,) by slighting those who had been his benefactors in his necessities.

'Sir Roger L'Estrange, among his rivals, was esteemed as the most perfect model of political writing. The temper of the man was factious and brutal, and the compositions of the author very indifferent. In his multifarious productions and coarse translations, we discover nothing that indicates one amiable sentiment, to compensate for a diction barbarous as the mind of the author. His attempts at wit are clumsy exertions; the heavy hand of a German labouring on a bulky toy. His gravity provokes laughter, but his laughter makes one grave. Queen Mary shewed a due contempt of him after the revolution, by this anagram she made on his name:

" Roger L'Estrange.
Lye strange Roger !"

' Such were the three Patriarchs of Newspapers. De Saint Foix, in his curious *Essais historiques sur Paris*, gives the origin of Newspapers to France. Renaudot, a physician at Paris, to amuse his patients was a great collector of news; and he found by these means that he was more sought after than his more learned brethren. But as the seasons were not always sickly, and that he had many hours not occupied by his patients, he reflected, after several years of assiduity given up to this singular employment, that he might turn it to a better account, by giving every week to his patients, who in this case were the public at large, some fugitive sheets which should contain the news of various countries. He obtained a privilege for this purpose in 1632.

' At the Restoration the proceedings of Parliament were interdicted to be published, unless by authority; and the first daily paper after the Revolution, took the popular title of "The Orange Intelligencer."

' In the reign of Queen Anne, there was but one daily paper: the others were weekly. Some attempted to introduce literary subjects, and others topics of a more general speculation. Sir Richard Steele formed the plan of his *Tatler*. He designed it to embrace the three provinces, of Manners, of Letters, and of Politics. The public were to be conducted insensibly into so different a track from that to which they had been hitherto accustomed. Hence politics were admitted into his paper. But it remained for the chaster genius of Addison to banish this disagreeable topic from his elegant pages. The writer in polite letters felt himself degraded by sinking into the dull narrator of political events. From this time, Newspapers and Periodical Literature became distinct works.'

We must not farther dilate on this publication, though its contents certainly afford seducing matter for extracts, because we have already spoken of it several times, and have always laid it under contribution. See M. R. Vol. vii. N. S. p. 270. Vol. xii. p. 177 and 276. and Vol. xvi. p. 415.

ART. XIII. *Memoir on the National Defence.* By J. F. Birch Captain in the Royal Engineers. 2d Edition, corrected and considerably enlarged. 8vo. 3s. 6d. Stockdale. 1808.

THOUGH we are far from approving that confident security or daring rashness, which leads men to spurn the control of reason, and to despise all precautions as unnecessary, we cannot help thinking that Capt. Birch has taken a most microscopic and distorted prospect of danger to this country from an attack on it by the French; and that he has in consequence endeavoured to magnify both the necessity and the modes of our defence, beyond all truth and due proportion. He first takes it for granted that we are to be assaulted, and even insists on it that we must be invaded by Bonaparte with a powerful army for the purposes of conquest and destruction; and that we shall be reduced to the extremity of contending with that army for the safety and preservation of Great Britain on this island itself. This, however, is an assumption without any direct or collateral proof of either its probability or its possibility: for nothing can be more preposterous than to compare a paltry expedition to Bantry Bay, which failed of success, and in which the French lost two ships of the line and three frigates to a serious invasion of this island, with an army sufficiently powerful to undertake the conquest of it. Yet assuming this position, he proceeds in consequence to tell the people of this country that 'he thinks it behoves them to provide for the case of invasion;' and that, for the sake of making this provision, it is necessary to alter our present military establishment, as far at least as it relates to the militia and volunteer systems, and to form extensive, permanent, and entrenched camps in the country, which are to be regarded as 'an essential part of the national force, however it may be constituted.'

With reference to the invasion of this country by Bonaparte, Capt. B. thus expresses his sentiments:

'The probability of his making the attempt must be estimated by the probability of his partial or complete success; by the injury he would do us in either case; by the mischief he himself would incur in case of a failure; by his own character and ruling spirit, and by that of the nation which he governs; by their past enterprises of a similar nature; by their sentiments respecting the invasion of Great Britain; by the means they have of prosecuting it; and those which are likely to accrue from their relative situation to other states. These topics may seem to open a wide field of discussion, fitted to favour the views of those who are inclined to a state of indecision and inactivity. To treat them fully would much exceed the limits of my design. I am sensible that the public opinion is already fixed in regard to some of them, and must confine myself to such general remarks, as may serve perhaps to throw sufficient light upon the subject.'

Here,

Here, then, it appears, he has refrained from entering into a discussion of these topics, in order that he might not 'favour the views of those who are inclined to a state of indecision and inactivity,' and that he might not 'exceed the limits of his design.' Such a discussion of them, however, as would have completely satisfied the public mind respecting them, ought to have been his principal object in this Memoir; for unless he has proved in the most satisfactory manner, and beyond contradiction, the great probability of such an invasion, it would be the height of folly in the people of this country to adopt the measures which he recommends, in order to provide against it. Now, his vague and general remarks relative to it are so far from being applicable to the subject, that they are much better calculated for involving it in darkness, than 'for throwing any light upon it.' He does not even specify those past enterprises of the French, which he says were of a similar nature; for we cannot allow ourselves to suppose that by them he means their equipments of 1795, 1796, 1798, and 1799; which, all things considered, bore no affinity to a serious invasion of England for the purpose of conquest. All these cases, fairly explained, make against his own favourite doctrine; and we must deny that the French were ever engaged in an enterprise that resembled such an invasion of this country, circumstanced as we are at present with regard to them in various respects, and particularly in that of a marine.

On the militia-men and volunteers, Capt. B. thus commences his remarks:

'The militia and volunteer troops, which form at present so considerable a part of the force of the country, will first engage our attention. In regard to militia in general, I cannot do so well as quote the words of Adam Smith, in his chapter of the *Wealth of Nations*, where he states the services rendered by them in ancient times. Let me however in general premise, that the term militia, as it is used there, and as it is used by Washington and the French writers, does not strictly apply to a militia constituted as ours, though I cannot but think that our own too labours under the greatest disadvantages in the most important respects; in its total want of experience, and in the composition of its officers, which, if it were good, might in a great measure supply the want of experience in the men, but which at present tends only to aggravate that defect. He says, "this distinction being well understood," (that is between a militia which has served several campaigns in the field against the enemy, and one which has not had this advantage,) "the history of all ages, it will be found, bears testimony to the irresistible superiority which a well-regulated standing army has over every sort of militia." Vol. III. p. 59.

He then quotes Adam Smith's opinion of the superiority of a standing army, as exemplified among the Macedonians and
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the Romans; see *Wealth of Nations*, Book V. Chap. I.: but, had he been much acquainted with the best military historians among the antients, he would not have been induced to rely on the support of these passages. With all due deference to Dr. Smith, we must venture to hint that his observations respecting standing armies and militia, as applicable to antient states, are not only founded on error, but are also in some respects inconsistent.

The Romans had no other armies than their legions, which were all formed in exactly the same manner, and were merely a well regulated national militia, composed of themselves and their allies. Each of these bodies, even on first taking the field, was better qualified for military operations than the troops of other states; and certainly much more so than the Gauls of Annibal's army at the battles of Trebia and the Thrasymene Lake: both of which he won by his own skill, by the greater number of his cavalry, and by so working on the foibles of Tiberius and Flaminius, as to turn them to his own advantage, rather than by any superiority in his troops or in their armour. Indeed, after these two battles, he gave to his Africans the arms which he had taken from the Romans, and never again allowed them to use any other. Of the twenty-six military tribunes appointed to the four legions annually enrolled, sixteen were taken from the citizens, who had carried arms in five campaigns; and the others from those who had completed ten. The four captains, or centurions, appointed to each company, were also persons experienced in warfare: a great proportion of the legionary troops were so likewise; and all of them had been previously trained to the use of arms. Even their freshest levies, therefore, were better prepared for warlike operations than any part of our standing army, or of any other perhaps in the world: for every citizen was obliged, before he arrived at the age of forty-six, to serve either ten years in the cavalry or sixteen in the infantry; those only excepted who were rated by the censors below four hundred drachmæ, and were reserved for the service of the sea;—and no citizen was permitted by the laws to sue for any magistracy before he had served ten campaigns.

As to the Roman army which Annibal engaged and almost destroyed at the battle of Cannæ, it was not only the most numerous but perhaps the finest that Rome ever sent into the field. It was chiefly composed of troops who had served several campaigns, had therefore frequently encountered their enemies, knew how they were armed, were well acquainted with their manner of fighting, and, during the course of two whole years previous to that action, had daily engaged them with

with equal forces in partial but sharp combats, from which they generally returned successful. As troops, then, they were at least fully equal to their enemies, and on the whole they were better armed; for, though Annibal had armed the Africans after the Roman manner, the Gauls and Spaniards wore the same kind of buckler, which was inferior to that of the Romans; while the Gallic sword, instead of being calculated for pushing as well as striking, was fit only for making a falling stroke, and at a certain distance. The consul *Æmilius*, who had not long before rendered essential services to his country by his brave and skilful management of the war against the Illyrians, harangued the legions before the engagement; telling them that it was highly improbable, or rather impossible, for them, who had almost daily returned with success for the space of two years from little combats with the enemy against equal forces, to fail with more than double numbers of obtaining the victory in a general battle; and that, as all circumstances afforded the strongest assurances of their being victorious, nothing was wanting but that they themselves should in earnest resolve to conquer. After having observed that it was unnecessary to enlarge much to them on that topic, in order to shew in what contempt he held the mercenary troops, who chiefly composed the only standing armies that existed among the antients, and an army of allies, whose interests are not intimately interwoven with and inseparable from those of the people with whom they are in alliance, he made use of the following words: "Were I speaking indeed to mercenary soldiers, or to an army of allies engaged in the defence of some neighbouring state, this kind of exhortation might perhaps be necessary: for the worst that can befall such troops is the danger to which they are exposed during the time of action, since they have scarcely any thing either to apprehend or to hope from the issue of it."

Annibal's victories, therefore, were not in any respect owing to the superiority of his troops over those of the Romans, but chiefly to his own wonderful dexterity and skill, and partly to his advantage in cavalry: for the Gauls, who composed a great proportion of his army, were much inferior to the legionary troops in discipline and warlike preparation, were much worse armed, were actuated solely by revenge and a thirst of booty, were fickle and unsteady, impatient of hardship and fatigue, and so treacherous that Annibal found it necessary to disguise himself sometimes daily to avoid being assassinated by them. That his own extraordinary abilities were the principal cause of his success is evident from these words of Polybius:

“ With regard to the battles that were fought by Annibal and the victories which he obtained over the Romans, we need not on this occasion enter into a long discussion of them : for it was not his arms nor his order of battle which rendered that General superior to the Romans, but his dexterity alone, and his admirable skill. In the accounts given by us of those engagements, we have very clearly shewn that this was the cause of his success ; and the remark is still more strongly confirmed, in the first place, by the final issue of the war : for as soon as the Romans had obtained a General, whose ability was equal to that of Annibal, they immediately became the conquerors. Add to this, that Annibal himself rejected the armour which he first had used ; and having furnished the African troops with arms that were taken from the Romans in the first battle, he afterwards used no other.” Book XVII. Chap. II.

This passage sufficiently shews that the reason assigned by Adam Smith for Annibal's successes against the Romans, on the ground that the troops of the latter were militia opposed to standing armies, is erroneous, and contradictory to historical facts ; and his subsequent observation respecting the standing army, which Annibal left with his brother Asdrubal, when he intrusted him with the government of Spain, is equally mistaken. That army did not enable Asdrubal, with all his abilities, experience, and skill in war, to “ expel the Romans almost entirely from that country.” Instead of expelling them, he was himself expelled from it : for after having been worsted by them both at sea and on land, and defeated by Publius Scipio in a general engagement, he collected together the remains of his army, and passed the Pyrenæan mountains in order to join his brother in Italy : but on entering that country, he was intercepted by the consuls Livius and Claudius, and forced to engage them also in a general battle, in which he fell, displaying the utmost courage and conduct. That great commander, as long as any hope remained of his performing actions not unworthy of his former glory, paid all due attention to his own safety : but, when fortune had deprived him of every prospect, and reduced him to the last desperate extremity, he determined either to conquer or to die like one of the sons of Amilcar Barcas.

Dr. Smith's remark also, that, “ the African militia composed the greater part of the troops of Annibal at the battle of Zama,” is not founded in truth. The Carthaginians and subject-Africans together formed only his second line ; and all of them, a few excepted, fell nobly fighting in the field of battle. It was not owing to them that Annibal was defeated in that engagement, but to the circumstance of Scipio having left proper intervals in his order of battle through which the elephants might pass, and to his great superiority in cavalry. After An-

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nibal's third line, which was composed of the troops that he had brought with him from Italy, and was formed at the distance of a stadium or furlong from the second, came to be engaged, Polybius tells us that, "as the numbers were nearly equal, as the sentiments, the courage, and the arms on both sides were the same, the battle remained for a long time doubtful; and so obstinate was the contention, that the men all fell in the place in which they fought: but Lælius and Masi-nissa, returning from the pursuit of the routed cavalry, arrived *most providentially* at the very moment when their assistance was chiefly wanted, and attacked the rear of Annibal." It was this circumstance that chiefly decided that action, which gave to the Romans the sovereignty of the world.

It is curious to observe that Dr. Smith in one sentence calls the Roman legions *militia*, and in another *standing armies*. They had no bodies of troops that bore the smallest resemblance to standing or mercenary armies, till after they had lost their liberty; and it was by their national militia, or legionary troops, that they conquered the world in a short period after they first visited the adjoining island of Sicily, and sent assistance to the Mamertines. A militia so constituted as theirs was must be allowed to have been much more efficient than any standing army, for the purposes both of defence and conquest, as well as infinitely better calculated for the preservation of liberty; and were ours similarly organized, we might very properly dispense with our standing army, and all its enormously expensive appendages. It was by her standing army, though chiefly composed of Africans, that the Carthaginians, after the first Punic war, were brought to the brink of destruction, from which they were with difficulty saved by the transcendent abilities of Amilcar. The whole of antient history, indeed, militates against the positions laid down in the passage which Captain Birch quotes from Adam Smith; and we have examined it the more particularly, because it has the sanction of that celebrated writer's name, and on it therefore Captain B. has laid great stress in his condemnation of our militia and volunteer systems: which, though they certainly stand in need of alteration and improvement, we cannot help regarding as the two principal checks that exist in this country, at present, against the conversion of its government into a military despotism.

The first cause which the present author assigns for the final success of our revolted American colonies is the extent of the country which they had to defend; a position than which nothing can be more extraordinary, since the power of resistance in any country must, *ceteris paribus*, be in the inverse ratio of the space occupied by those who are employed in its defence.

We cannot follow minutely this advocate for fortified positions through all his extraordinary dogmas, tenets, and assertions; such as that we ought not to count on our navy defending our army, but on our army defending our navy, in case of an attack; that the Irish militia should not be suffered to remain in Ireland; that the present system of militia should be abolished, by changing them into regulars, and giving them officers from the line; that the volunteer corps (which seem to excite much uneasiness) are the worst species of militia that Agricola defeated Galgacus on the Grampian hills, though they did not engage on them, but only near the foot of them, &c. &c. &c. We must, however, exhibit one or two specimens both of the author's style and of his knowledge in the science of national defence:

'I shall propose a mode or plan of construction for accomplishing in a very short time that which we have in view. I think that our fortifications should be similar to intrenched camps, on ground naturally strong, situated on a river, or covering a great commercial or maritime town, which supposes their back to the sea, which in a great measure fortifies naturally one half of them, and enables them to receive supplies from shipping (some of these natural positions have been observed to be stronger than any fortresses); that they should be strengthened or fortified by means of detached, independent, permanent works or forts in the best situations that could be found for them, each requiring a particular attack to reduce it; and that they should flank and be connected by a deep intrenchment of earth, which might be levelled when the army wished to go and combat the enemy, having besides some works in an advanced line; those in the second line to be opposite the interval of those in the first line; those of the first order to be able to cover from 30 to 50,000 men, and those of the second a lesser number. It is a similar principle on which Alexandria and Cairo were fortified by the French, each of which could have covered any number of men, and which enabled their corps there to exact such favourable terms of capitulation; which sufficiently manifested what an excellent defence they might have made, though unsupported by the people of the country, and without any communication with the sea.'

What does Capt. B. wish us to understand by the *back of fortifications*? or by asserting that our *fortifications* 'should be fortified by means of detached, independent, permanent works or forts in the best situations that could be found for them?' and that 'they should flank (one another, or what?) and be connected by a deep intrenchment of earth'?—Again:

'The necessity of fortified positions in Britain, I am convinced, cannot admit of being questioned, and I am equally certain they must be formed on the principle I have proposed, or on some close modification of it. The number and situation of them will admit of much discussion, and it is with extreme diffidence I submit my opinions on this part of the subject, particularly as I have scarce
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any local knowledge of South Britain, which of course has the first claim to our attention. In the first instance let us consider that part of it that lies to the south of the Mersey and Humber, which may be regarded as the heart of Britain. The four great commercial cities of London, Hull, Liverpool, and Bristol are situated at the four angles of it on inlets of the sea, and the lines that may be supposed to join these points form a rectangle, each of which may be regarded as the base of a military position against the several quarters from which the enemy may come. Opposite to the middle of each of these sides, or at least to three of them, are places which either are at present fortified or seem particularly to require to be so; namely in the south, Portsmouth, Gosport, the island of Portsea, and the Isle of Wight, all which may be regarded as one position, which cannot possibly be too much secured; on the east, Yarmouth, which is become so essential on account of the North sea squadrons; on the north an intermediate point to connect England with Scotland, perhaps on the Tees, which appears from the map to be navigable as far as Bernard Castle; and on the west perhaps some point to connect with Ireland. It is generally allowed also that a fortified position is necessary in the centre of the country. These situations then might be found perhaps* to answer the several purposes required from them as fortified positions, the substance of which is to afford different lines of operation to an army, or corps of an army, in the front, flanks, or rear of an enemy, in whatever direction he may present himself or advance. For if he attached himself to the place or places on the coast, or that on the north, then other places would be in his rear; and if he further advanced into the country, then the places on the coast would be in his rear; and if he further advanced, there would be places in his front, flank, and rear. But the great advantage in defensive war, and the means of prosecuting it offensively, consist in having such positions as afford several lines of operation to cross, and take in front and reverse every possible line of operation of the enemy, and in the shortness of these lines; and a great advantage of positions in themselves is to be capable of receiving the confluence of all the resources of the country from as large a circle as possible, to be able to extend their influence as widely, and to be incapable of being easily embraced or invested. Now the positions on the coast evidently want the latter advantages, and on the contrary might under some circumstances be very improper for troops to act and retire upon, as they might prove to be a cul de sac for them; though on other accounts it seems essential to place them in security, in consideration of their wealth and population, and their intimate connection or identity with the sources of our military and maritime power, and more particularly that we may be able to succour and be succoured by the latter. In addition therefore to the maritime places, other places in the interior, I imagine, should be fortified, to answer altogether the

* Being unacquainted with the ground about Hull, Liverpool, and Bristol, I cannot pretend to assert that they admit of being fortified.'

several purposes to be expected from them. Supposing therefore that one were formed between each of the first positions mentioned of London, Hull, Liverpool, and Bristol, they would then wit that in the centre of the kingdom, form three successive lines of defence: which may be considered as corresponding to the sides, as to the two lines drawn through the centre, and parallel to them, as the rectangular figure before mentioned (independent of the place which subtend the sides on the coast, two of which are Portsmouth and Yarmouth), and they would also correspond, I think, to the natural lines of defence of the country, which should be identified with the artificial ones, as the natural strength of each particular situation and position should be reinforced by the artificial works. The position on the south side would fall upon the Isis, about Oxford or Abingdon; that on the east on the Nen, between Northampton and Peterborough, or on the Ouse, about Huntingdon. That in the centre of the kingdom, about Rugby or Warwick, as the Avon; that in the north should be placed so as to command the Trent; and that in the west upon the Severn. They would thus support the principal natural lines of defence of the country, which are the principal rivers. A more advantageous position however than Bristol might, I think, be found higher up the Severn, which should be upon both banks of that river, and form, with that in the centre of the kingdom on the Avon, and that in the east on the Nen, a chain of positions to correspond with a most remarkable natural division of the country, on which the Romans established their first chain of forts under P. Ostorius Scapula.

Here Capt. Birch begins with declaring that he has scarcely any local knowledge of South Britain, and yet he proceeds to dictate chains of fortified positions for its defence.

When he says, 'the lines that may be supposed to join these points form a rectangle, each of which may be regarded as the base of a military position against the several quarters from which the enemy may come,'—he does not seem to be aware that right lines joining London and Hull, Hull and Liverpool, Liverpool and Bristol, and Bristol and London, would not form a rectangle, but a trapezium, or quadrangular figure, of which the opposite sides are neither equal nor parallel; nor to be sensible that it is utterly impossible for right lines, supposed to be drawn through a central point within such a figure, to be parallel respectively to its opposite sides. Were two of the opposite sides of this figure to be bisected, and a right line be drawn joining the points of bisection, it would not be parallel to either of the other two sides. Moreover, though Hull, Liverpool, and Bristol are three of the author's four grand points in his proposed lines of fortified positions, he acknowledges that he is unacquainted with the ground about them, and does not know whether they are capable of being fortified or not.

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Independently of this quadrangular or trapezoidal figure, which the author uniformly calls a rectangle, and the sides of which taken together with the lines drawn through the central point within it exceed seven hundred and fifty miles in extent, talks of sides along the coast: but of what figure they are sides he does not mention. If to these be added his proposed lines from Edinburgh to Stirling, from Stirling to Perth, and from Perth to Aberdeen, we shall have an aggregate of lines of fortified positions equal at least to eleven hundred miles. Now if these lines are to be secured by extensive works which mutually protect one another, (and if they be not, they will be liable to be penetrated without difficulty every where, and the troops placed in the fortified positions to be taken in detail,) the whole male population of the island capable of bearing arms, together with *all the females* in it, who might be sufficiently stout and robust for such duty, would not suffice for properly occupying them, and for furnishing only one relief.

Capt. B.'s proposed method of fortifying his positions sets every received principle of engineering at defiance. The bastioned system with flanks is to be laid aside; and a construction in straight lines, without any regard to flanking defences, is to be made of the projected works, which are to be defended by a reverse fire from casemates on the counterscarp of the ditch. The glacis of each, too, is to be countermined, and these casemates are to serve as places of arms to the countermines. The new works round the Common and the Dock-Yard at Portsmouth have casemated-galleries in the counterscarp: but government has not yet proceeded so far as to make countermines in their glacis, although they have already cost ten times the amount of the original estimate of the expence of erecting them. Captain Birch does not appear to be aware that, if his proposed lines of fortified positions are to form three successive lines of defence against the enemy, on whatever side he may make his attack, each work ought to be constructed exactly in the same manner throughout its whole *circumference*; nor to know that, if the works are to be without flanks, and to be defended by a reverse fire from the counterscarp, it would be much better to make both them and their ditches perfectly circular than in right lines; because such a construction would give a much greater area within the same extent of rampart, and also distribute the fire from the inside of them much more regularly and equally. To shew that his schemes are visionary and impracticable, it is only necessary to mention that his projected line of fortified positions is in point of extent to the line of fortresses which secured the

frontier of France under the monarchy on the sides of Switzerland, Germany, and Flanders, in the ratio of at least 110 to 47: for from Basil to Landau along Alsace, the distance is about 130 miles; from Landau to Sedan on the Moselle along the electorate of Treves, the duchies of Deux Ponts, Luxemburg, and Limberg, about 190; and from Sedan down the Meuse to Charlemont in French Flanders, and thence to Dunkirk, about 150; in all about 470 miles; whereas, as we have already shewn, the lines of Capt. B. extend over 1100 miles.

As to the author's chimerical project for protecting London by means of fortifications and inundations, how long could the inhabitants of our metropolis subsist if an enemy's army were to occupy the avenues to it, and to cut off its supplies? In one week they would be reduced to the necessity of either surrendering, or of eating their horses, dogs, and cats, or perhaps one another.

Even Captain Birch's phraseology serves to shew that he is unacquainted with military science. He talks of *narrow* instead of *acute* angles; of the *flanks of bills*, as if conical *bodies* had flanks; of sides *subtended* by places; of faces *flanked* by a reverse fire, as if a flanking fire was a reverse one; of a *close modification of a principle of construction*, &c. &c.

Captain B.'s observations respecting our cavalry and horse-artillery have no tendency to prove that this country is *not* naturally strong, but rather shew that both establishments are in a great measure useless; and that therefore nine-tenths of the enormous expence of supporting them might be saved to the nation, without any real diminution of its defence.

To the second edition, the author has subjoined an appendix, which is full of mis statement, particularly respecting the late ingenious General Lloyd: who both thought and wrote like an engineer and a soldier, and manifested an illumination of mind on every subject which he discussed. Captain Birch roundly declares that 'Lloyd's book was evidently written against his better judgment, to obtain his pardon and a pension.' This assertion, however, is not founded on fact; since the General had made his peace here, and had obtained a pension on the Chelsea establishment, some years before his '*Political and Military Rhapsody*' was printed, which first made its appearance at the critical moment when the combined fleets of France and Spain rode triumphant in the channel, in 1779; and that he had weighed the subject with the most mature deliberation, and thoroughly digested his ideas respecting it, must be manifest from this circumstance, that the *Rhapsody* was published just 39 years after he had first taken
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the invasion of this country into his consideration, and sketched out a plan of it :—which plan was, however, abandoned by the French ministry, in consequence of a report made by him after he had particularly and minutely examined the coast of England.

Capt. B. also says that General Lloyd supposes the enemy to land in Devonshire. He does not, however, confine the landing exclusively to that county, but shews that Plymouth and Portsmouth are the only places along the whole coast that could answer an enemy's purpose; who could not promise to himself success if he were to land to the northward of Portsmouth, because he could not in that case have any secure roadstead or harbour for his shipping, nor any safe place of arms for a *dépôt*.

The author moreover asserts that Gen. L. 'prescribes that an invader should always choose as short a line of operation as possible, and in order to that end debark near the capital.' Not such, however, but the following are the General's words on that subject: "When a *coup de main* only is intended, you must debark as near the object you have in view as possible, because the success depends on secrecy and surprise: but when you propose to wage war in a country, you are to land your troops at a distance, that you may have time to bring your stores on shore, fortify a camp, take some capital position, and then proceed gradually towards the point you have in view."

Captain B. next ascribes to General Lloyd the remark, "that were the enemy to land an army in England, the enterprise might be decisive:" but all the observations of that able writer on the subject are inconsistent with this assertion: for he never once supposes a serious invasion of this country to be practicable, while we are superior or even nearly equal to our enemies at sea. He therefore earnestly recommends it to our rulers to direct their attention particularly to our naval establishments; and he points out in strong terms the inutility, while we maintain a pre-eminence afloat, of augmenting our army for the purposes of national defence,—advising the conversion of a very considerable part of it into a marine force. In page 51 of his *Rhapsody*, he observes: "from what we have said, it seems evident, that *no invasion can take place*, until our fleet entirely driven out of the sea is forced to hide itself for a considerable time in some harbour; and that such an invasion cannot be prosecuted with any probability of success, unless the enemy is master of Plymouth or Portsmouth."—At page 64 he remarks that "it is needless for him to prosecute this description any further, because he is persuaded that no

army, however numerous, will ever be able to penetrate for miles into the country, if proper methods be taken to oppose it, and if we know how to avail ourselves of the numerous resources which may be drawn from the face of the country.—In his *Military History*, we find these words: “whoever weighs what we have said will be convinced that the ideas & fears of a (French) invasion were vain and absurd.” (See *Tracts*, p. 100.) He also uses these remarkable expressions: “When I consider this subject in a military light only, I will almost, that the enemy had made such an attempt; because once for all they would have seen the absurdity and danger of it, and we should for ever have been cured of our fears.” p. 104.

In conclusion, it is evident that we have not been induced by the merits or the weight of this memoir to devote to it much of our time and attention: but we have reckoned it a serious public duty, on a topic of such moment, to point out not only the erroneous but the dangerous tendency of the opinions here delivered; as calculated both for facilitating the enemy's attempts to subdue the country, and for reconciling the minds of the people to measures which, if adopted, would unquestionably introduce into it an absolute military domination.

ART XIV: *Scotch Reform*; Considered with Reference to the Plan proposed in the late Parliament, for the Regulation of the Courts, and the Administration of Justice, in Scotland; with Illustrations from *English Non-Reform*: in the Course of which divers Imperfections, Abuses, and Corruptions, in the Administration of Justice, with their Causes, are now for the first Time brought to Light. In a Series of Letters addressed to the Right Hon. Lord Grenville, &c. &c. With Tables, in which the principal Causes of factitious Complication, Delay, Vexation, & Expence, are distinguished from such as are natural and unavoidable. By Jeremy Bentham, of Lincoln's Inn, Esq. Barrister at Law. 8vo. pp. 100. 6s. sewed. Ridgway. 1808.

IT is much to be regretted that a writer so ingenious, original, and profound as Mr. Bentham should in all his compositions so entirely neglect exterior, and be so little solicitous that his manner should correspond with his matter. If in the present instance due pains of this kind had been taken, a tract which, we fear, will not now have to boast many readers would have excited general notice; and the attention of the public would have been drawn to points of high interest and importance. The merit of this pamphlet

as referable to the measure which it examines and criticises, is indeed slight, since from its commencement to its close this object is but little kept in view : but it has claims which rest on general observations, introduced in the course of it without much connection, that display the same spirit of bold inquiry, the same skill and ability in analyzing moral subjects, and the same habit of deep thinking, which are to be traced in all the performances of Mr. Bentham.

In the first letter, the author arraigns those proceedings which take place in our courts of law previously to trial, and contrasts them with others that would occur under a plan which he proposes, and the outline of which he has sketched. To this plan he gives the denomination of *Natural Procedure* ; while he assigns the appellation of *Technical Procedure* to our established system.

Under this scheme of *Natural Procedure*, all suits in the first instance are to be submitted to the decision of a single judge ; the parties are personally to be heard and confronted ; the pleadings are to be simple, and according to the truth ; and *verba* evidence, when attainable, is to be exclusively received ; appearance, and the production of things which it may be necessary to have in Court at the trial, are to be effectually conformed ; tribunals are to be local ; a due number of them is to be set up throughout the empire ; and their jurisdiction is to have geographical limits only. The author's courts of natural procedure are represented by himself as nothing more than courts of conscience, with powers similar to our present superior tribunals. In the parallel which he runs between the proposed and the established system, we meet with hints and suggestions which are in his best manner, and which well deserve the attention of legislators : but, if we may take the liberty of delivering an opinion on the respective claims of these two plans, we have no hesitation in declaring that, objectionable as we acknowledge our present system to be in many respects, we should deprecate its exchange for that of Mr. B. Some of the vices which he imputes to these proceedings are properly to be laid to the charge of time ; while others are of a nature from which no system can be wholly free. Will the ingenious author guarantee his natural procedure against the effects of time ; and will he pretend that under it an unprincipled litigant shall not be able to vex and harass a *bonâ fide* suitor ? Of any such empiricism we fully acquit him.—Had these considerations, however, been present in his mind, and allowed to have their due weight, we apprehend that he would have somewhat qualified his censure of

our institutions, and have expressed himself in terms less harsh of those who act under them.

In his second letter, Mr. Bentham argues against a multiplicity of judges, and states his reasons for preferring those tribunals at which justice is administered by a single judge:—but, while the Court decides on facts as well as law, we shall, until better instructed, continue to think that the suitor is more secure before a tribunal which is filled by a number of judges, than before one in which a single individual decides. The Court created by the Gresham Act, which Mr. Bentham so properly eulogizes, is an authority directly in opposition to his doctrine on this point. The proposed division of the Court of Sessions into sections engages his approbation, and he only complains of the arrangement as not going far enough. He sets no high value on the competition of which the measure boasted; and according to his idea, competition, in order to have any value, should be not between Court and Court similarly constituted, but between system and system: by the side of the present tribunals, he would have those of *natural procedure* set up; and with nothing short of a competition of this kind will he be satisfied.

The usage of having so great a number of judges in the Court of Sessions is thus explained by Mr. B.:

‘At its institution, anno 1532, why was the court so crowded as we see it?—because France was the model for every thing, and in France judicature was thus crowded. In France how came judicature to be thus crowded? Because the sale of the seats was an object of finance. From this sinister interest came the custom: from the custom, the prejudice: and that prejudice so strong, that it became a sort of axiom—that if in any instance the ends of judicature failed of being fulfilled, it was for want of a sufficiently great multitude of Judges.’

In letter III. Mr. Bentham inveighs with great warmth and force against the departure from truth allowed in pleading, in both the English and Scotch Courts: but on this liberty, the proposed reform sets no new nor effectual restraint; while the author, if we rightly comprehend him, would have the allegations on both sides verified on oath, or in some other way preferred under a sanction equally binding.

On the proposed plan of reform, “the defender is required, in his defence, distinctly to admit or deny all relevant facts alleged in the summons or other writ by which the cause is brought into Court;” and it appears that a recommendation of this sort, for it amounts to nothing more, is not new in the law of Scotland. Mr. Bentham, addressing the noble patron of the plan, says;

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which he stands distinguished. He here considers that part of the plan which was to have introduced trial by jury into Scotland, and from which he takes occasion to examine generally this mode of judicial decision. This institution, so universally in our own country the object of reverence and encomium, is coldly hailed, and even slightly treated by this reforming philosopher; if it be not degraded in rank and consideration, its active functions are greatly circumscribed, and its importance diminished; it is never to interpose in suits in the first instance, at least in civil suits; and it is only to be introduced as a tribunal of appeal from the decision of the single judge. On the author's plan, its province is less to decide, than to check and rectify misdecision. This, like all other human institutions, has limits to its utility, and labours under imperfections; and in the eye of impartial reason, we grant, it is not that absolutely perfect thing which it has been represented to be by blind and indiscriminate admirers: but that it has been in this country productive of inestimable benefits, and that it has formed the principal bulwark of our invaluable rights and privileges as subjects of a free state, are notions which the ingenuity and authority of Mr. Bentham cannot induce us hastily to discard. If in some cases it renders inadequate justice, and if in particular instances the individual derives from it imperfect redress, we cannot shut our eyes against its salutary and benignant operation as it respects the community at large. Legal proceedings, we conceive, are to be regarded in a two-fold view,—as they affect the individual, and as they affect the commonwealth;—as they enable the former to assert and defend his rights with more or less trouble, delay, and expence; and as they cherish, invigorate, and support public liberty. This last aspect of jurisprudence seems to have been very much overlooked in the letters before us. The rapid summary and economical procedures, which so decidedly engage the author's preference, must leave much to the conscience and discretion of the judge:—but we perceive that we have unwittingly glided into a doctrine, against which a violent anathema is thundered by the author in the present performance;—a doctrine which he is pleased to denominate

'A hack epigram, made by Montesquieu, and retailed by Blackstone, in which the idea of incompatibility as between *justice* and *liberty* is insinuated: a piece of sophistry which, whether in design or no, may be set down as being, in tendency, one of the most mischievous that wit was ever employed in varnishing; and which, before I close this address, I feel myself strongly tempted to strip of its varnish. that lawyers in general, and especially lawyers to whose authority height gives weight, may, by shame, and fear of public indignation, find themselves stopped from using it.'

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This promise, or rather threat, we do not observe that Mr. B. has fulfilled in the present tract: but he may intend it for the subsequent letters; and we shall be gratified to find it carried into execution. Yet of this sophistry, as far as it belongs to Montesquieu, we must own ourselves to be to this moment the dupes; and we are not prepared to charge Blackstone with any other fault than that of having applied it much too largely. Mr. Bentham will not expect that language betraying intemperate warmth, and mere assertions however confidently made, or however respectable the quarter from which they proceed, should work conviction on our minds.

Differing as we do from the author in our general views of this important subject, we still have great pleasure in admitting that he has explored it with a penetrating and searching eye; never, to our knowledge, has it been so thoroughly probed and examined; and never have the defects which are inherent in it, and the inconveniences which are incidental to it, been more fully exposed. We unfeignedly respect Mr. Bentham's talents for investigations of this nature; and truly glad shall we be to see this favourite institution, highly as it is revered by us, submitted to his most rigorous analysis, and its proper functions and real utility determined and ascertained. We hope that he will fulfil the promise which the subsequent passage holds out:

'In some other place, I propose to myself to submit to your Lordship some sort of *aperçu* of the *price* paid—paid by the people—paid in the several shapes of *delay*, *expence*, and *denial of justice*, not to speak of *misdecision*—for the benefit of Jury-trial, at its present *stage*, grafted as at present on the *technical* system;—and for the services rendered by learned Lords and Gentlemen—to some body doubtless, but to whom I can not find, except to learned Lords and Gentlemen—by the upholding of that, together with the other branches:—as likewise what are *not*, as well as what *are*, the considerations, by which this popular branch of the *technical* mode of procedure has never ceased to command their eulogy, any more than the *natural* mode their silence.'

If we cannot afford Mr. B. any hopes of our becoming proselytes to his doctrine, we pledge ourselves to give it an impartial examination. At present, we are far indeed from thinking that a Court of Conscience is a fit model on which to form all the tribunals of the country. Were we called to the most thorough investigation of these great subjects, or were we less impressed with a maxim of Mr. Bentham, which the ingenious editor of his last work (M. Dumont) has thus neatly worded, *que de choses dans une loi*, we should perhaps concede to Mr. B. that the jurisdiction of his favourite court should be materially less restrained;

restrained; or at least that the suitor should have the option of using it to a much larger extent than at present. We own that it is with some astonishment, that we discover a person so distinguished by a capacity for close investigation and deep reflection as Mr. Bentham, holding up the dispatch of the Courts of Conscience as a matter of reproach to the superior tribunals of the country; as well, we conceive, may a skilful optician be censured, because an inferior artist prepares a thousand pairs of spectacles, while the other is constructing a first-rate telescope. This predilection, which appears to us to be so little worthy of the author, discovered itself in his admirable work on Legislation, and we duly adverted to and protested against it. Highly important as we allow practical legislation to be, still it may, like the trial by jury, be over-rated, and this we conceive to have been done by Mr. Bentham. He makes it too much a panacea for all human ills; while it appears to us that it is only secondary, and auxiliary to education and to efficient systems of moral and religious instruction. Perfect these, and we shall contract the province of the legislator, and reduce the business of tribunals. Litigation, it appears to us, is not to be confounded with the ordinary pursuits of life,—it is not within the regular course of human affairs,—but is to be regarded as an aberration from them, into which individuals are occasionally thrown. It ever has been an evil, and no legislative enactments can make it cease to be such: but every consideration requires that it should be rendered the least possibly prejudicial to the fair suitor.

We think that the reader, who should take his impressions of both the theory and the practice of our jurisprudence from the present letters, would regard them as being little short of a pure evil: such may not have been Mr. Bentham's intention: but we are speaking of the fact. We are as little disposed as he is to blind ourselves against the defects of the one or the other: but so far are we from concurring in the view of them which is here given, that we share in the conviction which seems to have been general among those who have duly considered this subject, that our jurisprudence, especially in its practice, stands pre-eminently distinguished at least by comparative excellence; and which ascribes to this cause our superior national prosperity. Obvious facts, indeed, seem fully to warrant the opinion. In what country has such a spring been given to industry, where has she produced effects so extraordinary, where have her fruits been so secure, where have they yielded equal enjoyment? This testimonial, which cannot be impeached, forces on us the conviction that these letters

letters possess much unintentional misrepresentation and false colouring. Though our systems, then, which boast (as we really think that they do) of much excellence, also labour under numerous and great imperfections, and though to point out and remove these is the most honourable service which can be rendered by wisdom and patriotism,—yet, when we see Mr. Bentham, instead of proposing to amend our institutions, loading them with opprobrium, and wishing to discard them altogether in order to make room for his new and untried plans, we are inclined to apply to him what Montesquieu said of our honest and ingenious Harington, “*il a bâti Chalcédoine, ayant le rivage de Byzance devant les yeux.*”

In the present production, we do not recognize the original of that exquisite picture which is sketched in the *Discours Préliminaire* to the *Traité de Législation*; nor a due observance by the author of his own admirable maxim already quoted. Were we to judge of Mr. Bentham by these letters, we should conclude that practical reform is not his province. Long fixed on the heights of speculation, apart from the business of life and the commerce of man, he seems too much to disdain our institutions, to sympathize too little with our infirmities, and to place our imperfections too much out of his calculation, for the proper sustentation of this character: but there is another mission which is more the element of genius, and leads to more expansive and lasting fame, to which this bold, acute, and deep thinker seems to have been appointed, viz. that of philosophical speculation, as applied to the province and objects of legislation, and the rules and procedures of jurisprudence; and to draw from this rich and productive source, those precious materials which may be employed at future periods by patriotism and virtue, in reforming and amending our institutions, as occasion may offer, and the spirit of the times may permit. To the ability with which he fulfills the duties of this high vocation, we have had opportunities of bearing our testimony, and we sincerely wish that we may have many more. If, reflecting on the uncertain course of human affairs, we can insure him no other reward, he will at least secure the exquisite enjoyment of which the mind is conscious when it is arduously and worthily engaged; and that which it derives from the grateful acknowledgements of those superior persons, to whom his labours will administer delight and instruction. We rejoice in the information which the following part of his address to Lord Grenville communicates:

‘Your Lordship’s invitation found me employed in putting, as I had flattered myself, the last hand to a work of a somewhat new complexion

complexion on the subject of EVIDENCE; a work which, though of greater bulk than I could have wished, was itself but an offset to a still larger one, not wanting much of its completion, and designed to give a comprehensive view of what, in that extensive subject, taken in all its branches, appeared fit to be done in the way of law. Of that off set, the object was—to bring to view the reasons, by which I had been satisfied that whether the Roman, the English, or any other system were resorted to, the established rules of evidence, occupied principally in putting exclusions upon the light of evidence, were almost without exception adverse to the ends of justice; a conclusion facilitated in no small degree by the observation, that there is not one of them, in English practice at least, that is not departed from, and, without inconvenience or suspicion of inconvenience, set at naught, and that for reasons that can have no weight or truth in them, on any other supposition, than that of the impropriety of the rule, in every instance in which it is observed.

Instructively and on the whole pleasantly as we have been occupied by these letters, we cannot help wishing that the author had not made the present diversion from labours so much more worthy of his talents, and which would prove more permanent. May he resume them without farther loss of time! The reflection, that they will be embalmed in the elegant and luminous composition of the accomplished and ingenious editor and translator of the *Traité de Législation*, ought to be no slight inducement with Mr. B. to persevere in a career, in which he has already proceeded so far under such happy auspices. The revising and methodizing pen of M. Dumont, while it will relieve the author from vast labour of a kind to which we understand he is by no means partial, will in a considerable degree abridge ours, as well as add to our gratification and that of the public. We own that we cannot help feeling some regret, at seeing the choice thoughts of one who does honour to our country make their first appearance in a foreign garb: but we must forego our jealousy in this respect, since who will undertake to furnish a dress of home manufacture that shall be equally attractive and becoming?

Admirers ourselves of that philosophy which descends to the low state of man and adapts herself to his condition, while we hold in aversion the maxims of certain modern patriots who profess to wish that things may grow worse in order that they may grow better, and who make no discrimination between imperfect patriotism and avowed corruption, we viewed with high satisfaction and lively gratitude the reform commenced and projected by the noble patron of the measure here examined, and by his colleagues. It was at least a halt, made in a road which led to ruin; it was a wheeling

wheeling about, a looking towards the goal at which salvation might be obtained. As friends to moderate and practical reform, we feel ourselves bound to pay a due tribute to those who were at once its supporters and its victims; for if such tribute and such consolation be denied them, who will again engage in or countenance the ungracious employ? While we abstain from expressing our sentiments on the fluctuations of political power, we claim a right to lament the retrograde movement lately communicated to the public mind, and which so nearly coincides in date with a recent political change. We must regret to hear it uttered by the voice of authority, that to correct a practice which, though ancient, never ought to have existed, and the mischiefs of which have been enhanced tenfold by modern corruption, is to shake the throne of a free state, and to endanger the government of a wise and enlightened nation; that to make a man's real estate liable, after his death, to the payment of his debts, is to render property insecure; and that *to annihilate intolerance is to subvert a religion of charity*. We cannot deem those measures improvements which consist in a violation of right in our intercourse with foreign states; nor the introduction of internal measures which tempt the subject to improvidence, and which exclude from our notion of government every idea of paternity and benignity. Inauspicious, indeed, does the æra seem to be to the very semblance of reform! For the present, not only must the huge broom of Mr. Bentham be locked up, but even the gentle and wary hand of Lord Grenville must not be raised against a single abuse!

MONTHLY CATALOGUE,

For MAY, 1808.

EDUCATION, &c.

- Art. 15. *Commercial Arithmetic*, or the British Youth's Companion.
By W. Butterman. 12mo. 3s. 6d. Law, &c.

It appears to us that this treatise differs very little from those of Vye and Walsingham, of established reputation; and, as far as we are able to discern, it does not possess any advantages over those books. The author, indeed, thinks that his publication was necessary, because preceding elementary tracts have been calculated more for the display of science than the instruction of youth: but here he must allude to productions which, to our regret, have never come under our notice.

Art.

Art. 16. *A Grammar of the German Language, for the Use of Englishmen.* By George Henry Noehden. Second Edition. 8vo. pp. 468. Mawman. 1807.

Art. 17. *Elements of German Grammar, intended for Beginners.* By G. H. Noehden. 8vo. pp. 107. Mawman. 1807.

Mr Noehden's grammar is undoubtedly not only the most complete, but also the most correct guide to the knowledge of the German language, that has hitherto been published in England; and in fact it is the only work that can be confidently recommended to the student. Mr. N. is not one of those who, though they have never studied their mother tongue, yet conceive themselves to be fully capable of giving instructions respecting it to foreigners, and even of writing a grammar of it; for he has inquired into the nature of language in general, and has taken great pains to make the peculiarities of his own properly understood. The present edition has received many additions, corrections, and improvements, which manifest the author's continued investigation of the subject, and promise that a future impression will be still more distinguished by accuracy. We wish that he may also direct his attention to some general causes of the inflection of words in the German language, and of apparent deviations from the established rule, which he has mentioned merely as exceptions under their respective heads. Thus for instance the observation, that the short sound of *e* is disagreeable to the German ear, after the letters *l*, *m*, *n* and *r*, particularly when they are preceded by another *e*, would have accounted not only for the mode of declining the substantives of which the author forms his second declension, but also for many of his exceptions in the other declensions, and for many peculiarities in the conjugation of the verbs. Notwithstanding the great number of irregularities, so much system and logic prevail in the German language, that many difficulties in the acquisition of it may be removed by an early attention to some general rules which grammarians have not noticed. The various forms of the adjective are easily explained, or reduced to one rule, by observing that the repetition of the mark of the gender is carefully avoided.

It is evident that Mr. N. has been very desirous of making his grammar complete, and enabling the learner to consult it on every occasion; and we have not observed any important omission: but he has sometimes taken too much notice of mere provincialisms, or universally admitted faults, and has not always kept himself quite free from them. In his attempt to define and describe the pronunciation of letters, to which he has, in our opinion, devoted too much space, he tells the reader to pronounce *Ring*, *Gesang*, &c. like *Rink*, *Gesank*, &c. which is decidedly a faulty pronunciation;—and would he really have us pronounce *herrlichen* like *herrli-en*; and *Gnade* like *Genade*? We admit, however, that he has suffered but few such reprehensible passages to occur; and we must make allowance for the difficulties attending every attempt to teach pronunciation merely by description and comparison.

The

The sections on the compound verbs, and on the prepositions, which are among the most intricate parts of the German grammar, manifest much ingenuity, and will be found very satisfactory. The whole chapter on the arrangement of words also distinguishes this grammar very advantageously from all its rivals, though the rules may perhaps be susceptible of still greater simplification. A proper attention to this author's rules will remove the most important difficulties, of which those who learn the German language usually complain.

We approve the omission, in this edition, of the Appendix which was subjoined to the former: but we wish that Mr. Noehden, or some other person equally qualified, would farther assist the student by a well arranged collection both of select German pieces and of exercises, to elucidate and teach the application of the rules of grammar; because all those, which have hitherto been published, are either thoroughly incorrect, or, from a want of proper arrangement, are unfit to be put into the hands of the learner.

The *Elements* form a short abstract of the Grammar, and contain merely the first rudiments. This short work is well adapted to its object, and is quite sufficient for beginners.

Art. 18. *Dictionnaire universel des Synonymes de la Langue Française, &c. &c.* An universal Dictionary of Synonyms in the French Language, collected by M. de Levizac. 12mo. pp. 427. 6s. Boards. R. Phillips. 1807.

The public has been long in possession of the *Synonymes français* of the celebrated Abbé Girard, in which the minute difference, existing between words that at first sight appear equivalent and convertible, are pursued and unfolded with so much delicacy and clearness, as to render a work of mere verbal criticism highly interesting as well as instructive.—With very few exceptions, the whole of the *Synonymes* of Girard are inserted in the present compilation: but they are outnumbered by articles of a later date, collected chiefly from Beauzée and Roubaud, with occasional contributions by D'Alembert, Voltaire, Diderot, &c.; the name of the writer being very conveniently subjoined to each article.

Among such a variety of authors, a great diversity of style will naturally be observable: but none fully attain the ease and perspicuity of Girard; and, finding the legitimate field of synonymic elucidation already occupied, some have undertaken to explain differences between words which have scarcely any resemblance, or in which the resemblance consists in sound only.

Nevertheless, the additions are on the whole highly respectable; and we recommend M. de Levizac's publication to all admirers of French literature, even if they be already possessed of the original work of Girard.

Art. 19. *A new Spanish and English Grammar*, divided into two Parts.—The first Part contains all the Spanish Words, abstractedly considered, and inflected under their proper Heads. The second containing the Spanish Syntax, illustrated by a Selection of elegant and entertaining Extracts from some of the best Spanish

Spanish authors. By Thomas Planquais, Grammarian, Teacher the Spanish, Italian, and French languages. 8vo. pp. 49 12s. Boards. Law, &c. 1807.

As the construction of the languages of our southern neighbours is simple and uniform, little more is necessary to the student at his first introduction, than an exhibition of the regular and irregular verbs, with a cursory view of the other parts of speech. From this step, he may boldly proceed to actual translation; though the drudgery of continual reference to the dictionary will be materially lessened, if he make himself previously acquainted with the most common words and phrases, by the help of a vocabulary and well selected dialogues. With regard to these fundamental points, Mr Planquais' Grammar appears to be unexceptionable: but in a work containing nearly 500 pages, information of a higher nature might reasonably be expected. We accordingly hoped to find, in the first place, a theoretical and practical elucidation of the use and force of the different tenses of the verb, in the proper application of which the chief (we had almost said the only) difficulty of the learner consists; the Spanish language having retained two of the Latin tenses which the Italians and French have wholly lost. A few more pages might also have been filled with remarks on the most striking peculiarities of Spanish phraseology. There was room likewise, for a full exposition of the rules of Spanish versification, in all its varied forms, many of which are unknown to the rest of Europe.—None of these objects, however, are attempted by Mr. P. but the volume is swelled by extracts from Cervantes, Lope Mariana, Saavedra, Isla, and Yriarte, which would indeed have formed a valuable exercise for the student, had they not been accompanied by a literal but rather incorrect translation.

Art. 20. *Evening Amusements*, or the Beauty of the Heavens displayed: in which several striking Appearances to be observed on various Evenings in the Heavens during the Years 1805, 1806 1807, and 1808, are described, &c. by W. Frend, M.A. 12mo 2s. each Vol. for each Year. Mawman.

We have been tardy, and remiss in our duty, in not having sooner noticed and recommended these ingenious volumes. At a small price, we find here prepared for those who enjoy youth and leisure, very easy and amusing Lectures in Astronomy. For every month, and for individual days, the particular state of the heaven is described; and when the reader shall have devoted ten minutes to the author's statement he may step into his garden, and verify the description.

Mr. Frend suggests several very simple modes of mapping the stars, of forming pasteboard quadrants, &c; and the account of these may be perused at any time, and at leisure. The book itself is not to be read through by a continual and strenuous effort: if so studied, it will probably fatigue: but the whole year may pass away before it shall be completely examined. A few pages daily,—those that are assorted to the respective days—should only be consulted and then the utility of the work will be felt. Thus used, it will certainly neither fatigue nor disgust.

These

These tractates in some degree supersede the use of the globes ; and in several cases they describe more than globes alone can shew, that is, they describe the moon's path, the situation of the planets, &c. They are also less expensive than globes, and more handy. Yet with the Nautical Almanack and the Globe every thing (we believe) may be understood which these volumes propose to make plain ; and although we strongly recommend them to the public, we by no means advise that the *use of the globes* should be discontinued.

MATHEMATICS.

Art. 21. *Portable Mathematical Tables*, containing Logarithms of Numbers ; proportional Parts, Artificial Sines and Tangents, &c. to every Degree and Minute of the Quadrant ; and a Table of Square and Cube Roots to No. 180. By Thomas Whiting. 12mo. 4s. Boards. Longman, &c.

A very commodious and portable set of Logarithmic and Trigonometrical Tables, nearly of the same size as Lalande's *Tables Portatives*. For all common purposes, the present Tables are sufficiently exact, and they are much more manageable than the bulky Tables of Taylor, which in ordinary cases have no advantage over these : for where it is likely that a considerable error in observation and experiment may occur, such error renders numerical accuracy, beyond a certain extent, totally unnecessary and useless.

POETRY.

Art. 22. *An Heroic Epistle to Mr. Winsor*, the Patentee of the Hydro-carbonic Gas Lights, and Founder of the National Light and Heat Company. 4to. 1s. 6d. Spencer. 1808.

If projectors cannot succeed with their schemes, poets of the sly satirical tribe know how to manage projectors, and to administer that ridicule to which vain and over-confident pretenders are so richly intitled. Mr. Winsor's Gas Lights have here procured for him the notice of a poet of no ordinary powers, from whose mind the stream of poignant wit flows with more abundance and more brightness than inflammable air from pit-coal. The satire is directed with great skill ; and all readers (Mr. W. excepted) must feel obliged to the author of this Heroic Epistle.—The poem opens with a *sublime* address to Mr. Winsor as ' the Hesper of Science,' and records the wonders expected from his hydro-carbonic gas in diffusing corporeal light ; after which a wish is expressed for the extension of light to the mind, on account of the wonderful consequences which would result from it :

' O ! could thy Gas with equal power convey,
To the mind's eye an intellectual ray,
With flame ætherial decompos'd from coal,
Illumine and HYDRO-CARBONATE the soul ;
Our streets, so long with walking Idiots curst,
Where " Dunces the second elbows Dunces the first,"
Might see parade their crowded path along,
A novel species—an enlightened throng ;

REV. MAY, 1808.

H

THE

MONTHLY CATALOGUE, *Poetry*,

E'en Bond-street loungers bright ideas gain,
And what is now a blank—become a brain :
Thy walk, Pall-Mall ! might every evening boast,
A head illum'd for each illumin'd post,
Might count a scavant tenant to each house,
And London rival Laputa in NOSE.'

When the poet's satirical car has been for some time in motion, it fires a momentum by which it runs from Mr. Winsor in Pall-
l to the upper end of Albermarle street, and stops all at once
in the Royal Philosophical Lecture-Shop. Here the poet, standing
reads a Lecture on Lectures :

' See from the INSTITUTION's crowded fane,
Where cradled science holds a gossip reign ;
Where sage professors of hermetic lore,
To babes and sucklings dole a weekly store ;
Feed infant genius, mewling in the lap,
With chymic caudle—philosophic pap ;
Where LADY LOUNGERS (shopping laid aside)
Assume the pedant port of letter'd pride,
Quit beauty's soft pursuits, and pleasing cares,
For foul experiments on filthy airs ;
Raise the Galvanic pile with moisten'd hand,
And bid metallie forms by heat expand ;
'Midst chymic oxydes, fluids, fæces poke,
Now try the electric spark—and now the stroke :
See thence enlighten'd Misses come to prove,
That Winsor's Gas best feeds the flame of love ;
And whilst poor Hero's hapless fate they mourn,
Whose lamp was trimmed with oil that wouldn't burn,
Say, if thy patent lamps, whose beacon light
Guides to KING'S PLACE Leanders every night,
Had from the watch-tower beam'd o'er HELLE's wave,
'The lovers had not found a watery grave.'

though, however, the poet digresses, he does not lose sight of
light-and-heat giving Mr. Winsor, nor does he take leave till
pronounces that gentleman's apotheosis ;—or, which is a more ap-
propriate designation till, he has converted him, after death, into
an *ent planet* :

' And when—ah Winsor ! distant be the day,
Life's flame no longer shall *ignite* thy clay ;
Thy *phosphor nature*, active still and bright,
Around us shall diffuse *post obit* light :

Perhaps, translated to another sphere,
Thy spirit like thy light refin'd and clear,
Balloon'd with purest hydrogen shall rise,
And add a PATENT PLANET to the skies :

Then some sage Sidrophel, with HERSCHEL-eye,
A bright WINSORIUM SIDUS shall descry ;
The vox STELLARUM shall record thy name,
And THINE outlive ANOTHER WINSOR's fame !'

We have seldom of late perused a poem which, in so narrow a compass, has displayed so much point and brilliancy as this epistle exhibits.

Art. 23. *Beachy Head*; with other Poems. By Charlotte Smith. Now first published. 12mo. pp. 219. 6s. Boards. Johnson. 1807.

In these poems we discover all the characteristic peculiarities, and much of the excellence, which distinguish the former productions of their admired author. The same tenderness and sensibility, the same strain of moral reflection, and the same enthusiastic love of nature, pervade all her effusions. It appears also as if the wounded feelings of Charlotte Smith had found relief and consolation, during her latter years, in an accurate observation not only of the beautiful effect produced by the endless diversity of natural objects that daily solicit our regard, but also in a careful study of their scientific arrangement, and their more minute variations. If this pursuit may seem less worthy the attention of a poet, and less calculated to excite those strong emotions in the reader which poetry should endeavour to awaken, yet we cannot regret a direction of the author's powers which has clothed the dry details of natural history with charms irresistibly fascinating to youthful minds, and has imparted to them an interest which can hardly fail to continue to the end of life.

The description of a *cottage-garden* is so natural and correct, that we seem to accompany the fair author in her walk, while she points out the various attractions of the place:

Where woods of ash, and beech
And partial copses, fringe the green hill foot,
The upland shepherd rears his modest home,
There wanders by, a little nameless stream
That from the hill-wells forth, bright now and clear,
Or after rain with chalky mixture gray,
But still refreshing in its shallow course
The cottage garden; most for use design'd,
Yet not of beauty destitute. The vine
Mantles the little casement; yet the briar
Drops fragrant dew among the July flowers:
And pansies rayed, and freak'd and mottled pinks
Grow among balm, and rosemary and rue:
There honeysuckles flaunt, and roses blow
Almost uncultured: Some with dark green leaves
Contrast their flowers of pure unsullied white;
Others, like velvet robes of regal state
Of richest crimson, while in thorny moss
Enshrined and cradled, the most lovely wear
The hues of youthful beauty's glowing cheek—
With fond regret I recollect e'en now
In Spring and Summer, what delight I felt
Among these cottage gardens, and how much
Such artless nosegays, knotted with a rush
By village housewife or her ruddy maid,
Were welcome to me; soon and simply pleas'd.

We have extracted these lines from the first poem in the volume called *Beachy Head*; which appears, as well from an incompleteness in the structure as from some small errors in versification, to have wanted the author's last corrections. The only incident introduced is that of a hermit, who lived in a cave at the foot of that tremendous cliff; having left the world in a fit of hopeless passion, and devoted himself to acts of charity, and who perished in a storm, while endeavouring to save some mariners from shipwreck. He is represented as composing sonnets correspondent to the state of his mind; and from one of them we quote the following stanzas, which strike us as very elegant, though perhaps too calm and particular for a love-lorn and solitary shepherd:

' And I'll contrive a sylvan room
 Against the time of summer heat,
 Where leaves, inwoven in nature's loom,
 Shall canopy our green retreat;
 And gales that "close the eye of day"
 Shall linger, e'er they die away.
 And when a sear and fallow hue
 From early frost the bower receives,
 I'll dress the sand rock cave for you,
 And strew the floor with heath and leaves,
 That you, against the autumnal air
 May find securer shelter there.
 The Nightingale will then have ceas'd
 To sing her moonlight serenade:
 But the gray bird with blushing breast,
 And Woodlarks still will haunt the shade,
 And by the borders of the spring
 Reed-wrens will yet be carolling.
 The forest hermit's lonely cave
 None but such soothing sounds shall reach,
 Or hardly heard, the distant wave
 Slow breaking on the stony beach;
 Or winds, that now sigh soft and low,
 Now make wild music as they blow.'

'*The Truant Dove*' is by no means deficient in humour; and possesses also the merit of uncommon pathos in those parts of the fable, in which the wife remonstrates against her husband's love rambling. Its beauties, however, are not sufficiently concentrated to furnish us with a quotation consistent with our limits.—The fable of the '*Lark's Nest*' does not display the same felicity.—'*The Swallow*' is full of grace, vivacity, and beautiful description. '*Flora*,' though somewhat too technically botanical, is adorned with much taste; and indeed none of the poems in the volume can be read without pleasure.

We are informed by an advertisement, that it 'has been decided to publish biographical memoirs (of Mrs. C. Smith), and a selection of her correspondence on an enlarged plan, under the authority

her nearest relatives.' We shall receive such a work with satisfaction; but we will venture to express our hope, that this ingenious writer may not swell the list of sacrifices to the partiality of friends, or the cupidity of publishers. Often has an interesting memoir, which would have floated on the stream of Time in the shape of a moderate octavo, forfeited both circulation and permanency, and been sunk ere it was well launched, by being encumbered with the unwieldy magnificence of a quarto volume.

Art. 24. *Legendary Tales.* By Eaglesfield Smith. Crown 8vo. pp. 139. 4s. Boards. Longman and Co. 1807.

These tales occasionally exhibit the power of strong description: but their general strain of narrative and poetry is exactly on a level with Robin Hood's Garland:

"Immediate orders *there were sent*
From chains for my release,
 But ah! too late, for now the chains
 Hung heavy on my peace." (p. 19.)
 "The news it came,—my true love wept," &c.
 "They barr'd her in the dungeon dark,
 Where I so long did lay;" &c. (p. 21.)

For some time past, though the higher beauties of poetry have not been very frequently displayed, correctness has been generally preserved, and gross errors avoided: but we have lately had two or three such glaring examples of carelessness in the employment of rhymes, and technical negligence, as to demand exposure. The work before us abounds with faults of this nature. 'Dear' answers but ill to 'hair' (p. 34.), and is particularly offensive where the verses are so short, and the interval between the bad rhymes so inconsiderable, as in the stanza which is here used: but to make 'down' rhyme with 'mourn,' in the very next verse, exceeds all bounds of critical toleration. 'Earth' and 'death,' (p. 55.), 'fled' and 'bride' (p. 73.), are associated with the same perverseness, and these faults are perpetually repeated. The following simile, though at first sight it wears the appearance of plagiarism, is strictly original:

'Chaste though she was, as the pale snow,
 That lies on Dian's lap;'

and the second half is not unworthy of its brother:

'Yet was she doom'd to melt in tears,
 And mourn her dire mishap.'

The story of *Helen of Kirkconnel* is the last in this volume. Like most other beautiful stories preserved by tradition, it has been told in various ways; and in course the poet is at liberty to choose that termination which is most probable and interesting. The event, which Mr. Smith has preferred, is that the favored lover, at the moment of Helen's death, sets out in pursuit of her murderer, who leads him a chase all over this island, and then into Norway, Lapland, and Russia. At length—but we are not informed where—

'At length he stopp'd as lank as death,
 And WILLIAM lank as he,

Prepar'd to fight as grim as ghosts,
 A horrid sight to see.
 Their bodies scar'd, and scratch'd, and parch'd,
 They scarce a clout had on;
 Their hair and beards were long and rough,
 Their feet as hard as born.

William conquers his rival, and then destroys himself;—and this is that story worked up, which has produced one of the most deeply pathetic elegies that is to be found in any language! We allude to the second part of "*Helen of Kirkconnell*," in the Minstrelsy of the Border.

POLITICS.

Art. 25. *Six Letters of A. B. on the Differences between Great Britain and the United States of America*, with a Preface by the Editor of the Morning Chronicle. 8vo. pp. 48. 2s. Ridgway. 1807.

A. B. strongly recommends liberal and conciliatory conduct towards America, and shews it to be the interest of both countries to cultivate a mutual good understanding. Among other effects which would ensue from a rupture, he says; 'If the present dispute should ferment into national hostility, America will manufacture immediately for herself; and it will be extremely difficult to prevent the emigration of your spinners, whilst the stagnation of your trade continues, even supposing it to be but temporary. The raw material she has already—the rice plantations in Carolina have to a great extent been converted to the growth of cotton, and Louisiana alone would give enough to manufacture for the whole habitable world. But, supposing her manufactures not to reach at first to supply luxuries (which they certainly would not), she would manufacture cheap goods, would make it a national distinction to wear them, and penal to wear a other. I know that this was contemplated during the American Revolution, if the independence had not taken place; and that it talked of now from one end of America to the other. This is a most serious consideration. The effect of such a spirit of industry, turned suddenly on manufacture, would not cease again upon any peace which the pressure of our arms might produce.'

If we endeavour to terrify America by a display of our naval power, he observes that the spirit which once induced her to resist, and enabled her to succeed, has not evaporated from her citizens; that since her former struggle she has twice doubled her population, while her means of defence have grown in proportion; and that whereas, then, had France only on her side, nearly all the powers of the earth would now be with her against Great Britain.—This sensible writer, however, decidedly argues that it is the true policy of our Transatlantic brethren to maintain the relations of peace with this country. We sincerely trust that they may be brought to hold this opinion, which we equally trust, and we believe, that such is the desire of this country; and yet we own that we fear the result of present discussions.

These Letters first appeared in the *Morning Chronicle*.

Art. 26. *A Political Sketch of America.* 8vo. pp. 87. 2s. Ver-
nor and Co 18:8.

We are highly pleased with this sketch, which contains much interesting information, and is written in an excellent spirit. The concluding passages will enable the reader to judge:

'How is Britain to conduct herself toward the United States? Her language must be frank and sincere, her actions just, and her policy, with respect to the party in power, must unite firmness with moderation. The aged soldier can still shew his wounds; the son still remembers the plain where his father fell, and the people still continue to say, that a nation, which wished to wrest from them their independence, can never be their friend. Let our manners then be conciliating, for the language of abuse serves but to irritate passion. Let us address them by the appellation of brethren; let us with one voice declare, that we are not jealous of their independence, while we consider the union of the two nations as necessary to their reciprocal interests.

'Americans, who inspired you with the dignity of men? Had superstition, or slavery, chained you to the throne of despotism, you would not have dared to lift the eye to independence. Your liberty, and the very model of your constitution, you owe to Britain. Form a close union with our enemy, and you surrender your independence. While you are yet free, survey the events of Europe. The republic of Holland is no more: The enemy burst into Switzerland:—"Will it be prudent to oppose them?" said the leaders of a treacherous faction.—"Do the descendents of William Tell," cried an old man, "deliberate whether they shall die as freemen, or live as slaves!" Death was the reward of his patriotism, and Switzerland lost its freedom! The Ragusans are a simple, industrious, and virtuous people; they are the foe of none, yet they are no longer free; in the fate of these republics, Americans, perceive that of your own.

'You have every necessary of life; you possess all the materials for a navy; your coast is extensive; your navigable rivers are numerous. Seize, then, these advantages, you are destined to be illustrious, and give respectability to your government. The crisis is momentous, it is replete with the destiny of America as well as that of Europe. The United States and Britain are combined in one fate, and will you then, Americans, cramp her magnanimous exertions in the cause of liberty? If she is overcome, liberty is the first sacrifice that our enemy will demand; and when the ocean is once navigable to him, will not the same voice which commands in surrounding states be soon heard in America?

'Our fathers, Americans, were brethren; we speak the same language; our character and manners are similar; our respective nations are commercial; and they who keep alive your prejudices against Britain, are the enemies of your country. We must be united—Heaven accelerate the period when national prejudices shall cease, and when we shall be combined in the closest alliance of friendship and peace!

The public characters of the United States are sketched with ab and great fairness. That of the President is not favourable, but do not controvert its correctness, since the account which the author gives of that gentleman's views seems to be borne out by facts; we agree with him in the tributes which he pays to Washington, Jay, and Munroe.—Much advice is here given to the Americans which merits attentive consideration on their part.—Among other remarks, the writer recommends that 'The national *language* should sedulously cultivated; and this is to be accomplished by means of schools. This circumstance demands particular attention, for language of conversation is becoming incorrect; and even in American authors are to be found who make use of new or obsolete words which no good writer in this country would employ; and were not for my *distraction* of leisure, which obliges me to hasten to the *conclusion* of these pages, as I *progress* I should *bottom* my assertion in instances from authors of the first *grade*; but were I to render sketch *lengthy*, I should *il*y answer the purpose which I have in view.'

Art. 27. *An Examination of the Causes which led to the late Expedition against Copenhagen.* By an Observer. 8vo. pp. 47. 18. Hatchard. 1808.

According to this writer, we have had a most narrow escape. If not our armament arrived at Copenhagen at the critical moment, mighty Britain would inevitably have become the prey of her gigantic foe. 'Never, (says he,) perhaps did war present to this country a fearful combination of dangers: never did the interposition of a more powerful Power seem so necessary in an instance where the common precautions of human foresight and defence hardly gave hopes of safety. Two months of cold and timid deliberation on the part of England of debate and irresolution as to what was most expedient to be done in this fearful crisis, and all was lost! Two months of tardy and inadequate preparation, treacherous to its object and fatal to its accomplishment, and nothing was left to her but her courage, her personal energy, her means of defence on her own shores. For, preventive foreign exertions, if indeed any foreign exertion could have been expected in her behalf, would have become useless or practicable.

'After the month of September, not a ship, not a soldier, could have been sent,—in common prudence could have been sent—to the shores of the Baltic. No great and permanent object would have then been attainable: yet the fleet of Russia might have been brought from Cronstadt to Copenhagen at a still later period; that of Sweden her generous sovereign subdued, rather than intimidated, might have been equipped at Carlscrona, and have joined before the frost in the same roads; and the ensuing spring would have seen arrayed in the Sound, along the coast of Norway, at the Texel, at the Scheldt, the vastest combination which even fear can conceive, of military and naval means, prepared in the perfect security of the four winter months, and bending towards the comparatively defenceless shores of Great Britain, with every concurrence of favourable circumstances.

of wind and weather, that could render her means of defence yet more feeble.'

To us this seems very much a creation of fancy. Could not the presence of a small squadron in the Baltic have prevented this forcing of the King of Sweden? At all events, how was he to be forced thus instantaneously? Might not the junction of the Danes and Russians have also been prevented by the same means? and is it so clear that Russia would have declared war without the pretence afforded by the attack on Denmark? Let us, however, suppose the three fleets to be united; would they have faced a British fleet of half the strength? We are confident that they would not. As we have not been convinced of the justice and policy of this attack on an independent power, by the papers and speeches of our Foreign Secretary, we shall also acknowledge that our objections are not removed by this able and sensible tract; though it is much more in the style and manner of a statesman, than the productions to which we have referred.

Art. 28. *Address on the Maritime Rights of Great Britain.* By Sir Frederic Morton Eden, Bart. 2d Edition. 8vo. pp. 139. 5s. Richardson. 1808.

Of the first part of this tract we have taken notice in our No. for October last, p. 216. The measures of Government, which have been so much controverted in and out of Parliament, are here assumed as being not only proper and expedient, but in the highest degree deserving of commendation. On the part of the authors of them, Sir Fred. Eden promises that, when they shall have disposed of the *splendid subjects* of the Copenhagen expedition and the Orders of Council, attention will be paid to measures of internal improvement. Glad should we be to have it proved that this promise will be fulfilled; and we wish the Ministers better success in regard to these humble subjects, than that which has attended the more *splendid* acts of which the author speaks.

Sir Frederic argues ably and fairly in favour of the rule of the war of 1756: but the question now is, not whether that was in itself a just and expedient rule, but whether we have not by our own conduct precluded ourselves from asserting it. This matter is admirably illustrated by Mr. Baring in his celebrated pamphlet, in a view of the subject which is not at all contemplated by the present author. The latter paints in strong colours the inconveniences which our orders of council will inflict on France and its dependencies: but we regard these as very much magnified; and the most important inquiry is not whether the enemy will suffer, but whether our own measures will not recoil on ourselves in a far higher degree. All this is overlooked by the Baronet, though it is the very hinge on which the question turns. He speaks with great indifference of an American war, and places in a strong light the evils which it will occasion to that country: but those which Britain must inevitably experience are kept out of view. The strange events of these awful times have unquestionably blunted the feelings of the present generation; and it would seem, from many specimens of political reasoning which come before us, as if the intellectual faculties had also received a shock.

Art.

- Art. 29. *Emancipation in Disguise, or the True Crisis of the Colonies*. To which are added, Considerations upon Measures proposed for their temporary Relief, and Observations upon Colonial Monopoly. Shewing the different Effects of its Enforcement and Relaxation, exposing the Advantages derived by America from Louisiana; and, lastly, suggestions for a permanent Plan to supply our Colonies with Provisions, and our Navy with certain Naval Stores independent of Foreign Supplies. 8vo. pp. 220. 5s. Ridgway 1807.

A large mass of valuable information is here communicated to us with respect to our West India Colonies, by a person who says that he has long resided in them. If, however, we approve the author's reasons in favour of a relaxation of our colonial monopoly, and if he indisposes us to negroe emancipation in our islands, by such means as he thinks are likely to bring it about, we cannot help regarding his apprehensions from negroe sovereignty in St. Domingo as in a high degree chimerical. We are of opinion that, in its present state, that colony is much less alarming to our power in the Antilles, than it would be if it were subject to France. Let our negroes be well treated, let the planters learn their real situation, let them act conformably to that knowledge and cause prosperity again to return among them, and we are convinced that we shall have nothing to fear from the neighbouring Black government.

- Art. 30. *Ten Letters addressed to the Landholders and Merchants of the United Empire*, upon the present alarming and critical State of Public Affairs. By an Englishman. 8vo. pp. 62. 2s. 6d. Ridgway. 1808.

The writer of these Letters, which first appeared in the *Morning Chronicle*, is a professed advocate of the late ministers, and in course a zealous opponent of those by whom they were supplanted. He supports the side which he espouses with address and ability; but he is more successful in his attacks on his adversaries, than in the defence of some of the measures of his friends. The inhabitants of Buenos Ayres, it is said, would have received us with open arms, had we offered them independence. Why was not this course adopted? If we regard the obloquy heaped on the late Ministers by a venal and abandoned press as a disgrace to the age, we both regret and censure this departure in their conduct from the liberal principles which they professed; and however we may respect the genius of the head of the War Department, still in his appointment of a General we cannot hold him to be innocent.

- Art. 31. *A Key to the recent Conduct of the Emperor of Russia*. 8vo. pp. 62. 2s. 6d. Jordan and Maxwell. 1807.

The conduct here considered is the act of his Imperial Majesty signing the treaty of peace with France; and the key to this proceeding, according to the present writer, was *not* the necessity of the Russian Monarch's situation, as was asserted by Lord Hutchinson who was an eye-witness of his situation, and who, we should suppose was qualified to form a judgment of it. His Lordship spoke, all in the face of Europe, and he has a reputation to be affected by what

he stated. The pamphleteer, however, is of a different opinion; if we believe him, Alexander might have continued hostility without risk, nay, with a fair prospect of success; and it was Napoleon who would have been in danger, if the war had been protracted. How happened it, then, that peace was made between these two potentates, on terms so disadvantageous to the former? 'It was because Alexander fully expected, and was warranted to expect assistance from us.' This might be a reason for inducing him to overlook our interests in his pacific arrangements with his enemy, but why should he on this account submit to the fate of a vanquished foe, and allow his adversary to reap the fruits of a triumph?—The late Ministers are bitterly censured by this writer, because they did not lend to Russia the *five* millions (the sum was *six*) for which she applied; and he insists that, had the subsidy been granted, a complete reverse would have taken place. Analogy, however, does not favour this notion of the mighty efficacy of money. A subsidy of five millions did not ward off the disasters at Ulm and Austerlitz; and why should it have a more potent effect at Tilsit? When Bonaparte had *weathered* the severity of the Polish winter, (a much more formidable enemy than a British subsidy,) sober calculation augured nothing favourable to Russia; and hope was little cherished, except by those silly sanguine people who are swayed by the delusions and impostures of party newspapers and pamphlets, and who deem it patriotic to indulge in flattering visions.

The present author represents the Russian Emperor as extremely displeased with the late Ministers: but the superior attention paid by him to Lord Hutchinson, and the little notice taken by him of the Ambassador of the present Ministers, does not well agree with this notion. We do not join with him in arraigning the late government in respect to this part of their conduct. They sent to the scene of action a distinguished military officer, by whose suggestions and communications they were to be guided; and we cannot imagine any better course which could have been taken.

Art. 2. *Memoir of the Case of St. John Mason, Esq.* Barrister at Law, who was confined as a State-Prisoner in Kilmmainham, for more than Two Years. Containing Addresses and Letters to the Earl of Hardwicke, the Duke of Bedford, Mr. Wickham, Judge Daly, Sir Evan Nepean, Judge Day, Lord Henry Petty, &c. &c. and Letters from some of the above Personages. Most respectfully submitted to the Consideration of the Commons, in Parliament assembled. 8vo. pp. 129. 4s. sewed. Johnson. 1807.

Every reader who possesses any share of feeling will peruse this *Memoir* with exquisite pain; he will here learn how much more *easy* it is to commit than to repair an injury; he will become acquainted with the grievous mischiefs which are inseparable from lawless rule; and he will behold an example of the cruel and inhuman manner, in which petty oppression plays with the feelings and sports with the sufferings of its victims. The narrative shews that the writer of it is an able and accomplished person; and it appears that he is also a member of a liberal and honourable profession. We are informed that he was arrested under a charge of high treason, and imprisoned

imprisoned for two years, for no other offence than that of being related to the unfortunate and insane young man who was the cause of the glorious tragedy of 1803 in Dublin. After this term of what the author calls 'intombed existence,' and usage during part of that time which the basest nature could alone inflict, he was at length, after repeated fruitless solicitations to be informed of his delinquency, and to be brought to trial, liberated without the shadow of guilt being imputed to him. He acts the part of manliness and conscious innocence in demanding reparation from the authors of his suffering but the mild administration of Lord Hardwicke, which had inflicted the blow, evaded the application; and the benignant government the Duke of Bedford resisted it, and gave the sufferer no hope.

Men of weak and sickly minds expected from the late Ministers many things which were preposterous and extravagant: but we see that we do not see how they are to be exculpated from the charge of neglecting Ireland. Peace was the achievement first in the mind of this illustrious person, whose loss proved so inauspicious to this country but could not the emancipation of Ireland have gone on at the same time with this desirable object; and when the one failed, why was the day suffered to pass without prosecuting the other? We give a noble Lord all due credit for his labours with respect to Scotland: but surely to redress the ills of Ireland was a service which, if it promised less *éclat*, was more urgently demanded by humanity and sound policy. To sympathize with negro suffering was popular in this country and it required little virtue to support and patronize the cause of the Africans. We feel in the highest degree grateful to the government which abolished that system, for its magnanimous and benignant conduct: but we ascribe little merit to its partisans out of office. If their humanity had been as susceptible, and their beneficence prominent, as they would have had us believe, how is it that they sit down tranquil spectators of the wretchedness and oppression of the sister island! To this subject, let all public men who pretend worth and patriotism direct their exertions!

MISCELLANEOUS.

Art. 33. *Historical Review of the Moral, Religious, Literary, & Political Character of the English Nation, from the earliest Period.*

By J. Andrews, L.L.D. 8vo. pp. 410. 7s. Boards. Barrington.

The observations made by this author on the early part of our history are those of a sensible and intelligent person, who had derived his information from the ordinary sources. The work affects neither depth of research, nor nicety of criticism; so that it is difficult to imagine what lessons of instruction the author proposed to communicate, which were not to be found in other writers who had treated of our national affairs.

We perceive not that Dr. A.'s pages disclose any thing that is omitted in those of Rapin, Hume, Henry, and the generality of our popular compilers. In the latter part of the volume, moreover, we have not merely to complain that the information is ordinary, but must add that it is grossly erroneous. The author copies, and even exaggerates, the misrepresentations of Hume on the subject of the gradual

grand struggle between Charles I. and his parliament: the oppressions and tyrannical proceedings, which united the nation like one man against the measures of Charles, are here very much kept out of sight or smoothly glossed over; and a spirit of resistance, which a systematic attack on the rights of the nation called forth, is ascribed to speculative republicanism and puritan ascendancy. The ambitious and unprincipled Wentworth is exhibited as leaving the popular side, on account of the iniquitous designs of several of its most able and powerful supporters; and this deserter of the popular cause, who had become the most active and efficient instrument of those measures which he had so zealously and eloquently oppugned, is here represented as the "bulwark of church and state," and as falling a victim to malice and fanaticism. While we resent this miserable attempt to disguise as aggravated delinquency as any that is to be found in our history, let it not be supposed that we wish to vindicate the injustice of the doom of this grand offender: but Heaven forbid that our youth should form their notions of this period of our history from the lessons of Dr. Andrews.

Art. 34. *An Inquiry into the Principles, Dispositions, and Habits of the People of England, under their different Sovereigns, since the Reign of Queen Elizabeth.* With various Observations, Historical and Moral, arising from the Subject. By John Andrews, L.L.D. 12mo. pp. 185. 3s. Boards. Egerton.

This little tract, which comes from the author of that which we have just noticed, adopts the sentiment of the poet,

*"Ætas parentum pejor avis talis
Nos nequiores, mœs daturus
Progeniem vitiosiorẽ,"*

and is little more than a comment on it. Our ancestors of the reign of Queen Bess were perfect models; and we have continued ever since degenerating: but our rapid decline is not to be dated earlier than the epoch of the treaty of Utrecht. Dr. A. complains that persons of a certain class travel abroad more than they formerly did, and import injurious foreign manners; that the great are seen more in public; and that ranks are more confounded in social intercourse than they were in antient times.

Among many just but trite observations, we meet here, as in the former production of the same writer, with others which do not accord with our notions. We do not wish to see our men of rank stay at home, lest they should be contaminated by foreign manners; nor are we aware of any serious evils which arise out of the modern usage of meeting in large assemblies. Dr. Andrews may very sensibly entertain the opinions which he here avows; he may deem the matters to which he invites the attention of his readers important; and he may think that he descants on them ably, ingeniously, and profoundly: but we are sorry that we cannot give our sanction to so favourable a representation of his labours. Should he be dissatisfied with our not specifically animadverting on his errors and misconceptions, we might answer that we have forborne to do so because most of the points here introduced are fully considered by Mr.

Mr. Hume in his *Essay on Refinement in the Arts*, in which the subject is treated in his best manner. The sentiments of that eminent writer have ever since been those of the enlightened part of the public, on the topics of this little volume.

Art. 35 *Picture of Edinburgh*; containing a History and Description of the City, with a particular Account of every remarkable Object in, or Establishment connected with, the Scottish Metropolis. By J. Stark. Illustrated with a Plan, and upwards of 30 Engravings on Wood. 12mo. pp. 504. 6s. Boards. Edinburgh, printed by J. Stark, for Constable and Co., and sold in London by Murray.

In imitation of Mercier's *Tableau de Paris*, almost every topographical account which, for a considerable time past, has been given of any city or town, is dignified with the name of a *Picture*. However small the village, or puny the valley, though there be no feature of picturesque, and though all is taken by the square and the compass, still we hear of nothing but *Pictures*. The author of the present work has followed the fashion: but we must add that we have seen many worse pictures. He does not, indeed, like Mercier or Le Sage, list off the roofs of the houses of the city which he describes, and graphically shew us manners and habits; nor like them scatter his satires and detail his plans of reform; he does not like them walk up and down the streets and lanes and courts of the city, with the authority of a censor, and the freedom and perspicacity of a philosopher: but still he gives much useful information, and tells us almost every thing that we could wish to know of this distinguished northern capital.

The volume contains a history of Edinburgh from the earliest times, comprehending many anecdotes and portions of Scottish annals; a description of the city and its antiquities; its political and civil establishments, such as the Courts of Session and Justiciary, the Faculty of Advocates, the Court of Exchequer, Convention of Royal Burghs, Lyon Court, &c.: its municipal establishments, such as the Magistracy, Dean of Guild Court, Police, &c.; its literary and religious institutions; the Banks; public Amusements; Progress and present State of Manners; Population; Markets; Fuel; Water; Account of Leith; Objects of Natural History in the Neighbourhood; remarkable Objects in the Environs, such as Craigmillar Castle, Duddington House, Dalkeith House, Roslin Castle, Hawthornden, Melville Castle, &c.

It is well known that the metropolis of Scotland is one of the grandest and most picturesque cities of Europe; and that the additions to its magnitude and splendor have been so considerable for some years past, as to be almost unexampled. We are glad to hear from Mr. Stark that a reproach, also, which was once chargeable on our neighbours, is in a great measure remedied:

'The want of a proper regard to cleanliness in the inhabitants of Edinburgh,' says he, 'has often been remarked. In constructing the old part of the city, common sewers for conveying away nuisances of every kind were neglected; and for many years, even till lately, it was customary for servants to discharge all the filth from the windows into the streets, at a certain hour in the morning or at night.'

night. In the building of the new part of the town, this convenience was not overlooked; and by the strict attention of the police, the nuisance is in a great measure removed in the old part of it.

We notice under the head of *Charitable Establishments* a novel institution, which every great city would do well to copy; and from which morals, industry, and general happiness, would assuredly be increased, especially were it the fashion to give it support:

'The Repository is a shop or ware-room to which ladies in straitened circumstances may send for sale any curious, beautiful, or useful articles of needle-work, with the price affixed, and when sold, the price is remitted to them. This delicate way of relieving the necessities of the fair sex who may require it, is certainly much to be applauded. The institution has been patronised by the Duchess of Bedford, and many other persons of distinction.'

The medical school of Edinburgh, which has now great and deserved celebrity, arose from very small beginnings, and is not of ancient date. Its commencement was in 1720, when the magistrates added a few medical professorships to the former establishments of the university. The Royal Infirmary was founded some time afterward, and medical knowledge daily increased. Fifteen thousand nine hundred and thirty students have attended this school of medicine from 1720 to 1800.

From the perusal of this little volume, it is impossible not to observe the slumber as to improvement in which Scotland lay for so long a time, and the rapid general progress which she made when she fortunately awaked. In fact, sister Peg was for a very long while a disorderly romp, a miserable slattern:—she was ill-clothed, and begrimed with smoke, sitting in the kitchen corner, and doing no work:—but now, who is more comely, who more finely decked, and who attends to family concerns with more propriety? In short, how great is the improvement in all respects! This new state of things began to be so obvious as to excite notice about the year 1750. If it be asked, why did it come so late? the answer must be that not till then did the rage of political party grow moderate in that country. It was not at once that the effects of the union with England could be felt; a course of years was required. Parish schools had been established more than 50 years before: but knowledge advances in its progress by degrees; and the indirect effects of this knowledge are felt and seen still more slowly. It would be well that a sister kingdom would contemplate these effects, and reason on its own state from these analogies.

We cannot but recommend the work before us as an instructive manual.

CORRESPONDENCE.

Our steady friend *Veritas* has pounced down on an error which occurs in p. 405 of our last Number, and which 'will be corrected in our list of Errata for the Volume: but we can assure him that we were before him in making the discovery; though, alas! not time enough to eject from the letter press the words "*with David*," which, by the mistake of an officious assistant, were foisted into the copy; for the reviewer

reviewer of Mr. S.'s poem was not guilty of applying, as the word of David, a passage which belongs to the account of St. Paul's conversion.—After our remarks on the book which our correspondent specifies, can he want any *broader* hints?—As to his lamentation over Mr. Stone, who was reduced to the necessity of being hypocritically rich or conscientiously poor, we can only observe that, this was the alternative, he would perhaps have acted a wiser part in following the example of the venerable Mr. Lindsay, who nobly resigned the emoluments of the Church before he publicly militate against its doctrines. Mr. Stone's avowal of his sentiments was manly, but it was made in the wrong place; since, however with Francis I., he has *lost every thing but his honour*, by his boldness in the cause of Unitarianism, we have no doubt that his case will be considered. Perhaps it would have been more politic to have *suspended* Mr. Stone, than to have *deprived* him of his living. In these times, to exercise severity for matters of opinion is considered as an indication of imbecillity.

The author of "a Plan for arming the subjects of this realm," noticed in our Number for March, p. 318, has favoured us with a letter in which he declares that he is 'an ardent admirer of the liberties of his country,' and that his object was to *support* those liberties 'not to overthrow them by establishing a military despotism.' We arrogate to ourselves no power nor right of judging of the author's *motives*, and we spoke only of the *tendency* of his *plans*; that tendency we considered in the light in which we represented it; but we are not sorry to find him disclaim any desire of effecting a purpose to which, we certainly think, his measures would be subservient.

The note from Birmingham, respecting two volumes of Sermons has amused us much by the ignorance which it manifests relative to the state of literature, and the importance which it attaches to the work in question. We beg to assure Mr. Y. that, while he waits in our anti-chamber, he is in a very large and in many instances very good company; and that when his turn for admission arrives, we shall receive him without any of that unfavourable bias which might be derived from the style of his printer's inquiries.

A correspondent's remark concerning Goldsmith's Almanac is appropriate to a Magazine, but not to our pages. The circumstance, moreover, has already been noticed in the daily prints.

A. L. has stated his inquiry so imperfectly, that we do not cognize the object of it.

X.Y. will appear in due course of time and opportunity.

. The APPENDIX to Vol. LV. of the Review is published with this Number, and contains as usual a variety of interesting FOREIGN articles, together with the *General Title*, *Table of Contents*, and *Index* for the Volume.



THE MONTHLY REVIEW,

For JUNE, 1808:

Art. I. *The Poetical Works of Sir David Lyndsay of the Mount, Lion King at Arms, under James V.*—A new Edition, corrected and enlarged, with a Life of the Author, &c. By George Chalmers, F.R.S.S.A. 8vo. 3 Vols. 1l. 16s. Boards. Longman and Co.

W^e should deem ourselves deficient in gratitude, were we to withhold our acknowledgements from those men of letters by whose exertions and researches we become better acquainted with our ancestors ; and we have accordingly, from time to time, given an extended account of any work which appeared to us, in a considerable degree, to illustrate their manners or their language. Our chief inducement to this mark of attention was a conviction that we can never have a clear idea of their history,—one delineated to the life,—until we are in possession of those productions in which they themselves were pleased to register, in their more minute shades, their modes of thinking and of action. It is in vain for us to look for these traits in the general histories of the times ; and therefore, if we are disposed to inspect their wardrobes, to be present at their festivals, or to hear them make love, we must be contented to decypher manuscripts and to pore over ancient romances. Whoever, then, abridges for us this labour, whether by selecting the most material parts or by republishing the whole of a *black letter classic*, deserves and shall receive our thanks ;—and to those thanks we regard Mr. Chalmers as intitled, with some limitations. We say with some limitations, because although he has given us the first standard edition of Sir David Lyndsay, yet Lyndsay is an author whose works were by no means uncommon, and from which, mutilated and corrupted as they were, we might have collected all that was essentially valuable. On other restrictions to our praise we shall not at present dwell, since they will be abundantly evident in the course of our examination of the volumes before us.

Vol. LV.

I

Mr.

Mr. C.'s prolegomena consist, 1. Of a life of the author 2. An attempt to settle the chronology of his poems. 3. An account of their different editions. 4. An inquiry, relative to the persons who were then the licensers of the press. 5. What were the writings of Lyndsay. 6. An historical view of his character as a writer. 7. Of the epochs of the different people, who successively settled in Scotland. 8. A philological view of the Teutonic language of Scotland, from the demise of Malcolm Crenmore to the age of Lyndsay. 9. An examination of the author's language.—Of these dissertations we must briefly remark that they are on the whole very heavily written; that, with a seeming attention to arrangement, the matter is frequently broken into unnecessary fragments; and that the seventh and eighth are but remotely, if in any degree, connected with the work. We cannot indeed, be expected to enter into a minute discussion of their merits: but we shall endeavour to connect a few observations which we made in our perusal, with a brief account of the life of Lyndsay as it is drawn up by Mr C.; and this we do with the more pleasure, because in this part of his duty the Editor has evinced both industry and acuteness in correcting the errors of former biographers, and in bringing to light many facts which had escaped their research.

The exact date of the author's birth is not known, but it is plausibly conjectured to have been in 1490. His family, which was descended from that of Lord Lyndsay of the Byres, was settled at the Mount, an estate near Coupar in Fifeshire, and whence Sir David took his usual designation. It is *again* conjectured that he received his early education at the school of Coupar: but the first circumstance of his life which is known with precision happened in 1505, when he was sent to the University of St. Andrew's. Here he remained until 1509; about which time, as Mr. C. ingeniously discovers from one of his poems, he became a courtier, and was appointed (as his present Biographer thinks) a Page of Honour to James V. on the day of that monarch's birth, 12 April, 1512. During his continuance in this office, which was about twelve years, Sir David seems to have acted occasionally as Minstrel to the young prince; for he himself informs us that he was accustomed to play on the lute and enact the fool for his amusement:—in which sort of accomplishments, the Minstrels, or Mimi, (one of the many denominations of the order,) are represented to have excelled. As the passage in which Lyndsay gives us this information is

curious, and has evidently not been understood by Mr. C., we shall quote and endeavour to explain it: purposely omitting the interpretation of words which differ but slightly from modern English.

‘ I tak the quenis grace, thy mother,
My lord Chancellor, and mong uther,
Thy nuris, and thy auld maistres,
I tak thame all to beir witnes;
Auld Willie Dillie, wer he *on lyve**,
My lyfe full weill he could discryve:
How as ane chapman beris his pack,
I bure thy grace upon my back:
And sumtymes *stridlingis* †, on my nek,
Dansand with mony bend, and bek ‡,
The first sillabis, that thow did *mute*,
Was, *pa, da, lyn*, upon the lute;
Than playit I *twentie Springis perqueir* §,
Quibilk § was greit plesour for to heir:
Fra play, thow leit me never rest,
Bot Gynkertoun thow *luffit* ¶ ay best;
And ay, *quhen thow come fra the scule* **,
Than I behuffit to play the fule.”

In this extract, the 11th and 12th lines literally signify “The first syllables that you could utter, or articulate”—not *speak*, as Mr. C. explains it, too generally,—“were, play (*pa*) on the lute, David (*da*) Lyndsay.” (*lyn*). The poem itself is a Complaynt or Petition to the King; and this ingenious appeal to his feelings, by reminding him of his first attempts at speech, and of the earliest melody (Ginkerton, a tune not now known to exist) which he loved, did not, as we are informed, go unrewarded. Here we cannot help regretting that Mr. C. has not endeavoured to throw some light on the Scottish music of this period: he would have been fully justified in his attempt by the frequent mention of popular airs in the works of Lyndsay; and thus he would have had a fair opportunity to have confirmed by his researches the opinion of Dr. Burney, a most competent judge, that the Scottish melodies would hereafter be proved to be of a much higher antiquity than was generally supposed. The literati in the North will probably be surprized to hear that Dryden is nearly if not the very

* Alive. † Astride.

‡ i. e. Dancing with many a skip and nod. Mr. C. does not explain *bend*.

§ i. e. Twenty tunes truly, or off hand.

¶ Which.

¶ Loved.

** i. e. When you came from the school; the apartment in which he was educated.

earliest author who mentions—incidentally, in the preface to his Fables,—and describes Scottish melody. The Editor's silence on this subject is the more mortifying, because at p. 384 of Vol. I. he intimates his knowledge of a fact of which we were previously ignorant. 'It was,' says he, 'then the rage in Scotland to copy France, in their dancing, *music*, and dress.' This sounds very strangely to us, and we should be glad to know his authority for the assertion: if indeed the term *music* be not here divested of its general meaning, and restricted to airs used in dancing. That such music was imported into Scotland from France, through long and constant intercourse, we have little doubt: but it could not reasonably be supposed to affect the national melody. To the lost air of Ginkerton, the Editor might have found an apposite allusion in a *Medley Cantus* preserved in the library of the Faculty of Advocates at Edinburgh, which is quoted in the Introduction to the Complaynt of Scotland.

In 1524, Lyndsay was dismissed from his office in consequence of a change in court politics, and retired on a pension: but in 1530 he was inaugurated Lion king of arms, and incidentally became a knight; for which distinctions he was certainly indebted to the partiality of the sovereign himself, since he does not scruple to inform us that he was personally obnoxious to the party in power. The importance which his biographer attaches to these honours is really ludicrous. Lyndsay is constantly styled 'our Lion,' and when he sees any thing it is with 'heraldic eyes.'—He was now, *ex officio* we suppose, employed on foreign embassies, and was indeed on all great days a very prominent character, for he constructed pageants and delivered set speeches for these occasions. The most remarkable instance, however, that occurs of his endeavours to amuse the court, and at the same time to gratify his taste for satire, was at Epiphany, 1539, when was acted at Linlithgow, before the king and queen and an immense assemblage of spectators, "Lyndsay's Play." This was his celebrated *Satyre on the three Estatis*, a kind of rude improvement on the ancient *moralities*; which laid the foundation of his popularity with the vulgar in his own country, and has occasioned him to be regarded as one of the early reformers of religion in Scotland. We apprehend, indeed, that much of Lyndsay's fame has arisen from his connection with the Reformation: but we think that his share in that great work has been exaggerated. It has been said that Lyndsay prepared the ground and that Knox sowed the seed: but at p. 39 of Vol. I. Mr. Chalmers seems to conclude that the whole process was accomplished by Sir David himself. That he was heartily devoted

devoted to the cause is very clear: but it should be remembered that he never engaged in it personally; and therefore to compare the effect of his writings, with that of the fearless intrepidity and popular eloquence of John Knox, is to rate his influence too highly. He always had a nice sensibility of danger, was aware of certain acts of Parliament that had been passed in his time, and knew of the existence of such things as writs *de heretico comburendo*. Other men, also, long before Lyndsay's days, had evinced the boldness of satirising with equal severity the vices of the Romish clergy, and we must add that they paid more regard to propriety and decency in their reprehension. At the same time, it is but fair to acknowledge that he was universally regarded by his contemporaries as an apostle of Reformation; and we insert one of their testimonies to this effect, as it is singularly curious, and exhibits an instance of Mr. C.'s proneness to create difficulties which did not exist. The writer is Dr. Bulleyn; who, after having described Chaucer and Lidgate, thus proceeds:

"Neste theim, is a blacke chaire of gette (jet) stone, in a coate of armes, sette an anciente knight, in orange tawnie, as one forsaken, bearyng upon his breast a *white* lion, with a crown of riche golde on his hedde: his name was, *Sir Davie Linse, upon the Mounte*, with a hammer of strong steele in his hande, breakyng asonder the counterfeite crosse kaies of Rome, forged by Antichriste. And this good knight of Scotlande, saied to Englande, the elder brother, and Scotlande the younger:

"*Habitate fratres in unum,*
Is a bleful thyng.
One God, one faith, one baptisme pure,
One lawe, one lande, and one kyng."

Before he rightly corrects *white* to *red* lion, Mr. C. remarks, 'why Bulleyn considered Lyndsay as *one forsaken* I do not comprehend, though the writer may have known some anecdote, which tradition has not transmitted.' Dr. Bulleyn only meant that Lyndsay looked like one forsaken, because his robe was of the favourite colour of the forsaken. We find repeated allusions to the predilection of forsaken lovers for every thing that was yellow, (from a very natural association,) in our elder poets. Shakspeare notices it in the *Tempest*:

"*Broom groves,*
Whose shadow the dismissed bachelor loves."

One of the commentators says that he does not know why the forsaken lover should walk in a broom-wood grove, in preference to any other: but Shakspeare did. A species of yellow daisy is still in some parts of the kingdom called

bachelor's button; and a song in the *Paradise of Daintie Devisy*, quoted by Percy, is intitled, "The Complaint of a Lover, wearing blacke and taunie." Hence, too, we suspect, the old tune of *Black and Yellow*.

Of Lyndsay himself we have nothing farther to add; since his public life seems to have ceased with the death of his master in 1542, in which year he had received from him an addition to his salary. He was married, but died childless, it is supposed, in 1557.

Mr. Chalmers has shewn much commendable industry in one of the prime duties of an Editor, viz. the collation of different editions: but we wish that he had been more merciful to his predecessors, and had appeared less conscious of his own merits. He has, it seems, fallen in with editions unknown to them; they talk of editions unknown to him, and he very plainly gives them the lie. We would advise the Editor to be more on his guard in future. It is very possible that a whole impression of Lyndsay's works, as they were eagerly bought up and perused even by the vulgar, may have disappeared in the lapse of more than two centuries: but then, should a stray copy of such an impression be accidentally discovered, woe to the critic who stoutly denied its existence, for the epithets of *idiot* and *fool*, which he had lavished on those who professed to have seen one of that date, recoil with double vengeance on himself. Such discoveries have happened; and that they may happen in the case of some of the disputed editions of Lyndsay is probable enough, seeing that a copy of one, which is mentioned we believe by none of his biographers, and which has escaped the researches of even Mr. Chalmers, now lies before us. It professes to be "*imprentit at Edinburgh, be Henrie Charteris, Anno M.D.LXXXII., cum Privilegio Regali*," and falsely to be "*Augmentit with sindrie Warkis, quibilk was not befor imprentit*,"—a trick which has not ceased in our own times. We at first supposed it to be a copy of one of the various editions of the same printer already known, but with a different title page, as such deceptions were common: but, on collating its text with that of Mr. C., we found some variations which he would probably have specified had he known them. We subjoin a few instances from the 2d volume:

p. 159. for fast, Edit. 1582. has far.

— now strang, ——— strang now.

161. well, ——— wall.

194. gotten furth, ——— gotten out.

208. telland, ——— talkand.

— na, ——— ony. &c. &c. but
these

these examples will be sufficient for ascertaining the copy whence they have been adopted.

It is necessary that our readers should now know something of the spirit and cast of Lyndsay's poetry: but, before we indulge them, it is expedient to notice a very extraordinary and unaccountable canon of criticism which Mr. Chalmers promulgates. We are the more inclined to discuss the point here because it forms a prominent feature of this edition of Lyndsay; and as the Editor's zeal in defending it is apparent throughout the work, it would be tedious to recur to it at every step of our progress. This canon, then, is made to account for the formation of many uncommon words and phrases, as well as variations from the standard orthography; in Mr. C.'s own language, 'what a quibble was to Shakspeare, according to Johnson, a rhyme was to Lyndsay, the fatal Cleopatra for whom he lost the world, and was content to lose it;' (Vol. II. p. 6.) and elsewhere, 'rhyme, which Lyndsay too often considered as more important than grammar, or sense.' The evidence, however, of this Procrustes-like tyranny of Lyndsay over language does not strike us as sufficiently competent; and we think that we shall be able to convince Mr. C. that our opinion is well founded. We shall produce those which appear to us the more remarkable instances of his failure in establishing his canon, and at the same time give our reasons for dissent.

Vol. I. p. 302. *Ying* occurs frequently in Dunbar's "Twa mariit wemen and the wedo," where it was not necessary for the rhyme. 306, *Ringis* is the plural of *ring*, which was used in Lyndsay's time for reign. An ancient Scottish poem begins with, "Into the *ring* of the Roy Robert." 377. *Hais*, for *hairste*, i. e. hoarse, is frequently seen in old poetry, without any inducement to drop the *r* in order to suit the rhyme. Gawen Douglas uses *bace*. 390. *Lumis* is the plural of *lume*, an instrument. The word is also in Dunbar's tale above quoted; and here we observe that no suspicion can attach to the final syllables of words in this poem, as it is alliterative, and without any rhyme. The meaning of this passage at p. 390. is completely destroyed by Mr. C.'s explanation, which we the less regret because it veils in some measure the obscenity of the text. 438. "*Mense ane ledder*," grace a gallows; *ledder*, according to Mr. C., is put for the rhyme, but the expression is certainly metonymical, and the meaning is as obvious as if he had said rope or halter. 431. *For'd*, instead of *for it*, is still, we believe, used in the North.

Vol. II. p. 41. *murmell* is here supposed to be put for *murmur*, in order to suit the verse: but we consider it as
I 4 the

the same word with *mormal* in Chaucer, where it means cancer or gangrene, but from its derivation (*malum mortuum*) may be applied to any deadly disease. This sense is requisite for the spirit of the passages in Lyndsay in which it appears, at least in one instance; for to be saved from *murmur* does not seem so desirable as to escape from a mortal calamity. Our gloss receives confirmation from a foregoing speech, which Mr. C. has omitted to explain, at p. 36., for the '*Canker cullours*' we presume to be the cause of this '*mormal*', and to allude to the herd of idle rascals who preyed on the vitals of the state, and from whom '*Temporalitie*' wishes to be delivered. — 369. *Beild* is still a very common word in the North for shelter, and hence the proverb, "*Better a wee bush than nae beild.*" 404. '*Fulzeit*' (says Mr. C.) properly means defiled, but the sense is here, as in other instances, sacrificed to the sound; a rhyme was wanted for *spulzeit*, or robbed; and *fulzeit* was used in the meaning of *trampled*.^{*} Notwithstanding this dogmatical effusion, we think that the following lines from more antient authors than Lyndsay will sufficiently rescue him from the heavy imputation:

"Or, thow be *fulzeit*, fey freke, in the fight." *Romance of Gawan and Gologras*.

"Nothin febil, nor fant, nor *fulzeit* in labour." *Dunbar*.

In neither of these cases can the word possibly signify *defiled*. *Beaten*, or *overcome*, seems to be the primary sense; and *trampled* is a very allowable extension of it, and appears to be the genuine import of the threat in the *Romance of G. and G.* 418. *All and sum* is a common pleonastic phrase, perhaps originally forensic, but had been used by Dunbar before Lyndsay.—See the Maitland Poems, Vol. II. p. 362.

Vol. III. p. 20. *Con* is we believe the squirrel, and not a corruption of *Coney*, for the rhyme. Mr. C.'s emendations are frequently without amendment, and would here, besides being unnecessary, destroy the simile. 80. *Pace* is still in Scotland the vulgar pronunciation of *Pasche*, Easter. In Myntown's Chronicle, it is used in many different forms.

For specimens of Lyndsay's ability in the several walks of poetry which he cultivated, we do not well know where to begin: but a description of scenery in his '*Dreme*,' his first production, is nearly the most splendid effort of his imagination, and we shall give it the preference:

"Eften that I the lang wynteris nicht,
Had lyen *walkyng**, in my bed allone,

* Awake.

Throuch hevy thocht, that na way sleip I nicht,
Remembryng of divers thingis gone :
Sa, up I rose *, and *cleitbit* † me anone ;
Be this, fair Titan, with his lemis licht,
Over all the land had spred his baner bricht.
With cloke and hude, I dressit me *belyve* †,
With *dowhill schone* ‖, and *mittanes* § on my handis,
Howbeit the air wes richt penetratyve,
Yit *fure I furth* ¶, *lansing overthort* ** the landis,
Toward the sey, to *schort me* †† on the sandis.
Because, unblomit was baith bank and bray : ††
And *sa, as I was passyng be the way,*

“ I met dame Flora, in *dule* ‖‖ weid disagysit.
Qubik, §§ into May, was dulce and delectabill,
With *stalwart* ¶¶ stormis, hir sweetnes wes *suppresit* ; ***
Her heavinly hewis war turnit into sabill,
Qubilkis umgubyle ††† war to luffaris amiable ;
Fled from the frost, the tender flouris I saw,
Under dame Naturis mantill lurking law.

“ The small fowlis, in flockis saw I flee,
To Nature makand greit lamentation,
Thay *lycht* ††† doun, besyde me on ane tre,
Of thair complaint I had compassion,
And, with ane piteous exclamation
Thay said—Blissit be somer with his flouris
And *waryit* ‖‖‖, be thou winter, with thy *schouris* §§§.

“ Allace ! Aurora, the *sillic* ¶¶¶ lark *can cry*, ***
Quhare hes thou lest thy balmy liquour sweit
That us rejosit, we mounting in the sky ?
Thy silver droppis are turnit into sleit.
O fair Phebus ! quhare is thy hailsum heit ?
Quhy *tholis* †††† thou thy hevinly pleassand face,
With mistye vapouris, to be obscurit, allace !

“ Quhare art thou, May, with June, thy sister schene,
Weill bordourit with dasyis of delyte ?
And gentill Julie, with thy mantill grene
Enamilit with rosis, reid and whyte.
Now auld and cauld Januar, in dispyte,
Riiffs from us ††††, all pastyme and pleasure :
Aliace ! quhat gentill hart may this indure ?”

* So up I rose. † clothed. ‡ presently.
‖ two-fold, thick shocs. § woollen gloves. ¶ went I out.
** skipping across. †† Amuse myself. †† i. e. Each
bank and hill was without bloom. ‖‖ sad. §§ Which.
¶¶ violent. *** suppressed. ††† formerly. ††† This
word is not explained ; it is probably an error of the press for *lychtis*,
i. e. alighted. ‖‖‖ Cursed. §§§ Possibly showers,
but more likely here used for sorrows, as in old English.
¶¶¶ Wretched, **** Cried. †††† Suffera. †††† Robs us of.
Thi

This extract manifests a considerable resemblance Scottish Song, "*O lusty May with Flora Queen*," in Cantus, printed for the third time at Aberdeen in 16 mentioned in the Complaynt of Scotland, circa 1550, an still more closely resembles one by Lidgate, to w cannot now refer: but the reader may find it in Survey of London. We shall not pretend to say that l directly imitated either: but we think that his perfe is very happy, particularly in the fine exclamation, " be summer," and in the pathetic close.

We shall now give a short sample of the Play *Three Estatis*; after having remarked that it is diff make any selection from this once popular satirical without offending modern ears, since the author to have been determined that nothing should be m: We copy a few stanzas from the speech of the P which contains a humorous enumeration of relics: it also, beyond a question, that there formerly existet in the Lowlands of Scotland, traditions respectir Macoull, or Fingal, and his heroes:—we only say tra not poems:

" My patent pardouns, ye may see,
Cum fra the Can of Tartarie,
Weill scaled, with oster-schellis.
Thocht ye haif na contritioun,
Ye sall haif full remissioun,
With help of bukes and bellis.
Heir, is ane relict, lang and braid.
Of Fyn Macoull the richt chaf blade*,
With teith and al togidder.
Of Collin's cow heir is ane horne
For eating of Makconnel's corne
Was slane into Balquhiddel.
Heir is ane cord baith greit and lang
Quhilk hangit Johne the Armistrang
Of gude hemp, soft and sound.
Gude haly pepill, I stand for'd †
Quhaever beis ‡ hangit with this cord
Neidis never to be dround.
The culum ¶ of Sanct Brydes kow,
The gruntile § of Sanct Antonis sow,
Quhilk bure ¶ his haly bell;
Quha ever he be keiris this bell clink
Gif me ane ducat for till drink
He sall never gang to hell,

* i. e. The right jaw bone of Fingal. † for it. ‡ wh
¶ tail. § snout. ¶ Which bore.

Without he be of Beliall borne.
 Maisters trow ye that this be scorene?
 Cum, win this pardon, cum," &c.

The most interesting of all Lyndsay's productions is his *Story of Squire Meldrum*, a celebrated character of his own age, his familiar acquaintance, and who himself furnished the materials of the composition. The manners of the time are most vividly and picturesquely sketched in it, and with the same minuteness of pencilling and unambitious mode of delineation which we occasionally recognize in the best of the metrical romances of Chivalry. The Squire, he tells us,

—"was bot twentie yeiris of age,
 Quhen he began his vassalage:
 Proportionat weill, of mid stature,
Fairie and *wicht* * and nicht indure;
 Ovirset with travell, both nicht and day,
 Richt hardie baith in ernist and play:
 Blyith in countenance, richt fair of face
 And stude weill ay in his ladies grace;"

We cannot proceed farther without animadverting on the fantastic punctuation in which Mr. C. has thought fit to bedeck the 'Lion.' The end of the fourth and the beginning of the fifth line run naturally together, and should have no point interjected; the meaning is, 'he could endure extremity of labour:' but Mr. C.'s *bepointing* divests it of any thing like meaning. *Ovirset* or *owreset* is in Scotland used substantively to denote excessive exertion: but we in vain looked for the word in Mr. C.'s Glossary.—We do not propose to follow the Squire through all his adventures, but we willingly make room for some spirited lines from the relation of his encounter with an English Knight:

"Quhen thir twa nobill men of *weir* †,
 Wer weile accownterit in thair geir ‡,
 And in thair handis *strang burdounis* ||;
 Then trumpote's blew and clariounis;
 And heraldis cryit, hie ow hicht
 Now let thame go! God shaw the richt!
 Then spedilie thay spurrit thair hors,
 And ran to uther with sic fors,
 That baith thair speiris in *sindrie* § flew;
 Then said they all that stude *ou raw* ¶:
 Ane better cours, than thay twa ran,
 Was not sene *sen* ** the world began.

* Bold and strong. † war. ‡ accoutered in their
 armour. || strong spears. § in pieces. ¶ in a
 row, around. ** since.

Than baith the parties wer rejoisit,
 The campounis ane quhyle repoisit;
 Till thay had gotten speiris new,
 Then with triumph the trumpettis blew;
 And they with all the force they can
 Wounder rudelic at ather ran:
 And straik at uther with sa greit ire,
 That fra thair harnes flew the fyre.
 Thair speiris war sa *teuch* * and strang,
 That ather uther to eirth down dang †.
 Baith hors, and man, with speir, and scheild,
 Than *flattinis* ‡ lay into the feild."

We must also admit the representation of the evening
 past and amusements of high life, in the early part of the
 sixteenth century:

"This squyer, and the ladie *gent*, ||
 Did *wesche*, and then to supper went.
 During that nicht thare was *nocht ellis*, §
 But for to heir of his novellis.
 Eneas quhen he fled from Troy,
 Did not quene Dido greiter joy:
 Quhen he in Carthage did arryve,
 And did the seige of Troy discryve.
 The wonderis that he did rehers,
 Wer *langsum* ¶ for to put in vers;
 Of quhilk this ladie did rejois.
 They drank, and syne went to repois,
 He fand his chalmer weill arrayit,
 With dornik ** work on *buird* †† displayit.
 Of venisoun he had his *waill* ‡‡,
 Gude aqua vite, wyne, and aill,
 With nobill confeittis, bran, and *geill* ||¶,
 And swa the Squyer *sure* §§ richt weill.
 Sa to heir mair of his narratioun,
 This ladie came to his collatioun:
 Sayand he was richt welcum hame;
 Grandmercie than, *quod* ¶¶ he, Madame.
 Thay past the time with ches and tabill;
 For he to everie game was abill.
 Then unto bed drew everie *wicht*," *** &c.

So much of our time has been already occupied by this
 edition of Lyndsay, that we must decline an intended notice
 of numerous mistakes which we had marked for censure, and
 must content ourselves with only wishing that the editor

| | | | |
|--------------|---|-----------------|------------|
| * Tough. | † i. e. Each the other to earth threw down. | | |
| ‡ prostrate. | pretty. | § nothing else. | ¶ tedious. |
| ** napery. | †† board. | ‡‡ choice. | jelly. |
| §§ fared. | ¶¶ said. | *** person. | |

had spared us the accumulation of different readings which were not important, and had altogether omitted the explanation of words in the body of the work when a reference to the glossary was so easy. We regret, too, that he should have chosen to go on through three octavos, cursing the blunders of Sibbald, Pinkerton, and others, when a single note of pointed reprobation would have been sufficient vengeance for the liberties which they took with the text of the author, even although they had been greater. It would have been enough for the satisfaction of criticism, to have gibbeted these gentlemen fairly: but it is too much even for the blunted feelings of a Critic to encounter their dismembered iniquities in almost every page of the book.

Of the glossary we shall rather say little than too much. It is a compilation of prodigious research and considerable errors. The former quality we are most willing to allow it; and of the truth of the latter our readers may judge by reverting to words unexplained, or misexplained, in the few extracts which have come within our review.

ART. II. *State of France*, during the Years 1802, 1803, 1804, 1805, and 1806: containing a Description of the Customs and Manners of that Country: together with Observations on its Government, Finances, Population, Agriculture, Religion, Public Schools, Conduct towards English Prisoners, and Internal Commerce. To which are added Anecdotes tending to delineate the Character of the Chief of the French Government. By W. T. Williams, Esq. 2 Vols. 12mo. 10s. Boards. R. Phillips. 1807.

SEVERAL of those persons who were detained as prisoners in France, at the re-commencement of hostilities, have, on their return to their own country, published accounts of the state of the enemy's territory. Among others, Mr. Williams now presents himself; and his remarks having been originally conveyed in the form of letters to a friend, and not having been designed for the press, indulgence is solicited for them on their appearance in print. Every attempt to convey important and amusing information being intitled to a lenient reception, we cannot, on occasions of this nature, assume any critical austerity: but we feel it to be our duty to remark that, under the pretext of conveying novelty and information, authors must not tacitly be permitted to repeat one after another the same facts, and like horses in a mill pace the same round and kick up the same dust.

It is very natural that the friends of a sensible and entertaining correspondent should be desirous of giving fame to the individual

individual from whom they have received pleasure, by throwing before the community the substance of his private details: but some judgment should be exercised in carrying this design into effect. In the first place, the gentleman ought to advert to the publications of those who have preceded him in the same career, and should strike out of his MS. those circumstances which may probably be new to friends, but cannot be considered in this light by the reading part of the nation, when they have been noticed by prior travellers. He ought also to remember that his series of letters, though composed at different times, and under various degrees of knowledge, is submitted *en masse* to the public; and that the apology for mistakes in the one case is not an apology in the other. Mr. Williams has not been sufficiently attentive to these considerations; and at the commencement of his work we were apprehensive that his volumes would prove like the apothecary's shop in *Romeo and Juliet*, "a beggarly account of empty boxes:" but, as we proceeded, he gradually recovered his credit, and the general impression which he left on our minds was favourable.

With the intuitive faculty common to tourists and travellers, Mr. W. reads nations at a single glance; and when he had scarcely passed two months at Paris, he undertakes to depict the state of the public mind: boldly informing his friends on this side of the water, that '*the majority look with an eye of jealousy on the fortunes of the First Consul, but wisely refrain from expressing their feelings too publicly.*' How could this stranger collect the *look of the majority*, when that majority refrained from expressing their feelings? Probably he knew no more of the general opinion than the honest country farmer did of *things in general*, and merely detailed his private suspicions; which he might have formed as well in England as in France.

Little information is conveyed by Mr. W. on the subject of the curiosities of Paris; and we do not see on what ground his correspondents should be glad that he was unable to describe the merits of the statues and pictures belonging to the French Museum. At least, if he was unequal to the task, why did he not suppress this part of his letters; instead of taking the reader to the Gallery of Statues, merely to apprise him that to give an account of them 'would require powers which he does not possess?' It was also unnecessary to tell us, since the remark has been repeated a thousand times, that we have no word in our language which exactly expresses the meaning of the French *ennui*; and that the French, on the other hand, have no term to denote what we mean

mean by our word *comfort*, and in short possess not the idea.— Moreover, in detailing anecdotes, Mr. W. does not always distinguish between such as are characteristic of the French nation and those which are exceptions: thus, Vol. 2. p. 49. he writes:

‘ Before I close this letter, I must remark how grossly ignorant people of almost every description are, respecting the manners, religion, and government of England. I have really heard some that had had a comparatively good education, make remarks upon my own nation, which I thought it degrading to myself to refute, and which could only be produced by the most unpardonable want of information. Among other *equally sensible* observations on the same subject, a French General, now employed, stated that he had paid particular attention to the geography of England, and had discovered to his great surprise, that Scotland was separated from it by the Irish channel! You may easily suppose that I did not undeceive him. This General very gravely informed us, that in case of an invasion of England, he expected to have a particular command: he did not state the nature of it; but I had a strong inclination to tell him, that from his complete *knowledge* of the country, he ought to be landed on its northern coast, in order to cut off all communication with Scotland.’

Perhaps this anecdote may be true of an individual blockhead, for there are blockheads in all countries: but it is not a fair sample of French General Officers, who are for the most part well acquainted with geography, and are furnished with aids for the study of that science which are not to be obtained in other parts of Europe. Let us place no reliance on the *geographical ignorance* of French Generals.

The chief merit of these volumes consists in the statistical accounts, which are curious, and exhibited with brevity. The author rates the population of France, exclusive of that of the island of Elbe and that of Piedmont, at 33,111,962, and that of the capital at 547,756. The consumption of provisions in Paris we shall subjoin as a note *. After a classification of the towns in France according to the scale of their population, the first class containing from 120,000 to 70,000 inhabitants, the

* Paris is supposed to consume annually 193,271 head of horned cattle: 553,365 hogs: 400,000 sheep: 36,500 dozen of pigeons, besides an immense quantity of fowls: 100,000 hundred weight of salt water fish, fresh and salted: 1,000,000 dozen of oysters, worth 300,000 francs (12,500l. sterling): the value of 1,002,000 francs (41,750l.) in fresh water fish: 76,000 crawfish: wine to the value of 42,000,000 francs (1,750,000l.): brandy to the value of 6,400,000 francs (270,000l.): vinegar to the value of 460,000 francs (20,000l.): cyder to the same amount: 206,788,224 pounds of bread: 127,000 quarters of oats, and 42,500 of barley.’

second from 66,000 to 50,000, the third from 49,000 to 30,000, the fourth from 29,000 to 20,000, and the fifth from 19,000 to 12,000, Mr. W. adds :

' We find that France possesses six towns of the first class, six of the second, fourteen of the third, twenty-three of the fourth, and forty of the fifth; eleven of which last include above 18,000 inhabitants each.'

A subsequent paragraph informs us that ' a sixth class might be made of places, which, however, from *their small importance, hardly deserve the name of towns* : ' but the population of most of those that are enumerated in this class is superior to that of Southampton, where the author embarked, and which we cannot reckon among places that ' hardly deserve the name of towns.'

The state of the revenue in 1804 may be given in the author's own words :

' Respecting the revenue of this country, it is impossible to form an exact calculation, as the means of its exterior resources are unknown. In the last *budget*, the revenue was stated at seven hundred millions of francs : of which we find above a hundred and twenty three millions † under the articles " extraordinary means " as " extraordinary and exterior receipts." Many well informed persons with whom I have conversed on this subject, say that the revenue is much more considerable than it is thus stated to be ; but from the First Consul's character, I am inclined to think that his account would rather be an exaggeration of the resources of the country.'

' What are called here " direct and indirect contributions," arise from taxes on the lands, on doors and windows, and on patents revenue arising from national domains, *hypothèques et enregistrement* (a per centage paid to government on the transfer of lands,) customs, lotteries, stamps, salt-pits, and coinage. These amount to 551 millions ‡ ; but from this sum are to be deducted 21,534,96 francs §, which the different departments contributed towards the prosecution of the war. The rest, except the sum arising from the money which the civil officers are obliged to deposit in the hands of government as their security, is accounted for above ; the total making up the seven hundred millions

' The interest of the national debt, including annuities and pensions granted, amounts to the sum of 82,075,517 francs ¶ ; and the number of individuals who receive those provisions, is 306,611. But in this calculation the debt belonging to Piedmont is not included, which amounts to 2,677,277 francs ¶¶ ; besides 500,000 francs in annuities **, and one million for pensions ††.

' * Nearly 29,170,000l. sterling.' ' † 5,125,000l.'
' ‡ Nearly 22,960,000l.' ' § 897,290l.' ' ¶ 3,419,813'
' ¶¶ 111,553l.' ' ** 20,833l.' ' †† 41,666l.'

' The revenues of the ancient monarchy of France amounted, according to the statement of M. Necker, to 475,254,027 *livres. The expenses of the state, on the same authority, exceeded that sum by 56,149,973 livres † and consequently amounted to 531,444,000 livres ‡. The interest of the national debt he stated at 162,486,000 livres §. The state however was also burthened with the interest of sums borrowed by anticipation of the ensuing taxes, and these sums amounted to 76,892,000 ¶; and there were 2,560,000 livres ¶ of pensions, not included in the account of the national debt.

' According to a statement lately published by the government, it pays the sum of 87,103 766 francs ** annually for the interest of the national debt, for pensions, for the interest of the different securities, and for the sum allotted for the reduction of the debt; which amount, deducted from the seven hundred millions said to be the present revenue, leaves them a surplus of 612,596,234 francs ††.'

Under the head of Internal Commerce, (the External is nearly destroyed by *the tyrants of the ocean*.) we find a particular enumeration of the canals already finished in France, and of those which are projected and executing; together with a list of the articles furnished by agriculture and the mines for internal commerce:

' Agriculture furnishes articles for the internal commerce of France, to the amount of 1,820,000,000 francs; consisting of wine and brandy worth 350 millions of francs, oil 60 millions, about 700 millions of corn of different sorts, 400 millions in cattle of various descriptions, 60 millions in forage, 140 millions in wood and charcoal, 35 millions in wool, 25 millions in silk, and 50 millions in hemp and flax ††. But this is not the whole of its internal consumption; as France draws a great quantity of wool, flax, and leather from other countries.'

' * About 19,800,000l.' ' † About 2,340,000l.'
' ‡ 22,143,500l.' ' § 6,770,250l.' ' ¶ 3,203,833l.'
' ¶ About 1,232,000l.' ' ** About 3,642,000l.'

' †† Nearly 25,530,000l.'

' †† Nearly as follows:

| | L: |
|-----------------------------|------------|
| Wine and brandy | 14,583,334 |
| Oil | 2,500,000 |
| Corn | 29,166,666 |
| Cattle | 16,656,666 |
| Forage | 2,500,000 |
| Wood and charcoal | 5,833,334 |
| Wool | 1,458,334 |
| Silk | 1,041,666 |
| Hemp and flax | 2,083,334 |

Total L. 75,833,334

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'The produce of the mineral substances found in France is follows:

| Nature of the substances. | Produce | |
|--------------------------------------|--------------------|-----------------------|
| | in hundred-weights | in money. £ sterl. |
| Iron mines - - - - - | 2,400,000 | 1,875,000 |
| Secondary manufactories of iron | | 416,667 |
| Lead mines - - - - - | 24,000 | 35,000 |
| Copper-mines - - - - - | 2,000 | 12,500 |
| Secondary manufactories of copper | | 250,000 |
| Mines of mercury - - - - - | 67,200 | 11,200 |
| Mines of zinc - - - - - | 60,000 | 9,750 |
| Mines of antimony - - - - - | 1,500 | 1,250 |
| Mines of manganese - - - - - | 1,200 | 750 |
| Mines of salt - - - - - | | 125,000 |
| Salt from the marshes - - - - - | 5,000,000 | 541,667 |
| Mineral acids - - - - - | | 125,000 |
| Coal pits - - - - - | 82,000,000 | 2,562,500 |
| Peat, rocks, stones, earth, and sand | | 288,000 |
| | Total | 6,254,284 |

'If to the foregoing statement you add ten millions of francs at which the produce of the inland fisheries are valued, you will be enabled to form some idea of the amount of the several objects which form the different branches of the interior navigation and traffic of France.'

The nature and amount of the soil of France are given from Sonnini:

'In order to acquaint us with the nature of its productions, divides the soil into six parts:

| | <i>Acres.</i> |
|---|---------------|
| 1. Ploughed lands, which he estimates at . . . | 664,388,748 |
| 2. Vineyards | 480,873,128 |
| 3. Woodlands | 162,694,322 |
| 4. Rich pasture lands | 66,406,784 |
| 5. Artificial pasture lands | 749,060,768 |
| 6. Heath, uncultivated lands, rivers, lakes, marshes, &c. | 208,458,500 |

Total 12,251,756,412 Acres

This series of letters commences in June 1802 and ends in August 1806, during which period Mr. Williams has visited various parts of France. Landing at Havre, he pro-

* 416,666l.

ceeded

ceeded through Rouen to Paris; whence, after having visited the places in its vicinity which usually attract a stranger's notice, he made an excursion to Tours, and describes the fineness of the climate, the vintage, and the mode of living in the South Western Departments. When the English subjects in France were declared prisoners of war, he came back to Paris, went to Nancy on his parole, was indulged with a tour in the Vosges, obtained permission to return to his own country, in consequence of a letter written by Dr. Jenner to Bonaparte, revisited Paris, and thence travelled to Morlaix, in order to embark for Old England. It does not appear that the captivity of Mr. W. was in any respect severe; and we highly applaud his sentiments on the subject of *breaking parole*:

'There was a report that a number of English prisoners were to be transferred from Verdun to Nancy; but several (I am sorry to say it, having broken their parole, the order was recalled. Here I cannot refrain from censuring those gentlemen for the measure which they have thought proper to adopt in order to regain their native country. Whatever their opinions might be respecting the arbitrary conduct of the French government in making us prisoners, they had given their parole, and consequently could not violate it without entailing misery on their fellow-countrymen whom they left behind. This reflection will doubtless embitter the liberty which they have procured at the expence of those whose situation was sufficiently lamentable before.'

As the excursion to the Vosges has more novelty than any other part of the work, we shall indulge our readers with an extract from it:

'In consequence of the tacit permission of the General under whose orders we are, I was induced to take a little tour in the mountains of the Vosges; and returned very much delighted with my journey. Our party consisted of the family with whom I was residing in the country, and some of their Parisian friends; five in the whole. The first town which we visited was Epinal, most beautifully situated on the banks of the Moselle, and in the midst of mountains covered with immense fir-trees and oaks. It is one of the cleanest towns which I have seen in France, and in almost every street there are two streams of the clearest water that can be imagined. The Moselle is famous for the transparency of its water, and in summer offers some truly picturesque scenery; but in the winter it is subject to great inundations, and much mischief is often the consequence.

'Our next stage was to Plombières; a place celebrated for its hot springs, the virtue of which corresponds with that of our Bath waters. One of them boils an egg in a few minutes; but when the water is put over the fire, it is observed that it does not boil sooner than common water. Another singular property which it possesses is, that on touching a glass filled with it, one can hardly endure

the heat; but we drink the water without inconvenience. This town is the general resort of the fashionable females of Paris who are either ill, or who fancy themselves so in order to induce their credulous husbands to indulge them in a journey hither: which latter case is very common when *Madame* wishes to make an assignation with the object of her illicit amours, as it is never considered at all requisite that the husband should accompany her.

‘ Nothing can surpass the romantic scenery in the neighbourhood of Plombières; particularly the valley of Ajol, about two leagues distant, which is a favourite excursion with visitors. Every thing here is remarkably cheap: board and lodging can be procured for four, five, or six francs* a day, according to the manner in which we wish to be accommodated. The town is famous for a spirit distilled from a small black cherry that grows wild hercabout, and called by the natives *kirsh wasser* or *kirken wasser* (cherry-water). People become very fond of it by habit, though it appears to me necessary to have one's throat *paved* in order to drink any quantity.

‘ After examining all the beauties of Plombières, we proceeded across a part of the Vosges to Remiremont. Every step in these enchanting mountains recalled to mind the happy days which I spent in South Wales. The comparison between my present situation and those short-lived moments of felicity, was not calculated to make me an agreeable companion: I therefore took my horse and left the carriages, that I might wander in the mountains; and indulge in a melancholy which, when the heart is oppressed, proves its greatest consolation. The result of my reflection was the following lines. As you are a good Frenchman, I shall not apologise for sending them without a translation; indeed if I were disposed to put them into English verse, I might possibly fail, from the length of time during which I have ceased to speak that language: you must therefore take them as they were written:

‘ LE CAPTIF:

- ‘ Par-tout on trouve en son chemin,
La peine attachée à la vie;
Mais on ne sent le vrai chagrin
Qu'en souffrant loin de sa patrie.
- ‘ Si quelquefois un doux sommeil
Dépeint la rive tant chérie,
Son ame est navrée au reveil,
De ne plus trouver sa patrie.
- ‘ Lorsqu'en invoquant l'avenir
Le Captif un moment s'oublie,
Sa chaîne excite un souvenir—
Le souvenir de sa patrie.
- ‘ Si, par des êtres généreux,
Il sent sa douleur adoucie,

* * From 3s. 6d. to 5s.’

Son cœur un instant est heureux ;
Mais il est loin de sa patrie.'

'Remiremont is a neat little town, containing between two and three thousand inhabitants. The soil of this district produces rye, oats, millet, buck wheat, a great quantity of wood, and pasture: which last is to be found sometimes in the midst of the most barren lands, in consequence of the inhabitants having either brought the soil to the spot with immense labour; or conducted thither the rivulets in which the mountains abound, in order to fertilize their little property. By this means they are enabled to cut their grass three and sometimes four times in a season; and mow so close, that the whole country appears, after having undergone this ~~shaving~~; like a garden.

'Next day we proceeded to the house of a friend, where we staid some days, after passing through a wild mountainous country which is called Switzerland in miniature. We dined in our way on the borders of the lake of Gerard-mer, the surrounding scenery of which is very beautiful. After staying some time with this gentleman, who entertained us with all that hospitality which renders a country-house so delightful, we returned through Bruyeres and Rembeiviller to the place whence we started, having made a most delightful tour of about ten days.

'Before I quit this subject, I must inform you that these mountains contain immense riches; and were they explored properly, would prove a vast source of wealth to the country. They include mines of iron, lead, silver, and copper: some of which are worked; but not upon a grand scale, for want of capital. There are quarries of granite and marble of various descriptions; and a great quantity of hot springs, the principal of which are at Plombières and Bains. The manufactures consist of iron, tin, glass, pottery, paper, deal boxes, wooden shoes, pails, &c. lace, cotton, linen, woollen cloths, and tanning.

'The Vosges contain a number of active but very poor inhabitants. Government would find a great advantage in giving them more encouragement, from the increase of the variety of articles which might be produced from the contents of these truly interesting mountains.'

We perceive throughout this work the patriotic views of Mr. W., and his ardent wish to guard us against *dupery*, as well as to animate us to suitable exertion in the present momentous contest. His remarks on the conduct of the Clergy who have returned to France ought not to pass unobserved:

'Among the clergy that have returned to France after passing their emigration in England, I have found many in the inferior class who speak with gratitude of the generosity of our nation toward them: I have also met some in the *higher stages* of ecclesiastical preferment, who have in *conversation* used equally grateful terms; but in their charges to their flocks have vilely depreciated that government which had for years preserved them from starving. I have heard the same charges delivered by them from the pulpit, where

one would have imagined that gratitude for benefits received would have formed a part of their doctrine. And here I cannot refrain from stating how completely we are the jest of the whole continent, for being betrayed by men on whom we are still lavishing immense sums of money, and for *harbouring in the bosom of our own country those who are sending intelligence of importance to our enemies*."

This work, which is gratefully dedicated to Dr. Jenner, is occasionally varied by the author's poetical talents, and contains on the whole, considering its size, no small portion of information.

ART. III. *A Reply to a Monthly Reviewer*, in which is inserted Euler's Demonstration of the Binomial Theorem. By Abram Robertson, D.D. F.R.S., Savilian Professor of Geometry 8vo. 1s. 6d. Oxford, Cooke, &c.; London, Payne and M'Inlay, &c. 1808.

IN our Number for February 1807, we reviewed a Demonstration of the Binomial Theorem inserted by Professor Robertson in the Transactions of the Royal Society for 1806, part 2d; and we said that the demonstration was *not new*, since it was the same with that of Euler, in *Novi Comm. Petrop.* 1774. Again, in our Review for September 1807, we took notice of a paper from the same author, on the Precession of the Equinoxes, inserted in the Transactions for 1807, Part I., and we remarked that the chief part of the Paper was taken from Thomas Simpson's Miscellaneous Tracts, 1757.

As it might have been expected, Mr. (now Dr.) Robertson was dissatisfied with our strictures; and with almost more than the usual irascibility of an author, he has published a Reply, in which he calls us by many hard names, says that our criticism is weak and ignorant, and asserts that his Demonstration of the Binomial Theorem is not like that of Euler, and that he did not borrow from Thomas Simpson! Now in the fate of our remarks there is something singular. Dr. R. contends that they are imbecile and insignificant, and yet he deems it necessary to make a continued effort to crush them during forty pages:—he perused them, he says, with *perfect composure*, yet never did a reply exhibit plainer symptoms of irritation;—and he is determined to prove them to be unjust, yet, by a most singular act of exculpation, he furnishes the very matter which establishes their justness beyond a doubt.

This is no party representation, no smartness of retort common and allowable in argumentation, and said in the extravagant spirit and language of controversy, but the statement of a plain fact. We observed that the Professor's demonstration was

similar

similar to that of Euler:—to rebut this charge, he prints parts of his own and of Euler's proof; and what do these shew?—that the proofs are dissimilar?—or that the resemblance is slight and imperfect? no such thing; they incontrovertibly establish the similarity.—It will be difficult to find a like act of infatuation: an instance of candour so ludicrous in its excess, or a conduct so unavailingly bold.

We also shall now proceed to give the essential parts of Euler's and of Dr. R.'s proof; and we shall beg leave, for the use of our readers and of Dr. R., to explain Euler's symbols, according to the meaning which he himself affixes to them. This being done, we are satisfied that every person who is in the least imbued with Mathematical Science will recognize the similarity, or rather the identity, of the two demonstrations.

(4) In page 107, Euler, after having reduced $(a+b)^n$ to the form $(1+x)^n$, says that

"When n is an integer-positive number, $(1+x)^n$ is known to be equal to the series

$$1 + \frac{n}{1} \cdot x + \frac{n}{1} \cdot \frac{n-1}{2} \cdot x^2 + \&c.$$

but if n be not an integer positive number, we may regard the value of the series as unknown, and use for it the sign $[n]$; so that, generally, we may put

$$[n] = 1 + n x + n \cdot \frac{n-1}{2} x^2 + \&c.$$

of which we know only at present that, in the case in which n is an integer positive number, $[n] = (1+x)^n$: but in other cases the values that belong to this sign $[n]$ may be investigated by the method which follows: whence it will appear that generally $[n] = (1+x)^n$, whatever numbers are put for the exponent n .

"(5) To conduct this investigation, let us multiply two series of this kind, or two like signs $[m]$ and $[n]$ together, that we may obtain a series equal to the product $[m][n]$, which it is evident will be expressed by a form of this kind, $1 + Ax + Bx^2 + \&c.$; and that it may appear in what manner the coefficients are to be determined by m and n , let us begin the multiplication

$$[m] = 1 + \frac{m}{1} \cdot x + \frac{m}{1} \cdot \frac{m-1}{2} x^2 + \&c.$$

$$[n] = 1 + \frac{n}{1} \cdot x + \frac{n}{1} \cdot \frac{n-1}{2} x^2 + \&c.$$

$$[m] \cdot [n] = 1 + (m+n)x + \left(\frac{m \cdot m-1}{2} + mn + \frac{n \cdot n-1}{2} \right) x^2 + \&c.$$

"If now we compare this product with the assumed form $1 + Ax + Bx^2 + \&c.$ it appears that

$$A = m+n, B = \frac{m^2-m}{2} + mn + \frac{n^2-n}{2} = \frac{m+n}{1} \cdot \frac{m+n-1}{2}.$$

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"(6) In

" (6) In the same manner as we have been enabled to determine the first two coefficients A and B , by m and n , we may determine, if the multiplication be continued, the coefficients C and D &c. by the same letters m and n , although the calculation would soon become troublesome and operose. In the mean time, we may hence safely conclude that all the coefficients A, B, C , &c. ought to be formed after a certain determinate manner by the two letters m and n , though we are ignorant of the law or principle of their formation: but here it behoves us principally to observe, that this law of formation does not depend on the nature of the letters m and n , but will be the same whether m and n denote whole numbers, or any other letters whatsoever. Let this reasoning, somewhat refined, be well noted, since on it the whole force of our demonstration depends.

" (7) Hence an easy method is opened to us, of finding the true values of all the coefficients A, B, C , &c. while we regard the letters m and n as integers, since the same determinations arise as if they denoted any other numbers whatsoever: but the letters m and n being considered whole numbers, we shall certainly have $[m] = (1+n)^m$ and $[n] = (1+n)^n$, whence the product of these formulæ will be $[m] \cdot [n] = (1+n)^{m+n}$: but this power is evolved into a series

$$1 + \frac{m+n}{1}n + \frac{m+n}{1} \cdot \frac{m+n-1}{2}n^2 + \&c.$$

" Now, then, if we consider m and n to be general, this series ought to be denoted by the sign $[m+n]$; whence we obtain this remarkable property, that $[m] \cdot [n] = [m+n]$, whatever numbers are substituted for those letters *.

" (8) Since, then, two forms $[m]$ and $[n]$ of this kind, multiplied into each other, produce a simple form of the same nature, so also, if several like forms be multiplied into each other, they may be reduced into a simple form; for we have the following reductions:

$$[m] \cdot [n] = [m+n]$$

$$[m] \cdot [n] \cdot [p] = [m+n+p]$$

$$[m] \cdot [n] \cdot [p] \cdot [q] = [m+n+p+q] \&c.$$

Hence, if all the numbers m, n, p , &c. are taken equal to one of them, m , for instance, we shall have the following reductions:

$$[m]^2 = [2m], [m]^3 = [3m], [m]^4 = [4m] \&c.$$

$$\text{and generally } [m]^a = [am].$$

* It is to be recollected that $[m]$ stands for $1 + mx + m \cdot \frac{m-1}{2}x^2$ &c. &c. but $[m]$, Euler says, $= (1+x)^m$ (m an integer): in other words, $(1+x)^m$ evolved is represented by the above series, and $(1+x)^n$ (n an integer) is represented by a like series, $\therefore (1+mx+\&c.) (1+nx+\&c.)$, or $[m] \cdot [n] = (1+x)^m (1+x)^n = (1+x)^{m+n}$ (m and n integers) $(1+x)^{m+n} = 1 + \overline{m+n}x + \&c.$: but, since the law of the formation of the coefficients has been shewn to be the same whatever m and n are, $\therefore [m] \cdot [n] = 1 + \overline{m+n}x + \&c.$ whatever m and n are, and therefore $= [m+n]$. *Rev.*

" (9) These

" (9) These things being premised, let i denote any integer positive number, and let us first put $2m = i$, so that $m = \frac{i}{2}$, and the last of the last forms gives $\left[\frac{i}{2}\right]^2 = [i]$: but, because i is an integer number, $[i]$ will $= (1+x)^i$; and so, $\left[\frac{i}{2}\right]^2 = (1+x)^i$: whence, by extracting the root, $\left[\frac{i}{2}\right] = (1+x)^{\frac{i}{2}}$; and thus much therefore we have obtained, that the Newtonian theorem is true also in those cases in which the exponent n is a fraction of this form $\frac{i}{2}$.

" (10) In like manner, if we put $3m = i$, so that $m = \frac{i}{3}$, the second of the preceding forms gives $\left[\frac{i}{3}\right]^3 = [i] = (1+x)^i$; hence by extracting the root we obtain $\frac{i}{3} = (1+x)^{\frac{i}{3}}$; and thus our theorem is also true if the exponent n shall be a fraction of the form $\frac{i}{3}$. Generally, also, it is clear that $\left[\frac{i}{a}\right]^a = (1+x)^i$: so that it is now demonstrated that our theorem is true if for the exponent n any fraction, as $\frac{i}{a}$, be taken, whence its truth is established for all positive numbers that can be substituted for the exponent n .

" (11) It only remains, then, to establish its truth in those cases in which the exponent n is a negative number. For this purpose, let us call to our aid the reduction first found; that is, $[m] \cdot [n] = [m+n]$, where m denotes a positive number whether it be whole or broken: so that, as it has been shewn, $[m] = (1+x)^m$. Put now $n = -m$, and $m+n = 0$, and therefore $[0] = (1+x)^0 = 1$; which being substituted, the preceding formula gives $(1+x)^m \cdot [-m] = 1$, whence we get $[-m] = \frac{1}{(1+x)^m} = (1+x)^{-m}$; and thus also the Newtonian theorem is shewn to be true, when the exponent n is a negative number."

Such is Euler's demonstration: that which follows was given by Dr. R. in the Philosophical Transactions for 1806, Part 2.

" (15) By the general principles of involution $\overline{a+b}^n = a^n \times \overline{1 + \frac{b}{a}}^n = a^n \times \overline{1+x}^n$, by putting $x = \frac{b}{a}$. By article 13, $\overline{1+x}^n = 1 + nx + \frac{n-1}{2} x^2 + n \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-2}{2} \cdot \frac{n-3}{4} x^4 + \&c.$

and

and by the same article $|1+x|^m = 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{3} x^3 + m \cdot \frac{m-1}{4} x^4 + \&c.$ But by the general principles of involution, and article 13, $|1+x|^n \times |1+x|^m = |1+x|^{n+m} = 1 + n + m x + n + m \cdot \frac{n+m-1}{2} x^2 + n + m \cdot \frac{n+m-1}{3} x^3 + n + m \cdot \frac{n+m-1}{4} x^4 + \&c.$ when n and m are whole numbers

‘ Hence it is evident that if the series equal to $|1+x|^n$ be multiplied by the series equal to $|1+x|^m$, the product must be equal to the series which is equal to $|1+x|^{n+m}$. Now the two first mentioned series being multiplied into one another, and the parts being arranged according to the powers of x , the several products will stand as in the following representation.

$$\begin{aligned} |1+x|^n &= 1 + nx + n \cdot \frac{n-1}{2} x^2 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4 \\ &+ \&c. \\ |1+x|^m &= 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 \\ &+ \&c. \end{aligned}$$

$$1 + nx + n \cdot \frac{n-1}{2} x^2 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4 + \&c.$$

$$mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^4 + \&c.$$

$$m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 + \&c.$$

$$m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 + \&c.$$

‘ For the sake of reference hereafter, let this be called multiplication A.

‘ Now with respect to the coefficients prefixed to the several powers of x , in the foregoing multiplication, two observations are to be made, by means of which the demonstration of the theorem may be extended to fractional exponents.

‘ In the first place, supposing n and m to be whole numbers, the sum of the coefficients prefixed to any individual power of x , in multiplication A, must be equal to the coefficient prefixed to the same power of x in the binomial series $1 + n + m x + n + m \cdot \frac{n+m-1}{2} x^2 + n + m \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} x^3 + n + m \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} \cdot \frac{n+m-3}{4} x^4 + \&c.$ The certainty of this circumstance rests partly on the 13th article, and partly on a plain axiom, viz. that equals being multiplied by equals the products are equal.

‘ In

In the second place it is to be observed, that the whole coefficient of any power of x in the products of multiplication A, may be reduced to the regular binomial form, established in the 13th article.

Thus $n \cdot \frac{n-1}{2} + mn + m \cdot \frac{m-1}{2}$, the whole coefficient of x^2 by actual

multiplication becomes $\frac{n^2 + m^2 + 2mn - n - m}{2} = \frac{n+m-1}{2} \cdot \frac{n+m-1}{2}$.

Also $n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} + mn \cdot \frac{n-1}{2} + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} + n+m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3}$,

the whole coefficient of x^3 , by actual multiplication becomes

$\frac{n^3 + m^3 - 3n^2 - 3m^2 + 3n^2m + 3m^2n - 6mn + 2n + 2m}{6} = \frac{n+m-1}{2} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-1}{2}$.

And from the preceding observation it is evident, that we

may, in the same manner, reduce the whole coefficient of any other power of x , in the products of multiplication A to the regular binomial form.

(16) But in proceeding, as above, to change the form of the coefficients prefixed to any power of x , in multiplication A, into the regular binomial form, we are not under the necessity of supposing n and m to be whole numbers. The actual multiplications will end in the same powers of n and m , the same combinations of them, and the same numerals, whether we consider n and m as whole numbers, or as fractions.

We are therefore at liberty to suppose n and m to be any two fractions whatever, in the two series multiplied into one another in multiplication A, and the same two fractions will take the place of n and m respectively in the regular binomial series $1 + n + m x + n + m$.

$\frac{n+m-1}{2} x^2 + \frac{n+m-1}{2} \cdot \frac{n+m-1}{2} x^3 + \frac{n+m-1}{2} \cdot \frac{n+m-1}{2} x^4 + \frac{n+m-1}{2} \cdot \frac{n+m-1}{2} x^5 + \&c.$

which expresses the product of the two series into one another.

(17) If therefore r be any positive whole number, we can raise

the binomial series $1 + \frac{1}{r} x + \frac{1}{r} \cdot \frac{1}{r} \cdot \frac{1}{2} x^2 + \frac{1}{r} \cdot \frac{1}{r} \cdot \frac{1}{2} x^3 + \&c.$

to any proposed power by successive multiplications; or we can express any power of it by supposing the multiplications actually to have been gone through. Thus, calling the last mentioned series the root, if

it be multiplied by itself, and if the coefficients in the product be expressed in the regular binomial form, its square will be $1 + \frac{2}{r} x + \frac{2}{r} \cdot \frac{2}{r} x^2 + \frac{2}{r} \cdot \frac{2}{r} x^3 + \&c.$

Again, if this series be multiplied by the root,

its cube will be $1 + \frac{3}{r} x + \frac{3}{r} \cdot \frac{3}{r} x^2 + \frac{3}{r} \cdot \frac{3}{r} x^3 + \&c.$

and the coefficients in the product be expressed in the regular binomial form, the cube of the root will be $1 + \frac{3}{r}x + \frac{3}{r} \cdot \frac{3-r}{2}x^2 +$

$$\frac{3}{r} \cdot \frac{3-r}{2} \cdot \frac{3-r-1}{3}x^3 + \frac{3}{r} \cdot \frac{3-r}{2} \cdot \frac{3-r-2}{3} \cdot \frac{3-r-3}{4}x^4$$

&c. Proceeding thus, by multiplying the last found power by the root, in order to find the next higher power, the n th power of $1 + x$

$$\begin{aligned} & \frac{1}{r}x + \frac{1}{r} \cdot \frac{1-r}{2}x^2 + \frac{1}{r} \cdot \frac{1-r}{2} \cdot \frac{1-r-1}{3}x^3 + \frac{1}{r} \cdot \frac{1-r}{2} \cdot \frac{1-r-2}{3} \cdot \frac{1-r-3}{4}x^4 \\ & + \frac{1-r}{2} \cdot \frac{1-r-2}{3} \cdot \frac{1-r-3}{4}x^5 + \&c. \text{ is } 1 + \frac{n}{r}x + \frac{n}{r} \cdot \frac{n-r}{2}x^2 \\ & + \frac{n}{r} \cdot \frac{n-r}{2} \cdot \frac{n-r-1}{3}x^3 + \frac{n}{r} \cdot \frac{n-r}{2} \cdot \frac{n-r-2}{3} \cdot \frac{n-r-3}{4}x^4 + \&c. \end{aligned}$$

*(18) If in the series, which concludes the last article, n be equal to r , the whole series becomes equal to $1 + x$. For in this case $\frac{n}{r} = 1$ and therefore $\frac{n-r}{2} = 0$, and consequently every term in the series, after the second, becomes equal to 0, or vanishes.

Hence it is evident that the n th root of $1+x$, or, which is the

same thing, that $\sqrt[n]{1+x} = 1 + \frac{1}{r}x + \frac{1}{r} \cdot \frac{1-r}{2}x^2 + \frac{1}{r} \cdot \frac{1-r}{2} \cdot \frac{1-r-1}{3}x^3 + \frac{1}{r} \cdot \frac{1-r}{2} \cdot \frac{1-r-2}{3} \cdot \frac{1-r-3}{4}x^4 + \&c.$ for this series being raised to the n th power becomes equal to $1+x$.

As by the general principles of involution the n th power of

$\sqrt[n]{1+x}$ is $\sqrt[n]{1+x}$, it therefore follows, from the last observation

and the preceding article, that $\sqrt[n]{1+x} = 1 + \frac{n}{r}x + \frac{n}{r} \cdot \frac{n-r}{2}x^2 +$

$$\begin{aligned} & \frac{n}{r} \cdot \frac{n-r}{2}x^3 + \frac{n}{r} \cdot \frac{n-r}{2} \cdot \frac{n-r-1}{3}x^4 + \frac{n}{r} \cdot \frac{n-r}{2} \cdot \frac{n-r-2}{3} \cdot \frac{n-r-3}{4}x^5 + \&c. \end{aligned}$$

(20) It is easily proved, by means of the 15th and 16th articles,

$$1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 +$$

$$\text{or } 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 + \&c.$$

$$\text{equal to the series } 1 + \overline{m-n} + \overline{m-n} \cdot \frac{m-n-1}{2} x^2 + \overline{m-n} \cdot \frac{m-n-1}{2} \cdot \frac{m-n-2}{3} x^3 + \overline{m-n} \cdot \frac{m-n-1}{2} \cdot \frac{m-n-2}{3} \cdot \frac{m-n-3}{4} x^4 + \&c. \text{ whether } m$$

and n be whole numbers or fractions. For v being equal to $m-n$,

$$\text{the last series becomes } 1 + vx + v \cdot \frac{v-1}{2} x^2 + v \cdot \frac{v-1}{2} \cdot \frac{v-2}{3} x^3 + v \cdot \frac{v-1}{2} \cdot \frac{v-2}{3} \cdot \frac{v-3}{4} x^4 + \&c.;$$

$$\text{and this series being multiplied by } 1 + vx$$

$$+ v \cdot \frac{v-1}{2} x^2 + v \cdot \frac{v-1}{2} \cdot \frac{v-2}{3} x^3 + v \cdot \frac{v-1}{2} \cdot \frac{v-2}{3} \cdot \frac{v-3}{4} x^4 + \&c. \text{ the series}$$

expressing their product, by the 15th and 16th articles, is $1 +$

$$v + vx + v + n \cdot \frac{v+n-1}{2} x^2 + v + n \cdot \frac{v+n-1}{2} \cdot \frac{v+n-1}{3} x^3 + v + n \cdot \frac{v+n-1}{2} \cdot \frac{v+n-1}{3} \cdot \frac{v+n-1}{4} x^4 + \&c.$$

But as v is equal to $m-n$, this last series

$$\text{is equal to } 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 + \&c.$$

Hence it is evident that $\frac{1+x|^m}{1+x|^n}$ is equal to $1 + \overline{m-n}x +$

$$\overline{m-n} \cdot \frac{m-n-1}{2} x^2 + \overline{m-n} \cdot \frac{m-n-1}{2} \cdot \frac{m-n-2}{3} x^3 + \overline{m-n} \cdot \frac{m-n-1}{2} \cdot \frac{m-n-2}{3} \cdot \frac{m-n-3}{4} x^4 + \&c.;$$

and as this equation holds in every possible value

of m , and as, by the general principles of involution, $1+x|^0$ is equal

to 1, when m is equal to 0 then $\frac{1}{1+x|^n}$ or $1+x|^{-n} = 1 - nx - n \cdot \frac{n-1}{2}$

$$x^2 - n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 - n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4 - \&c.$$

We consider it as almost an affront to point out, to any person of moderate mathematical attainments, the similarity, or rather the sameness, of these two proofs. Euler, Art. 5., multiplies the series $1 + nx + \&c.$ by the series $1 + mx + \&c.$; and he makes the same remark in Art. 6. with regard to the coefficients of the product that is made by Dr. R. in his 16th Article. Again; in Art. 7. Euler states that, when m and n are whole numbers, $[mx] = (1+x)^m$ and $[n] = (1+x)^n$; or, according to his own explanation, that the real expanded form

for $(1+x)^m$ is $1 + mx + m \cdot \frac{m-1}{2} x^2 + \&c.$; and for $(1+x)^n$ is $1 + nx + n \cdot \frac{n-1}{2} x^2 + \&c.$; and also that $(1+x)^m (1+x)^n = (1+x)^{m+n}$: but m and n being whole numbers, $(m+n)$ is a whole number, and therefore $(1+x)^{m+n} = 1 + (m+n)x + \&c.$ Consequently $(1 + mx + \&c.) (1 + nx + \&c.) = 1 + (m+n)x + \&c.$ when m and n are whole numbers; and the form of the product is always the same, (from his remark in Art. 6) whatever m and n are, which in his notation he thus expresses;

$$[m] \cdot [n] = [m+n];$$

and this is precisely what Dr. R. has done in Art. 15 and 16.

In the next Article, (8), Euler shews that $[m]^a = [am]$; that is, if the series $1 + mx + m \cdot \frac{m-1}{2} x^2 + \&c.$ be multiplied a times into itself, the resulting series is that which is obtained by substituting am for m in the series $1 + mx + \&c.$; and therefore if $2m$ be put $= i$, the series resulting from the multiplication of $1 + \frac{i}{2}x + \frac{i}{2} \cdot \left(\frac{i}{2} - 1\right) x^2 + \&c.$ into itself is what results by putting $2 \cdot \frac{i}{2}$ or i for $\frac{i}{2}$ in the above form; which form, therefore, is $1 + ix + i \cdot \frac{i-1}{2} x^2 + \&c.$: but i being a whole number, this is the known developed series for $(1+x)^i$; consequently, since $1 + \frac{i}{2}x + \&c.$ multiplied into itself $= (1+x)^{\frac{i}{2}}$, therefore $1 + \frac{i}{2}x + \&c. = (1+x)^{\frac{i}{2}}$, which Euler thus expresses: $\left[\frac{i}{2}\right] = (1+x)^{\frac{i}{2}}$.

In like manner, if $3m$ be put $= i$, the series $1 + \frac{i}{3}x + \&c.$ multiplied 3 times into itself, or the cube of the series, will be $(1 + i \cdot x + \&c.)$; and if generally $am = i$, then the series $1 + \frac{i}{a}x + \frac{i}{2a} \cdot \left(\frac{i}{a} - 1\right) x^2 + \&c.$ multiplied a times into itself, or its a th power, is the series that results when $a \cdot \frac{i}{a}$ or i is put for $\frac{i}{a}$; or is the series $1 + ix + \frac{i(i-1)}{2} x^2 + \&c.$ which, since i is a whole number, is equal to $(1+x)^i$. Therefore, since the a th power of $1 + \frac{i}{a}x + \&c.$ is $(1+x)^{\frac{i}{a}}$.

have $1 + \frac{i}{a}x + \frac{i}{2.a}\left(\frac{i}{a} - 1\right)x^2 + \&c. = (1+x)^{\frac{i}{a}}$.

If we look to Art. 17. of Dr. R. we shall find a like process conducted on exactly the same principle: $1 + \frac{1}{r}x + \frac{1}{2r}\left(\frac{1}{r} - 1\right)x^2 + \&c.$ multiplied twice, thrice, n times into itself, produces a series which results from the above by putting $\frac{1}{r}$, $\frac{1}{r} + \frac{1}{r}$, or $\frac{2}{r}$, $\left(\frac{2}{r} + \frac{1}{r}\right)$ or $\frac{3}{r}$, or generally $\frac{n}{r}$: if $n = r$, then $1 + \frac{1}{r}x + \frac{1}{2.r}\left(\frac{1}{r} - 1\right)x^2 + \&c.$ multiplied r times $= 1 + x$, or $1 + \frac{1}{r}x + \&c. = (1+x)^{\frac{1}{r}}$.

The only difference, that can be pointed out between these two parts, is that Professor R. puts $n = r$, whereas Euler in fact puts $n = mr$. If in Dr. R.'s proof we put $n = mr$, then

$1 + \frac{m}{a}x + \frac{m}{2.a}\left(\frac{m}{a} - 1\right)x^2 + \&c.$ multiplied n times into itself, $= 1 + mx + \&c. = (1+x)^m$; or $1 + \frac{m}{n}x + \&c. = (1+x)^{\frac{m}{n}}$,

which is the last part of Dr. R.'s 18th article; and which, it is clear from what we have just shewn, he might have had without going through that part in which m is put $= 1$, or in which the series $1 + mx + \&c.$ is reduced to $1 + x$: but the insertion of one unnecessary step is not the sole objection which we have to make against Dr. R.'s mathematics*.

The sameness of principle and process is preserved also in the last parts, in which the theorem is to be proved when the index is negative: but, as we may possibly tire our readers by stripping off the mysterious symbols which concealed the likeness of Euler's proof from Dr. R. we shall vary the preceding, and clothe the latter in the habiliments of the former.

* If in Euler's proof we put $i = 1$, we have $1 + \frac{1}{a}x + \&c. = (1+x)^{\frac{1}{a}}$, and this agrees exactly with Dr. R.: but then in order to obtain

the series for $(1+x)^{-\frac{1}{a}}$ we must make another step: though whether we do or do not introduce an additional step, we see not the slightest difference of principle and method.

Dr. Robertson's proof.

$$\frac{[m]}{[n]} = [m-n]$$

for $[m] = [n] [m-n]$ Let $m=0$, then $[0] = (1+x)^{-n} =$

$$1 \therefore \frac{1}{[n]} = [-n]$$

but $[n] = (1+x)^n$

$$\therefore \frac{1}{(1+x)^n} \text{ or } (1+x)^{-n} = [-n]$$

$$= 1 - nx - n \cdot \frac{-n-1}{2} x^2 + \&c.$$

Euler's proof.

$$[m+n] = [m] [n]$$

Let $m+n=0$, then $[0] = (1+x)^0$

$$= 1 \therefore 1 = [m] [-n]$$

but $[m] = (1+x)^m$

$$\therefore \frac{1}{(1+x)^m} \text{ or } (1+x)^{-m} =$$

$$[-m] \text{ or } (1+x)^{-m} = 1 - mx - \&c.$$

In like manner, all the preceding parts of Dr. R.'s proof may be translated, by any one who is moderately versed in mathematics, into Euler's language; and such a translation (made in the strictest manner) will incontestibly manifest the sameness of the two proofs, the sameness of their principles, the same combinations, and nearly in the same order*. If our readers, now, will for a moment refer to our number for February 1807, p. 164. they will (we conceive) acknowledge that we then exerted our powers of censure with remarkable lenity and moderation, and will agree that in an evil hour has the author challenged us to make good the charge of similarity in the two demonstrations.—Professor R. says that we *torture* his formulæ; and the original purpose of torture has been attained: they confess the truth. There are undoubtedly degrees of similarity: but we believe that it will be difficult to find a similarity nearer to identity, than that which the present instance affords: yet Dr. R., with this similarity pointed out to him, and reference made to the proof, denies the one and prints the other!

The resemblance of the demonstrations is so much a matter of fact, and so little dependent on opinion, that we are absolved from the irritation that usually attends questions which are doubtful and debateable: indeed, that Dr. R. should have wasted his time, his money, and his temper in proving himself wrong, furnishes a fit occasion for pity rather than for anger. If, enlightened by our explanation of Euler's symbols, he shall at length recognise the sameness of the

* Euler's proof was inserted in the *Novi Comm. Petrop.* tom. xix: but it has been given, with acknowledgement, by Lacroix, in his *Complément des Elémens d'Algèbre*, page 233: which work was published in 1800.

proofs,

proofs, he may find some slight excuse for his intemperate and precipitate reply, by pleading that he did not understand Euler's notation. It is very possible that it did perplex him; but otherwise, how will our preceding statements be answered? By his random volley of scrap quotations? By his little Greek and little Latin? By vague charges of ignorance and malignity? Or by coarse terms that disgrace only the person who uses them?

Dr. R. complains that we so deformed and mutilated his proof, that it was only by the occasional mention of his name, that he found it to be *his paper* that was criticized!—What were the mighty and momentous mutilations which astonished and bewildered a Savilian professor of geometry? Instead of an a we put a v ; instead of n , we put m' ; instead of A, B, C , we put A, A', A'' ; and since this species of change and of mutilation produced such confusion and perplexity in his mind, we need not wonder that he no longer recognizes Euler's proof when it appears under his own symbols.—Dr. R. endeavours to make us contradict ourselves, because in our Number for February we disavowed a wish to found a charge of plagiarism, whereas in that for September we do innuendate such a charge. Be it so; during the interval between the writing of the two critiques, our sentiments were changed; and in that interval, had nothing happened to induce a change? Had we not seen the pages of Thomas Simpson transplanted into the volumes of the Transactions?—and if we did not contest the possibility of one marvellous coincidence, were we bound to acquiesce in the possibility of two?

Notwithstanding the fulminations of the Professor, we still venture to think, as we thought in our original criticism, that both Euler's and his own demonstration rest essentially on the principle of the composition of the coefficients of the series which is the product of two series. Euler remarks, "*Hoc ratiocinium non vulgare probe notetur, quoniam ei tota vis nostræ demonstrationis innititur*," but Dr. R. rather boldly than wisely says that every school-boy understands and could point out the principle. For our parts, we would rather be *schooled* by Euler than *profess* with Dr. R.—The two proofs of the binomial, it has been shewn, almost to excess, are the same; if Dr. Robertson, when he devised that which he has suggested, had never seen the substance of that of Euler, the coincidence must be reckoned very marvellous; and it is a little unfortunate for the Doctor's mathematical fame, that he should have been born so many years after Euler:—both hit on a curious demonstration, but Euler happened to publish first.

Here then we shall close our second criticism on this subject which, like the first, Dr. R. may assert to be a bungling and gross misrepresentation from beginning to end : but which may meet with a different judgment from those who distinguish refutation from plain downright railing

We now come to the Precession of the Equinoxes ; on which Dr. Robertson has pronounced a great part of our criticism to be ' nonsense', and the remainder ' malice'. Concerning the paper, we said that the greatest part of it was taken from Thomas Simpson ; and against this remark the Professor contends that he could have had some of the matter elsewhere. On this point, better than on any other, both the author and the critic agree. According to us, the paper was not original, and according to Dr. R., the substance of it was a kind of common property. It came from Thomas Simpson ; or, if not, from Lalande, who had it from Simpson ; or one part of it, though contained in Simpson, might have been derived from Newton or Frisi. So that, according to our first statement, and to the confession of the author himself, it has no claim to originality, unless such claim be founded on the articles relating to the composition of angular velocities : now the theory of that composition has been known to mathematicians for years ; and nothing, consequently, is peculiar to Dr. R., besides the very awkward and obscure manner of stating it.

We pointed out, by particular reference, eleven or twelve articles taken from Thomas Simpson, and among these the 11th article : but of the whole of this charge Dr. R. endeavours to get rid, by arguing that the 11th article, which is in Simpson, might have been obtained from Frisi, Silva-belle, &c. ; whence he contends that we were wrong in saying that he borrowed from Simpson, and that we are malicious and every thing that is bad. The best comment on this matter is a plain statement ; twelve articles are the same in Simpson and in Dr. R.'s paper, but one of the 12 might have been taken from other stores than those of Simpson : now whence was it most probable that this contested article came ? and if it did not come from Simpson, did the remainder also cease to be his property ?

Professor R. enumerates the authors from whom he could have procured this 11th article. Why did he not proceed to specify those from whom the other articles might have been obtained ? Could no room be found among his thronged sentences of recrimination, for a short reference to the page of the authors in which, for instance, articles 13, 14, 15, 16, &c.

&c. could be found? Instead of a reference, he gives in the next paragraph an assertion, which, from any one but an author who could print his own and Euler's proof of the binomial and then deny their similarity, would indeed have surprised us. 'No one of them,' says Dr. R. 'was borrowed from Simpson!' Really the Professor's perceptions are so vitiated by the malady of controversy and anger, that we advise him, before he indites his second reply, to go through a regular course of common Algebra. 'No one of them was borrowed from Simpson!' neither Art. 13, 14, 15, &c: could these be borrowed from Silvabelle, or Emerson, or Walmesley, or Frisi, or Mr. Vince? We ask with considerable hesitation, because, since Dr. R. denies a similarity between his and Euler's proofs of the binomial, so here he may possibly discover a similarity that escapes vulgar notice.—One page has been employed in an attempt to shew that the 11th article might have been taken from other authors than Simpson, but one line will suffice for reference to the authors whence the other articles were derived. We are anxious that authors should have their property restored, but Simpson, we perceive, will never recover his; or perhaps the Professor will contend, with a sprightly verbal finesse, that there could have been no *borrowing* where there was no intention of *robbing*. In this case, the Doctor must admit of a more *decisive* term.

If we were not to notice Lalande's Astronomy, Dr. R. might apparently triumph through two or three pages, in shewing that the articles, which we have said to be taken from Simpson, might have been obtained from that treatise: we will endeavour to prevent this waste of labour. Lalande borrows from Simpson, and acknowledges the loan: so that, if we take in this part from Lalande, we in fact take from Simpson: but, if Lalande borrows, why should not Dr. R., since the acknowledgement of the debt is a trifling circumstance? Lalande, in composing a regular scientific work, properly, and as is usual, extracted and collected from various sources: but we never heard that the volumes of the Royal Society Transactions were destined to receive large extracts from Simpson and Euler*. The Professor remarks, however, that he did make an acknowledgement. Now at the end of the general description of the nature of his paper, he says, 'the quantity of the precession

* The advertisement to each volume of the Transactions states that the grounds of the choice of papers are, 'the importance and singularity of the subjects, or the advantageous manner of treating them.'

is calculated the usual way'; and an ordinary reader would say that this acknowledgement applied merely to the last articles, beginning at the 22d, and could not refer to the preceding articles: yet this feeble attempt to convert a particular acknowledgement into a general one, together with the preceding instance, and his exultation over an oversight in which the number 50* was suffered to stand for 30, will evince the extreme shifts to which the author was reduced in finding matter for his reply.

We shall give another instance. In page 7, Review for September 1807, we said that, 'in Simpson's solution D'Alembert pointed out errors which had never been amended.' Now does not this passage relate solely to the *errors pointed out by D'Alembert*; and can it possibly be made to refer to errors stated by other authors? Yet Dr. R. makes it apply to errors detected by Landen and Dr. Young, and this he does purposely that he may introduce the Rev. Matthew Young, D.D. S.F.T.C.D. and M.R.I.A, and four pages of words, because, we suppose, he expects that with the multitude of four more pages will look like four more pages of refutation. 'If (he adds) by the last remark the reviewer means to say'—we beg leave to say and to think for ourselves; and above all, we are desirous that Dr. R. should neither say nor think for us.

In another passage, the author slightly compliments himself for having neatly put together his materials, and says that we ought to have remarked that his paper bore 'no marks of borrowing, sameness, or servile imitation.' Alterations, then, as important as the putting *v* instead of *γ*, or an *a* for a *b*, are to exonerate an author from the charge of *sameness* and *servile* imitation!

If the Professor, then, be unable to make out any claims to originality, in what does the merit of his paper consist? Is the nature of its value like that of the famous Corinthian metal? and does the author expect distinction for having cast together the gold of Newton, the silver of Simpson, and his own lead?

If we had not before us Dr. R.'s direct assertion that he perused our strictures with *perfect composure*, we should have suspected, from his language and unguarded assertions, that his serenity had been in some slight degree disturbed; and that he was conscious that, in our remarks, some unlucky truths and provoking detections had occurred. The symp-

* That this was a mere oversight, Dr. R. had before him evidence amounting to absolute proof.

mens, indeed, which he betrays, are the ordinary indications of violent pique : but some people have an odd way of shewing their composure. Pope said of the pamphlets written against him, "these things are my diversion"; and possibly this present article may be to Dr. R. "as good as a dose of hartshorn." Despairing, perhaps, of bending living mathematicians to his opinion, the Professor has moved Bishop Horsley from the lead to his assistance. We readily allow that Dr. H. possessed various attainments, and great vigour of mind : but, since we are thus compelled to speak of him, we shall not grant that he was a mathematician of the first rate. He undertook a Commentary on Newton without the due requisites, of which the commentary itself is a proof; and, if we were to select an instance in which, under the pomp of a learned language, he endeavours to conceal his insufficiency, it should be the passage quoted by Dr. R. : "*Si hoc vere dictum sit, nescio qui fieri possit, ut alius sit punctorum equinoctialium motus, à vi solis oriundus, quam calculi Newtoniani suadent. Quem tamen longè alium invenerunt viri permagni Eulerus et Simpsonus nostras; quas velim lector consulas; ipse nil definio.*" This is rather sounding and empty from one whose special business it was to explain difficulties and settle agitated questions.

Dr. Robertson repeatedly attributes to us motives that are quite foreign to our minds. Why should he excite our malice? But the chagrin of censured authors is no rare phenomenon. If the Doctor will resume his boasted composure, he may conjecture, among the possibilities of explanation that present themselves, that a disrelish for his compositions may possibly originate from something else than profound ignorance, or deep malignity, or unaccountable prejudice. We may have done that which we think we have done, merely our duty :—which duty enjoins us to detect plagiarism, and to crush nonsense bursting and bustling into existence, before it acquires an activity that may be troublesome to the public. Let not the Professor hope by the terrible chastisement of his replies to prevent us from doing this duty. As Dionysius formerly sent Philoxenus to the quarries to mend his judgment, so like the poet, rather than commend Dr. R.'s papers, we should cry, "Take us back to the Quarries."

To conclude :—we apprehend that our former assertions of the similarity of Dr. R.'s processes and of those of Simpson have been shewn not to be, in the least, invalidated by the present reply ; while the sameness of Euler's and of Dr. R.'s proof of the binomial, not solely in principle but in every part, has been evinced almost to demonstration. Of men who still assert the proofs to be dissimilar, yet unwittingly establish their

their similarity, what rule of decorum or of criticism enjoins us to speak modestly* and to judge hesitatingly? We should plainly declare ourselves unfit for our situation, by falling into such ludicrous extremes of squeamishness and circumspection.

Dr. Robertson has chosen to mix with his remarks on some strictures on other critics, and some unauthorized allusions to names which are "out of the record." We need not interfere with disputes to which we are not parties, nor countenance a propensity to undue personalities even by exposing its mistakes.

ART. IV. *Philosophical Transactions of the Royal Society of London*, for the Year 1807. Part II. 4to. 15s. 6d. sewed. G. and W. Nicol.

VARIOUS circumstances have concurred to delay, for a few months, our account of the concluding part of the labours of the Royal Society for the last year: but we shall now endeavour to execute our office in reporting them to our readers; and we shall still hope to discharge it before the appearance of their first publication for the present season shall reproach us for our tardiness.—We shall begin with the papers relative to

NATURAL PHILOSOPHY, MEDICINE, CHEMISTRY, &c.

On Fairy-Rings, by W. H. Wollaston, M.D. Sec. R.S.—We learn from this essay that Dr. Wollaston's opinion respecting the origin of those circles of dark green grass, which are usually called Fairy-rings, is that they are produced by the growth of some particular kinds of fungi, which spring up from a central point, but, being afterward unable to find their proper pabulum in the soil in which they have already grown, naturally form a circle around it. This circle becomes each year more widely extended; and in consequence of the quantity of decayed vegetable matter which the plants leave behind them, a ring of peculiarly luxuriant grass is produced. Dr. Withering ascribed these rings to a similar cause, but supposed them to be formed by one species of fungus only, whereas Dr. Wollaston has observed fairy-rings produced by four kinds of fungi.

* The excellent precept, which Dr. R. has prefixed to his pamphlet, he has by mutilation robbed of half its efficacy. It ought to stand thus: "*Sed modestè et circumspècto judicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnet quod non intelligunt.*"

Observations on the Structure of the Stomachs of different Animals, with a View to elucidate the Process of converting animal and vegetable Substances into Chyle, by Ev. Home, Esq. F.R.S.—

In some late researches on the stomachs of ruminating animals, Mr. Home had been led to observe that the fourth cavity, which may be considered as the proper digestive organ, was always divided into two portions, possessed of a different structure, and adapted for performing different offices; the first being a preparatory process, while the second alone served for the purpose of converting the food into chyle. He was induced by this observation to examine the stomachs of other animals; and notwithstanding the dissimilar arrangement of their parts, and the many peculiarities of form which they presented, it was found that they all had a general analogy on this point, and that in all of them might be detected the two structures which he had perceived in ruminating animals. The object of the present paper is to trace this affinity through all the varieties of stomachs, beginning with those which most nearly resemble the ruminating, and proceeding to such as are entirely carnivorous.

After some preliminary observations, the author enters on his descriptions: he begins with the Turkey and then gives an account of the stomachs of the Cod, the Hare, the Beaver, the Dormouse, the Water-Rat, the common Rat, the Horse, the Ass, the Kangaroo, the Hog, the Pecari, the Elephant, the Mole, the Stoat, the Armadillo, the human subject, the Lynx, the Vampyre-Bat, the long-eared Bat, the Hawk, the Cormorant, the Viper, the Turtle, the Frog, and the blue Shark. These descriptions, though concise, are sufficiently clear, and are accompanied by accurate and well executed engravings. The general result of the observations is that, in all these animals, notwithstanding the great diversity in shape and configuration, the proper digestive organ is divided into two parts, which, from their situation, may be denominated the cardiac and pyloric portions. This division is more or less obvious in the different kinds of animals; in some, it is clearly marked by strong membranous bands, and is of course equally visible in all states of the organ: whereas in others, particularly in the human subject, the two portions are separated merely by a muscular contraction, and can only be detected in particular states of the organ. We shall quote this part of Mr. Home's paper:

‘ The human stomach, when examined recently after death, puts on appearances, that have not been noticed, which make the present description, and the drawing that accompanies it, necessary to explain these circumstances. It is occasionally divided by a muscular

contraction into two portions; these are in shape, and relative size, sometimes similar to those of the beaver, at others to those of the horse. When its internal surface is accurately examined under the most favourable circumstances, the orifices of the œsophageal glands are distinctly seen in different parts, but more numerous just above where the cuticle terminates at the orifice of the cardia. Immediately within the cavity of the stomach, there are clusters of glands, exceedingly small and pellucid, crowded on one another, spread over the internal membrane of the small curvature for several inches in extent, but no where else. To have a distinct view of them requires the use of a magnifying glass; but when once observed, they are seen with the naked eye. The cardiac portion has an uniform surface, but towards the pylorus there is a more minute structure, very much resembling the appearance of a tessellated pavement, composed of very small portions of different forms.

Mr. H. principally confines himself in this memoir to anatomical description, and declines any discussion on the theory of digestion; but he makes some general deductions from the facts collected, which are principally illustrative of the gradations that may be traced in the different classes of animals. In the stomachs of all of them, the peculiar structure of each division of that organ appears destined for the two purposes, first of preparing the food, and secondly of the actual digestion of it. The cardiac cavity is furnished with numerous glands, from which is poured out a peculiar fluid that softens and partly dissolves the aliment: but it never undergoes the complete change until it arrives at the pyloric cavity.

Our readers are probably aware that some physiologists of eminence have denied that the process of chylicification is ever completed in the stomach itself: but the affirmative is maintained by Mr. Home, who appears to have adopted it principally in consequence of some experiments that were performed by Mr. Hunter. That gentleman's remarks, however, do not convey to us exactly the same impression which they seem to have made on the present writer. Mr. Hunter stated that the food was more and more digested as it advanced towards the pylorus, and that "just within" the pylorus it was converted into chyle.—Any opinion on this point, however, does not affect the general merit of Mr. Home's paper, which we consider as a very valuable collection of observations.

On the Oeconomy of Bees. In a Letter from T. A. Knight, Esq., F.R.S. to Sir Jos. Banks, Bart., P.R.S.—In the course of his interesting experiments on vegetable physiology, Mr. Knight has been led to attend to the habits and œconomy of bees, and he presents us in this paper with the results of his investigations. It has been generally supposed that each individual

ridual hive forms a complete republic within itself, totally unconnected with all other collections of bees: but Mr. K. has not unfrequently remarked that a kind of intercourse takes place between two hives, which continued for a few days, but seemed always to end in violent hostility. Another circumstance which he has observed is that, before a new swarm fixes on its future habitation, a few bees are sent out as scouts, to discover a suitable spot; and when the colony leaves the parent-hive, they bend their course immediately to the place which they appear to have previously selected. These and other similar circumstances, which we believe are not now noticed for the first time, lead us to conclude that these animals are not only possessed of a remarkable share of sagacity, but that they must have a mode of conveying information to each other with a considerable degree of accuracy. Mr. Knight, indeed, supposes that they differ from other brutes in possessing, as he expresses it, not only a language of passion, but a language of ideas: but we imagine that the faculties of bees differ more in degree, than in kind, from those of other animals.

A new Eudiometer, accompanied with Experiments, elucidating its Application, by William Haseldine Pepys Esq.—This gentleman begins by giving a short account of some of the instruments which had been previously invented for ascertaining the quantity of oxygen in a given portion of air, and then proceeds to describe his own contrivance for this purpose. It consists of a graduated measure, an elastic gum bottle, and a graduated tube. The air under examination being introduced into the measure, the bottle is filled with the fluid which is intended to act on the air, and is then pressed up into it. The measure is graduated so as to mark the hundredth parts of a cubic inch; and for more minute divisions a small graduated tube is employed, which, by a peculiar contrivance, is introduced within the measure, and is so constructed as to denote the thousandth parts of an inch.—We found a little difficulty in understanding Mr. Pepy's description of his apparatus, in consequence of some of the references to the plates being, as we apprehend, inaccurately marked.

When Mr. P. operates on air which contains oxygen, he employs for its absorption the green sulphate of iron impregnated with nitrous gas. For examining the purity of nitrous gas, the green sulphate or muriate of iron is employed; for carbonic acid gas, barytic or lime water; and for sulphurated hydrogenous gas, a solution of the nitrate of silver. The nitrate of silver promises to be an useful agent in eudiometry, since, by employing it hot, we are enabled to separate completely

pletely carbonic acid from sulphurated hydrogen. It is particularly in those cases in which we wish to use hot solutions, that the elastic-gum-bottle will be found a valuable addition to the eudiometrical apparatus.

On the Quantity of Carbon in carbonic Acid, and on the Nature of the Diamond, by W. Allen, Esq. F.L.S. and W. H. Peppé, Esq.—One of the most important of the labours of the celebrated Lavoisier was the decomposition of carbonic acid. The process which he employed was apparently conducted with much accuracy, and the result which he obtained from it was for some time universally received. It appeared to be confirmed by the researches of Mr. Tennant on the nature of the Diamond: but, in consequence of the experiments afterward performed by M. Guyton on the combustion of this body, it was imagined that Lavoisier had been mistaken in his idea of the nature of carbon; and a different estimate of the composition of carbonic acid, deduced from Guyton's experiments, was generally adopted. As the determination of this question is not only in itself of considerable consequence, but also leads to many important conclusions on other parts of chemical science, the authors of this memoir proceeded to its investigation, after having taken every possible precaution to ensure the accuracy of the results.

The apparatus which they employed consisted of two gazometers, connected together by a tube of platina, in which the carbonaceous matter might be subjected to combustion. Into one of the gazometers, a quantity of oxygenous gas was introduced; and while the carbon was heated, the gas was brought into contact with it, by being several times in succession passed from one gazometer to the other. Charcoal, diamond, stone-coal, and plumbago, were each subjected to this kind of process. In the actual execution of the experiments, the greatest nicety appears to have been observed; and after an attentive perusal of the paper, we do not perceive a single circumstance which can warrant the suspicion of inaccuracy. We shall not attempt to enter on a detail of the individual experiments; deeming it sufficient to quote the results of the whole, as stated by the authors, and only remarking that the conclusions appear to be fairly deducible from the facts:

1st. That the estimate given by LAVOISIER, of 28 parts of carbon in every 100 parts of carbonic acid, is very nearly correct; the mean of our experiments makes it 28.60.

2dly. That the diamond is pure carbon; for had it contained any notable proportion of hydrogen, it must have been discovered, either by detonating with the oxygen, as in the case of animal charcoal, or by diminishing the quantity of oxygen gas.

3dly. That

‘ 3dly. That well burnt charcoal contains no sensible quantity of hydrogen; but if exposed to the air for a few hours it absorbs moisture, which renders the results uncertain.

‘ 4thly. That charcoal can no longer be considered as an oxide of carbone, because, *when properly prepared*, it requires quite as much oxygen for its combustion as the diamond. This is also the case with stone coal and plumbago.

‘ 5thly. It appears that diamond and all carbonaceous substances (as far as our present methods of analysis are capable of demonstrating their nature) differ principally from each other in the state of aggregation of their particles. BERTHOLLET has well remarked, that in proportion as this is stronger, decomposition is more difficult; and hence the variety of temperatures required for the combustion of different inflammable substances.’

An Account of the Relistian Tin-Mine, by Mr. Jos. Carne, of Penzance. The circumstance which renders this tin-mine an object of curiosity is the occurrence of a body of chlorite pebbles, imbedded partly in chlorite schist, and partly in the crystallized oxyd of tin.

An Analysis of the Waters of the Dead Sea, and the River Jordan, by Alex. Marcet, M.D., and one of the physicians of Guy's Hospital.—Although the nature of the water of the Dead Sea is in itself an object of mere curiosity, yet the account of its analysis which is given in this paper is so well drawn up, and the process seems to have been conducted with so much accuracy, that we have perused it with considerable interest. The most remarkable property of the water of the Dead Sea is its great specific gravity, which Dr. Marcet found to be 1.211; ‘a degree of density,’ he observes, ‘scarcely to be met with in any other natural water.’ The following propositions contain an account of its other peculiarities:

‘ 2. The water of the Dead Sea is perfectly transparent, and does not deposit any crystals on standing in close vessels.

‘ 3. Its taste is peculiarly bitter, saline and pungent.

‘ 4. Solutions of silver produce from it a very copious precipitate, showing the presence of marine acid.

‘ 5. Oxalic acid instantly discovers lime in the water.

‘ 6. The lime being separated, both caustic and carbonated alkalies readily throw down a magnesian precipitate.

‘ 7. Solutions of barytes produce a cloud, showing the existence of sulphuric acid.

‘ 8. No alumine can be discovered in the water by the delicate test of succinic acid combined with ammonia.

‘ 9. A small quantity of pulverised sea salt being added to a few drops of the water, cold and undiluted, the salt was readily dissolved with the assistance of gentle trituration, showing that the Dead Sea is not saturated with common salt.

‘ 10. None

' 10. None of the coloured infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric, were in the least altered by the water.'

In order to discover with precision the quantity of the saline ingredients, the author made some experiments for the purpose of ascertaining the composition of the different salts which it was supposed to contain, particularly the magnesian salts. Proceeding on these data, he found that 100 grs. of the water contain muriate of lime 3.920 grains, muriate of magnesia 10.146 grs., muriate of soda 10.360, and sulphate of lime 0.054 grs., amounting in the whole to very nearly one quarter of the weight of the water itself.—The water of the Jordan seems to contain the same kind of ingredients, but in a very diluted state.

PHILOSOPHY and ASTRONOMY.

Experiments for investigating the Cause of the coloured concentric Rings discovered by Sir Isaac Newton, between two Object Glasses laid upon each other, by William Herschell, LL.D. F.R.S.—Probably all of our philosophical readers are acquainted with the curious experiments made by Newton on the rings of colours which are produced by pressing together a convex and a concave lens nearly of the same curvature. Round the point of contact, alternate coloured and dark rings appear: the former produced by reflected light, the latter indicative of light transmitted. That illustrious author, who never stopped at the mere statement of a fact, but speculated concerning its cause, attributed these phenomena to certain affections or constitutions of rays of light, which he called *fits of easy reflection and transmission*; and the fits of the two sorts would take place at certain thicknesses of the air through which the rays had to pass: thus, at the thicknesses 0, 2, 4, 6, 8, &c. the rays would be transmitted, and at the thicknesses 1, 3, 5, 7, 9, they would be reflected. As the invention of a name is not the invention of a cause, this hypothesis and explanation leave us where they found us, at the fact; and certainly, a very curious fact it would be, if, at the respective thicknesses of air above specified, light should be alternately transmitted and reflected.

The learned and indefatigable author of the present memoir is not satisfied with Newton's explanation; and he records a number of experiments instituted and varied with considerable skill, which are intended to make manifest some modifications of light hitherto unobserved, to overthrow Newton's hypotheses, and to afford the ground and basis of a more just system.

In

In the beginning of his experiments, Dr. Herschell followed Newton's plan and direction, and he observed all the phænomena of concentric rings such as Sir Isaac had described : but, since Newton's experiments appeared to Dr. H. to be too much confined, he extended them ; and of his own methods he gives an instance, and then what he calls a generalization. This part will be understood by an extract :

' First Method. On a table placed before a window I laid down a slip of glass the sides of which were perfectly plain, parallel, and highly polished. Upon this I laid a double convex lens of 26 inches focal length, and found that this arrangement gave me a set of beautiful concentric rings.

' I viewed them with a double convex eye lens of $2\frac{1}{2}$ inches focus mounted upon an adjustable stand, by which simple apparatus I could examine them with great ease ; and as it was not material to my present purpose by what obliquity of incidence of light I saw the rings, I received the rays from the window most conveniently when they fell upon the lens in an angle of about 30 degrees from the perpendicular, the eye being placed on the opposite side at an equal angle of elevation to receive the reflected rays.

' Generalization. Instead of a plain slip of glass, the plain side of a plano-concave, or plano-convex lens of any focal length whatsoever may be used : and when the convex side of any lens is laid upon it, whatever may be the figure of the other surface, whether plain, concave, or convex, and whatever may be its focal length, a set of concentric rings will always be obtained. I have seen rings with lenses of all varieties of focus, from 170 feet down to one quarter of an inch. Even a common watch glass laid upon the same plain surface will give them.'

In his second method, instead of the plane glass or the plane side of a plano-convex or a plano-concave glass, Dr. H. puts a convex reflecting mirror, and on that mirror he placed the double convex lens : then, again, instead of the plane mirror he substitutes a convex reflecting mirror ; next a concave mirror, &c. ; and in all these cases, the concentric rings are seen. After a very particular description of the experiments, and of every circumstance relating to them, the author in the latter division of his memoir approaches to the most interesting part of his disquisition, and states ' considerations that relate to the cause of the formation of concentric rings ;' which cause, he intimates, is to be sought in the action of the surfaces, the Newtonian hypothesis of *alternate fits* being rejected as a merely plausible supposition. To shew that this hypothesis *ought* to be rejected, it is proved in the 30th article that concentric rings cannot be formed by an alternate reflection and transmission of the rays of light : in the 31st, that alternate fits of easy reflection and easy transmission, if they do exist,

exist, do not exert themselves according to various thicknesses of thin plates of air; and in the 32d that these fits, if they exist, do not exert themselves according to various thicknesses of thin plates of glass. — The 33d article relates an experiment which seems destined, according to the intimation of the author, to conduct us to the true cause of the phenomena of coloured rings :

‘ The experiment I am now to relate was at first intended to be reserved for the second part of this paper, because it properly belongs to the subject of the flexion of the rays of light, which is not at present under consideration; but as it particularly opposes the admission of alternate fits of easy reflection and easy transmission of these rays in their passage through plates of air or glass, by proving that their assistance in the formation of rings is not required, and also throws light upon a subject that has at different times been considered by some of our most acute experimentalists, I have used it at present, though only in one of the various arrangements, in which I shall have occasion to recur to it hereafter.

‘ Sir I. NEWTON placed a concave glass mirror at double its focal length from a chart, and observed that the reflection of a beam of light admitted into a dark room, when thrown upon this mirror, gave “four or five concentric irises or rings of colours like rainbows.”* He accounts for them by alternate fits of easy reflection and easy transmission exerted in their passage through the glass-plate of the concave mirror†.

‘ The Duke DE CHAULNES concluded from his own experiments of the same phenomena, “that these coloured rings depended upon the first surface of the mirror, and that the second surface, or that which reflects them after they had passed the first, only served to collect them and throw them upon the pasteboard, in a quantity sufficient to make them visible ‡.”

‘ Mr. BROUGHAM, after having considered what the two authors I have mentioned had done, says, “that upon the whole there appears every reason to believe that the rings are formed by the first surface out of the light which, after reflection from the second surface, is scattered, and passes on to the chart. ||”

‘ My own experiment is as follows. I placed a highly polished 7 feet mirror, but of metal instead of glass, that I might not have two surfaces, at the distance of 14 feet from a white screen, and through a hole in the middle of it one-tenth of an inch in diameter I admitted a beam of the sun into my dark room, directed so as to fall perpendicularly on the mirror. In this arrangement the whole screen remained perfectly free from light, because the focus of all the rays which came to the mirror was by reflection thrown back into the hole through which they entered. When all was duly

* NEWTON’S Optics, p. 265.

† Ibid, p. 277.

‡ PRIESTLEY’S History, &c. on the Colours of thin Plates, p. 515.

|| Phil. Trans. for 1795, p. 216.

prepared, I made an assistant strew some hair-powder with a puff into the beam of light, while I kept my attention fixed upon the screen. As soon as the hair-powder reached the beam of light, the screen was suddenly covered with the most beautiful arrangement of concentric circles, displaying all the brilliant colours of the rainbow. A great variety in the size of the rings was obtained by making the assistant strew the powder into the beam at a greater distance from the mirror; for the rings contract by an increase of the distance, and dilate on a nearer approach of the powder.

'This experiment is so simple, and points out the general causes of the rings which are here produced in so plain a manner, that we may confidently say they arise from the flexion of the rays of light on the particles of the floating powder, modified by the curvature of the reflecting surface of the mirror.

'Here we have no interposed plate of glass of a given thickness between one surface and another, that might produce the colours by reflecting some rays of light and transmitting others; and if we were inclined to look upon the distance of the particles of the floating powder from the mirror as plates of air, it would not be possible to assign any certain thickness to them, since these particles may be spread in the beam of light over a considerable space, and perhaps none of them will be exactly at the same distance from the mirror.

'I shall not enter into a further analysis of this experiment, as the only purpose for which it is given in this place is to show that the principle of thin or thick plates, either of air or glass, on which the rays might alternately exert their fits of easy reflection and ray transmission, must be given up, and that the fits themselves of course cannot be shown to have any existence.'

Dr. Herschel purposes, in a continuation of the present paper, to extend his speculations, in order to discover the immediate cause that produces concentric rings; and therefore we must reserve our opinion concerning the truth and sufficiency of the cause to a future time. Hitherto, we are favoured only with a glimpse of this cause. Yet, if Dr. H. intends to class the phenomena of coloured rings with the phenomena of inflection,—that is, to refer both to the same cause,—perhaps he is to be informed that he is anticipated in his speculations. In the years 1799 and 1800, two pamphlets by an anonymous author were published, one intitled, "*The Observations of Newton concerning the Inflections of Light, accompanied by other Observations different from his,*" &c.* The second of these tractates was "*an Account of the Irides or Corona which appear around and contiguous to the Bodies of the Sun, Moon, and other luminous Objects*" †; and the explanation of these Coronæ is given on principles similar to those from

* See Rev. Vol. xxxii. N.S. p. 12. † See Rev. Vol. xxxv. p. 279,

which Dr. H. in his 33d article suggests that we may account for the concentric circles seen in his *powdered* atmosphere. As we have already said, however, we must wait for the continuation of this subject. The tracts which we have just mentioned have probably never fallen in Dr. H.'s way. Otherwise, since he takes notice in his paper of works relating to the subject of his inquiry, he would not have passed over these in silence.

Observations and Measurements of the Planet Vesta, by John Jerome Schroeter, F.R.S. Translated from the German. The extreme smallness rather than the positive extent of the planet Vesta is to be inferred from the information contained in this short paper. Mr. Schroeter succeeded, he says, in measuring the disk by means of a thirteen feet reflector, with a power of 288. The apparent diameter is not more than 0,488 seconds, and is only half of the apparent diameter of the fourth satellite of Saturn.

The planet Vesta, then, since it lies between Mars and Jupiter, must be exceedingly small. It is also remarkable that this planetary atom is found in the same region with Ceres, Pallas, and Juno, which are not bigger than the Island of Sicily; and since it is in close union with them, Mr. Schroeter says that it has the same *cosmological* origin. Are we hence to understand that these four revolving bodies formerly belonged to the same earth, till they were separated by internal convulsion, or by the rude invasion of a Comet?

Observations on the new celestial Body discovered by Dr. Olbers, and of the Comet which was expected to appear in January 1807 on its Return from the Sun; by William Herschell, LL.D. F.R.S. From the observations made on Vesta, Dr. H. does not draw the same inference that has been deduced by Mr. Schroeter.—The apparent disk, viewed with a power of 460, was about 5 or 6 tenths of a second: but then Dr. H. rightly concludes that this was a spurious appearance, because higher powers destroyed the proportion which it bore to a real disk when equally magnified. Different telescopes and different powers were employed, but they all gave the same result: or, rather, we ought to say that at present nothing is determined concerning Vesta's disk.

With regard to the Comet, this paper affords merely a brief notice of its situation, and a proof that it does not possess a nucleus. Of the sixteen Comets which Dr. H. has examined, fourteen have been ascertained to be without any visible solid body in their centre; and the other two had an ill-defined small central light, which did not deserve the name of a disk.

ART. V. *The Code of Health and Longevity*, or a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life. Being an Attempt to prove the Practicability of condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the different Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart. 8vo. 4 Vols. 2l. 8s. Boards. Edinburgh, Constable and Co.; London, Cadell and Davies, and Murray. 1807.

It appears, both from the title and the advertisement, that the object of the author in the composition of this work was two-fold; though his principal motive for undertaking it was in order to try a literary experiment, viz. to ascertain how far it was possible to reduce into a small compass the large mass of information that we may possess on any particular subject. He observes that the quantity of books now existing in the world is immensely great, probably not far short of 500,000; that they are every day accumulating; and that it therefore becomes highly necessary to endeavour to extract their most valuable parts, and to arrange them in such a manner that the knowledge which they contain on different topics may be rendered easily accessible. This idea he starts as if it were quite original; adducing arguments in its favour, and laying down directions for performing it, exactly as if no person had ever before attempted any thing of the kind. Our readers, however, need not to be told that some of the most valuable among the modern scientific treatises are not only *virtually*, but even *professedly* composed on the identical plan of selection and condensation which is here brought forwards with all the air of novelty.

Having determined on the *nature* of his experiment, Sir John Sinclair next looked out for a proper *subject*; and his choice seems to have been determined, not by any previous acquaintance with the science, but principally by the accidental circumstance of his own health having been in such a declining state, as to have rendered it necessary for him to pay particular attention to it. We also give him full credit for an additional motive of a less personal nature; we believe that he was influenced by the persuasion that he had it in his power to confer a great obligation on his countrymen, by affording them instruction on a topic in which every member of the community was deeply interested. He distinctly states the grounds on which he rests the merits of his performance; 'it can only consist,' he remarks, 'in the value of the materials he has collected, in the manner in which they are arranged, and in the reasons which induced him to form

form so laborious a compilation.' To this claim we shall of course refer in our examination of the book ; and we shall endeavour to estimate the author's merit according to the standard which he has himself erected.

This publication, then, consists of four large octavo volumes; the first being the only original part of the work, and containing 'all the knowledge which he considers to be *essentially necessary* for the attainment of health and longevity;' the three other volumes are chiefly compilations, consisting of extracts from the writings of different authors who have treated on these matters. One of the most striking peculiarities of the author's method of writing is observable in the minuteness of his arrangement, and the numerous heads into which every subject is divided that falls under his consideration. His first and main division is formed into three parts, 1st, 'Circumstances which necessarily tend to promote health and longevity, independent of individual attention, or the observance of particular rules.' 2dly, 'Rules for preserving health and promoting longevity.' 3dly, 'Regulations for the health of the community.' It will be immediately perceived that the subject of the first part, although affording many important and curious points for physiological investigation, is irrelevant to the direct object of the work, by referring to events which are out of the power of the individual; such as parentage, natural constitution, sex, &c. The third part is entirely passed over, the reason for which omission is stated to be that 'to do it ample justice would require a separate and very extended discussion:' but of the validity of this ground, the reader will probably form a different opinion from the author. The second part being in itself the most important, and also occupying the greatest portion of the volume, we shall consider it rather in detail; bearing in mind the particular object of the author, which is not merely to afford an useful body of information on the matter in debate, but also to give a correct specimen of the manner in which scientific subjects ought to be treated.

Sir John Sinclair commences by an introduction, in which he discusses at some length the point whether health is likely to be benefited by an attention to rules; and after having duly weighed the arguments that have been adduced on both sides of the question, it is ultimately determined in the affirmative. He next inquires, with equal assiduity, into the causes which in general render persons so indifferent respecting their health, and so little inclined to take the advice of those who have made it an object of professional attention. One of the principal circumstances is conceived to be

be the difficulty which is experienced in procuring information; a difficulty, however, which we are to suppose will be entirely removed by the publication of this Code. Another cause here pointed out is that the means of preserving health have not hitherto been made the peculiar study of the physician; an allegation which, we confess, very greatly surprised us, and which every medical man will no doubt be disposed to repel.

We now enter more immediately on the subject, by a chapter on Air, which, according to the author's plan, is divided into five sections. '1. The nature of the atmosphere in general, and the substances of which it consists. 2. Its transparency weight, and the other mechanical properties which it possesses. 3. The qualities by which it is distinguished. 4. Circumstances which render breathing or respiration necessary for the sustenance of life; and 5. the rules which ought to be observed as connected with that important function.' The account of the atmosphere is detailed at considerable length, and is tolerably correct, but is by no means peculiarly appropriate to the investigation: it contains a number of particulars respecting the chemical properties of the air, which have no immediate relation to health, and which are put together without any merit either of selection or arrangement. In the second section, the mechanical and other useful properties of the atmosphere are classed under five heads; transparency, fluidity, weight, perpetual motion, and elasticity: each of which is separately considered, and, as in the last section, gives occasion to a number of common-place remarks, to which we have little to object farther than that they have scarcely any reference to the design of the work, and might have been delivered in a much shorter compass. —The *qualities*, as distinguished from the *properties* of the air, next come to be considered; of these, eight are enumerated, under the heads of *airs, hot, cold, moist, dry, light, heavy, inland, and maritime*. Adhering rigidly to his methodical arrangement, Sir John discusses each of these qualities separately, and seems anxious to communicate to his readers the *sum and substance* of the knowledge that he has been able to collect on this point: but, after all, we meet with very little that is to the purpose, and with much that is uninteresting. He informs us that the fibres are relaxed and lengthened by hot air, that they are contracted by cold air, that cold air prevents the saline and acrid parts of the perspirable matter from being evacuated, that moist air is peculiarly unwholesome, and that air which is very hot is still more pernicious.

In the 5th section, which offers 'rules connected with the function of respiration, and the nature and qualities of the air which we breathe,' we have another example of the author's talent for classification. He divides it into not fewer than ten heads, furnishing rules respecting the soil and the seasons; for climates that are hot, cold, moist, and dry; for a light atmosphere and for one that is heavy; rules at sea; and lastly miscellaneous rules, which head is ramified into five subdivisions, intitled *infancy, youth, manhood, sickness, and old age*.—We cannot say that we have felt much edified or instructed by the perusal of these sections: but we shall enable our readers to form their own judgment of them, by quoting the rules respecting the soil, which are placed under the first head:

'It has been justly remarked, that we are not yet possessed of a complete test of the salubrity of air in general, and, till this can be obtained, our only guide must be experience. There are some indications, however, which prove the healthiness of a country; as, 1. The quality of springs, as they must denote the nature of the air, for both imbibe the saline and mineral exhalations of the ground; where the water, therefore, is sweet and good, the air probably partakes of the same qualities. 2. If the complexion of the inhabitants is clear and vivid, it is the sign of a wholesome air; and, 3. Where, in proportion to the number of the inhabitants, many reach a considerable age, (which will appear from the bills of mortality), the air is necessarily healthy. On the other hand, dampness of wainscot totting of furniture, tarnishing of metals, rusting of iron, efflorescence of salt upon any bodies, discolorations of silks and linens, are indications of dampness and insalubrity.

'The local qualities of the air depend upon the exhalations of the soil, and those of its neighbourhood, which may be brought to it by winds. It appears, however, from the careful inspection of various registers, that more regard ought to be had to the surface of the soil than to its subterraneous contents.

'A soil gravelly, chalky, or sandy, has but little perspiration, and imbibes the moisture that falls upon it. It is, therefore, free from noxious exhalations.

'From a rich, fat, and marshy soil, a great quantity and variety of vapours are raised, by the action of the sun, and the heat which it communicates to the surface of the earth. These vapours, consisting of water, oils, salts, and several other ingredients, must variously affect the inhabitants by their contents, more especially at certain times and periods of the year. This accounts for a common observation, that rich soils, on the banks of rivers, in hot countries, are extremely unwholesome.

'More watery exhalations are not so unwholesome, if they come from soils, such as clay, which retain water, provided it does not stagnate and become corrupt. Hence, also, the moisture from
peat

peat-mosses, more especially on the sides of hills, is not pernicious to health.

'The importance of the soil, and the exhalations which proceed from it, cannot be better elucidated, than by referring to an old method, the efficacy of which cannot be questioned, that of inhaling the vapour of fresh turned up earth, which has in it something strengthening and refreshing even in small quantities, and, consequently, it must have a great influence on a larger scale. Bacon was acquainted with a very old man, who, every morning, as soon as he awoke, caused a piece of earth to be held before his nose, that he might inhale the vapour. He recommends, therefore, the smell of fresh earth, which may be obtained by following the plough, or digging up the earth, particularly in the spring. Hufeland has lately recommended these means to consumptive persons, who may thus inhale the vapour, either in the open air, or in an apartment. The sensation produced by it is like that felt on inhaling vital air, and is inexpressibly animating.'

Chapter II d is allotted to the subject of liquid food, which Sir John endeavours to prove to be much more essential to existence than solid nutriment; and because anatomists have supposed that a larger proportion of fluid than of solid matter enters into the composition of the animal body, he concludes 'that we ought to take a greater proportion of liquid than of solid nourishment.' As we cannot assent to the truth of this observation, so neither can we concur in the feelings of the author, when he laments that so little attention is bestowed on the liquid part of our diet; a failing which does not appear to us to be chargeable on the inhabitants of the southern part of our island:

'In regard to solid food, (he says,) what pains are taken in rendering it marketable: what expence laid out in the purchase of it; what quantities of fuel are expended, and how many servants are employed in preparing it for consumption: and yet, after all, the preservation of our health depends fully as much, if not more, on what we drink, than on what we eat. The liquid part of our food certainly goes into our finer vessels, the purity and salubrity of whose contents are surely of the most essential consequence to health; and if any disorders do attack them, they are, from their delicacy and minuteness, the most difficult to cure, and to put to rights. Let us consider on the other hand, how little attention is paid, at least, in modern times, to our liquid diet. The wine we take is often adulterated, and consequently becomes the source of disease. Our malt liquors are often mixed with unwholesome ingredients: and, in regard to water, which, as a general beverage, is preferable to every other, even where it is contaminated by unwholesome ingredients it is commonly drank as it is found, without any trouble to purify or improve it. Hence, as a great voluptuary once contended, it ought to be accounted the most dangerous of all liquors, being almost constantly impregnated with putrid, mineral, or other obnoxious substances. Nor will these defects in the drink we take, be ever, it is said, tho-

roughly remedied, until we have domestic cooks for our liquids as well as for our solid sustenance.'

This chapter is divided into three sections, 1. On the necessity and uses of liquid food; 2. On the different kinds of liquids commonly used; and 3. The rules to be observed as to the consumption of liquors, in regard to time and quantity. On the first of these subjects we are not detained long, but the second affords the author a copious field for exercising his talent of classification and arrangement. The fluids used in diet are separated into four kinds; simple fluids, those that are compounded by art, fermented liquors, and distilled spirits. The simple fluids are water and milk. Sir John begins by an enumeration of the signs of good and bad water, taken (oddly enough) from Vitruvius; and then, after having divided waters into common and mineral, he proceeds to a minute discussion of the properties of common water. This fluid is considered under ten heads, 1. Rain, 2. snow, 3. hail, 4. ice, 5. spring 6. well, 7. river, 8. lake, 9. marsh, and 10. pond water. The properties good and bad with the advantages and disadvantages of these species of water are all separately discussed; and we are then led into a new string of inquiries, '1. The means of conveying water from any distance, 2. The means of preserving it for use, 3. The different modes of improving it; and 4. The arguments which are commonly made use of in favour of this favourite beverage.' The 3d of these heads branches out into six different ramifications; water, we are informed, may be improved 'by 1. boiling, 2. cooling, 3. distilling, 4. filtering, 5. charcoal and 6. machinery.'—In this part of the work, we meet with a proposal to churn water that has been boiled or distilled, in order to impregnate it with air; which, being one of the few original ideas that occur in these volumes, we shall lay before our readers without alteration;

'As the most important objection to the use of boiled or distilled water, is its vapidness, owing to the loss of that portion of air with which, in its natural state, it is impregnated some cheap and easy means of restoring air to water, would be a most valuable discovery. Perhaps a barrel or other churn might answer that purpose effectually. The common mode of impregnating water with fixed air, is troublesome and expensive, and, on that account, never can come into general use. Besides, fixed air is of a very volatile nature, and not in every case desirable to be taken in large quantities; whereas the more the water can be impregnated with atmospheric air the better. The following plan, therefore, might be adopted: after the water is prepared by boiling, and the infusion of toasted bread, or any other article that is preferred, if such an addition is thought necessary let it be put into a common barrel-churn, where it may be at once

subjected to any agitation which may be wished for. In the course of its being thus agitated, it will absorb atmospheric air, and the other elastic fluids with which it may come in contact. It will thus become a liquor, safe, palatable, and wholesome; to be obtained with little trouble or expence; and accessible, in its utmost perfection, to the poorest individuals. In large towns, it may be prepared in considerable quantities, and sold so cheap as a half-penny a bottle. In private families, it may occasion some trouble, but the expence will be next to nothing, at least the price of the churn would not exceed 2l. or 3l.*

The subject of milk is treated in a similar manner with that of water, being separately considered as raw, boiled, and sour, cream, butter-milk, whey, milk punch, and milk wine. On these points it is not to be expected that the author, after all his patient investigation, has been able to collect much new information.

Fluids compounded with water are arranged under eleven heads, '1. infusions of grain, 2. gruel, 3. infusions of bread, 4. infusions of tea, 5. infusions of sage and other herbs, 6. coffee and its substitutes, 7. chocolate, 8. beef tea, 9. broth, 10. soups, and lastly, some miscellaneous articles.' We regret that we cannot follow Sir John through all the curious discussions to which these topics give rise. We can only specify as the most interesting of them, that oat-meal gruel, sweetened with treacle, is recommended as an excellent breakfast for the poor: but he advises that it should not be called *gruel* but *burgou*, as being a more 'sounding appellation.' He gives a receipt for making toast and water, which was furnished to him by an 'intelligent friend;' and we have a most valuable fact communicated, 'that the best liquor after a hard drink is fresh whey; which is now, indeed, frequently made every morning, in many of the great families in Scotland, where drinking is carried to any excess, as a restorative.' Tea, of course, gives rise to a very long dissertation; in which the arguments *pro* and *con* are stated so candidly, and the evidence on both sides of the question is so nicely balanced, that we are at a loss to determine which scale preponderates.

We pass over the remarks on the remaining kinds of watery fluids, and proceed to the fermented liquors. These are discussed under seven heads: 1. wine produced from the grape, 2. wines made from other articles, 3. cyder, 4. perry, 5. malt liquors, 6. spruce beer, and 7. honey liquors. 'Each of these,' the author observes, 'and any articles connected with them, will require a separate discussion.' Wine occupies a large share of notice; and after the different kinds of wine have been arranged into 'the acid, the sweet, the

mild, and the austere,' and the author has described the properties of each, the effects of wine on the constitution are detailed, and the question is very learnedly discussed whether it ought to be generally used as an article of diet: but all the information which we can collect is that some writers have recommended it to be taken with temperance, while others have regarded it as unnecessary. The subject of malt liquor is treated with respectful attention, and gives rise to five subdivisions; and we have likewise a dissertation on the virtues of punch, a subject on which both the author's own sentiments and those of his correspondents seem to be in an unsettled state. We have, however, the evidence on both sides of the question, given with the greatest impartiality; on the whole it preponderates in favour of punch: but then we must not omit copious additions of acid and sugar, which appear to counteract the pernicious effects of the spirit.

In the rules to be observed relative to the consumption of liquors, the author, as usual, enters on many controverted points; inquiring, 1st, into the total quantity of liquid that ought to be taken in a day; 2. at what times this quantity should be taken; 3. whether in a hot or cold state; 4. what diluent is the best calculated for digestion; and 5. what miscellaneous rules ought to be observed with regard to drinking. On the first point, he gives the sentiments of a variety of authors who have treated on this subject; and it is then recommended to us to drink three pints of fluid per day:—with respect to the second, it is stated that we should never drink on an empty stomach:—as to the third, that we should take liquids warm in cold weather and cold in warm weather;—the fourth question is left undecided, but we are favored with an account of some experiments on the relative power of different liquors in dissolving animal food out of the body, a process which our readers are probably aware can throw no light on that which takes place in the living stomach.—Among the miscellaneous observations, we meet with the following ingenious account of the origin and use of dram-drinking:

‘ It is a custom, which almost universally prevails in the northern parts of Europe, to present a dram, or glass of *liqueur*, before sitting down to dinner. It answers the double purpose of a whet to the appetite, and an announcement that dinner is on the point of being served up. As the practice has continued so long, most probably it has been found to answer the first of these objects, or at least to do no harm; and the other has the convenience attached to it, of letting those of the company engaged at cards or billiards know, that they should

should stop without beginning a new game or party. Along with the dram, is presented on a waiter, little square pieces of cheese, slices of cold tongue, and dried toast, accompanied with fresh caviar, &c.

A few pages are next devoted to the subject of intoxication; in which it is debated, whether it be less injurious to the constitution to get completely drunk occasionally, and at other times to live soberly, or to use every day a large quantity of wine, but to avoid going to the length of absolute intoxication. Great authorities are adduced on both sides: but the most mighty arguments seem to be in favour of the occasional debauch.

We have as yet gone through only two of the six chapters of which the second part of the work consists; and we have still a chapter on solid food, another on digestion and its effects, another on exercise, and another on sleep; which are, as nearly as possible, in the same style with the two that we have been examining. We meet with the same minute divisions and subdivisions, the same assemblage of common-place observations, and the same method of entering into long arguments on points that are either in themselves of little consequence, or respecting which the author has after all nothing important to communicate. The only part of the volume which we can except from this general censure is that in which Sir John gives an account of the method employed in *training* men for running or boxing: on which subject, a considerable body of information was obtained from the professors of the pugilistic art, by procuring written answers to a set of queries that were some time ago circulated in a separate pamphlet. On the whole, there appears to be less mystery in the art of *training* than we might previously have been disposed to imagine; and the secret seems to consist in giving the most digestible and nutritive diet, in keeping up a system of constant but not very violent exercise, in avoiding excesses of all kinds, and in occasionally administering a purgative. The effect produced by this regimen is to reduce corporeal bulk by removing the fat and at the same time to increase the firmness of the muscular parts, to render the respiration more free, and to augment the energy of both mind and body. We may also inform our medical readers that this system of *training* appears to produce some changes in the constitution, which might be successfully applied to the removal of disease. It is stated, and we are inclined to credit the statement, that the skin, in all cases, becomes smooth and free from cutaneous affections; that the digestion is always improved; and that no person under these circumstances

stances has ever been known to suffer from gout, apoplexy.

It will not be necessary for us to detain our readers any long analysis of the remaining three volumes of Code. Never, perhaps, was the system of book-making palpably displayed. They consist of little else than extracts from, or transcripts of, different treatises on the subject of health; many of which are neither in themselves particularly meritorious, nor have been rendered accidentally valuable by their rarity. We have, for instance, Cornaro's essay reduced entire; a complete translation of Sanctorius's aphorisms; a whole article of 200 pages taken from the *Encyclopédie méthodique*; and nearly the whole of the fourth volume occupied by Lord Bacon's history of life and death, with a copy of Boyle's whimsical and superannuated essays, such as the reconcilableness of specific medicines to the corporeal philosophy."

This, then, is the result of Sir John Sinclair's 'attempt to prove the practicability of condensing knowledge into a narrow compass.' In the whole course of our critical labours we have seldom, if ever, met with a publication which so little corresponded with its professed object; and with respect to his *experiment*, therefore, the author has indeed completely failed. We are sorry, moreover, that we cannot speak of the merits of the production in other respects. It is, no doubt, an abundance of matter collected together from various quarters: but it is so badly arranged, is rendered so tedious by endless divisions and subdivisions, is so interwoven with laboured discussions on subjects of the most trifling nature (on which, after all, we come to no conclusion,) and abounds so much with those sage remarks of which no one is ever thought of doubting the truth,—with stories, probably improbable, and jumbled together without discrimination, that we toil through the volumes without interest, and every other feeling absorbed in the desire of arriving at the end of our task. Indeed, we apprehend that few persons who do not like to read *ex officio*, will have the patience or severance to go through the whole even of the *essential* part of the work.

ART. VI. *Poems*, by the Rev. George Crabbe, LL.B.
pp. 256. 8s. 6d. Boards. Hatchard. 1807.

SOME years have elapsed since we were called, in the execution of our duty, to appreciate the poetical claims of the
respe

respectable writer; whose early adventures were encouraged by the applause and indeed assisted by the contributions of Johnson. The biographer* of that great critic took the opportunity of displaying at once his hero's powers of correct versification, and his benevolent regard to rising genius, in the case of Mr. Crabbe; and, in our judgment, rather unfairly at the expence of that gentleman, whose foul copy of some portions of "The Village" Mr. Boswell inserted, accompanied by the corrections and improvements of the Doctor. Though this act is not blamed by the person who may be considered as the sufferer by it, we believe that the greater number of authors would consider it as a violation of a most delicate and important trust. If we mistake not, however, the poem which had undergone the emendation of that powerful pen did not obtain so large a portion of public favour as some others †, in the composition of which the writer was compelled to rely on his own unaided talents. At least it was our own opinion, at the time of their respective publication, that it was not intitled to so much praise; and that opinion has undergone no alteration by a re-perusal of them all in the present collection: from which the author has judged wisely in excluding "The Skull ‡," the least fortunate of his productions.

Nevertheless, when Mr. Crabbe contemplated a general edition of his scattered works, enriched with a sufficient number of new poems to form a considerable volume, his modesty still prompted him to seek counsel from the judgment of another; and we suspect, too, that a long residence in the country might make it desirable to consult some literary friend, who had lived in the world, and observed the changes of the public taste, with regard to his probabilities of success. The great friends and patrons of his youth, Burke, Reynolds, and Johnson, were no more: but he had the good fortune to meet with a critic endowed with equal powers, and perhaps a still warmer sensibility to merit, and uniting the most discerning taste with the most indulgent disposition. Alas! he knew not how soon Mr. Fox would be sum-

* A singular mistake is committed by Mr. Crabbe, in speaking of Boswell—"Mr. Boswell (since Lord Auchinleck)"—(pref. xi.) Mr. Boswell's father was called Lord Auchinleck, from his country seat, which always gives a title to the Lords of Session in Scotland: but that title is personal, not hereditary; and the companion of Johnson died, as he lived, plain James Boswell.

† For "the Village," see M. R. Vol. lxi. p. 418. For "the Library," M. R. Vol. lxi. p. 423. For "the Newspaper," M. R. Vol. lxxiii. p. 374.

‡ See M. R. Vol. lxi. p. 598.

moned to join the illustrious dead whose liberal pursuits he loved, and to whose kind office on this occasion he succeeded.

'I had been honoured by an introduction to the *Right Honourable* CHARLES JAMES FOX, some years before, at the seat of Mr. BURNES, and being again with him, I received a promise that he would peruse any work I might send to him previous to its publication, and would give me his opinion. At that time, I did not think myself sufficiently prepared; and when, afterwards, I had collected my *Poems* for his inspection, I found my Right Honourable Friend engaged by the affairs of a great empire, and struggling with the intemperacy of a fatal disease: at such time, upon such a mind, ever disposed to oblige as that mind was, I could not obtrude the petty business of criticizing verses; but he remembered the promise he had kindly given, and repeated an offer, which though I had not presumed to expect, I was happy to receive. A copy of the *Poem* now first published, was immediately sent to him, and (as I have the information from Lord HOLLAND, and his Lordship's permission to inform my Readers) the *Poem* which I have named *THE PARISH REGISTER*, was heard by Mr. Fox, and it excited interest enough by some of its parts, to gain for me the benefit of his judgment upon the whole: whatever he approved, the Reader will readily believe, have carefully retained; the parts he disliked are totally expunged and others are substituted, which I hope resemble those, more conformable to the taste of so admirable a judge; nor can I deny myself the melancholy satisfaction of adding, that this *Poem*, (and more especially the story of *Phæbe Dawson*, with some parts of the second book,) were the last compositions of their kind, that engaged and amused the capacious, the candid, the benevolent mind of this great Man.'

We confess that the circumstance stated in the above citation would, in our minds, communicate a high degree of interest to compositions very inferior in quality to those which now lie before us. It is no mean panegyric on literary effort, that it could, at any period of his life, command the applause of Mr. Fox: but to have amused and occupied the painful leisure of his last illness is as honourable to the powers, as it must be delightful to the feelings of Mr. Crabbe. If the beautiful dramas of Terence derive an additional power of pleasing from our knowledge that they were sanctioned by the approbation and assistance of Scipio and Lælius, Englishmen will feel a similar predilection for works that have received praise and improvement from the "*mis sapientia*" of the most amiable among the great men recorded in their history.

The '*Parish Register*,' which is the most considerable poem in this volume, and indeed occupies nearly a third part of it, may be characterised as a more expanded continuation of "*The Village*." It is stated to be 'an endeavour once more

describe village manners, not by adopting the notion of oral simplicity, or assuming ideas of rustic barbarity, but by the natural views of the peasantry, considered as a mixed set of persons sober or profligate, and from hence, in a great measure, contented or miserable. To this more general description are added the various characters, which occur in the different parts of a register: Baptisms, Marriages, and Burials.' The poem accordingly consists of three divisions, in which the pastor takes a review of these interesting events, as they happened to his parishioners, and of course is led into naive and minute details of parish-biography. He has presented us with a great variety of characters, which are delineated with skill and spirit: while his incidents are generally judiciously selected, and told with peculiar felicity of narration, displaying occasionally much natural pathos, and common powers of satire. It would be easy to justify the truth of these assertions, by extracts out of every page in the poem. We think that the clandestine christening of the premature offspring of the miller's daughter can hardly be told without emotion. When the unfortunate truth was at last too obvious for concealment,

' Then came the days of shame, the grievous night,
The varying look, the wandering appetite;
The joy assum'd, while sorrow dimm'd the eyes,
The forc'd sad smiles that follow'd sudden sighs,
And every art, long us'd, but us'd in vain,
To hide thy progress, Nature, and thy pain.

' First, whispering *gossips* were in parties seen;
Then louder *Sandal* walk'd the Village-green;
Next babbling *Folly* told the growing ill,
And busy *Malice* dropt it at the Mill.'

The purse-proud father then chased his dishonoured child
From her home to a miserable cottage, where 'the days of
sorrow were fulfilled:'

' Day after day were past in grief and pain,
Week after week, nor came the Youth again;
Her Boy was born—no lads nor lasses came
To grace the rite or give the child a name;
Nor grave conceited Nurse of office proud,
Bore the young Christian, roaring through the crowd;
In a small chamber was my office done,
Where blinks through paper'd panes, the setting Sun;
Where noisy sparrows, perch'd on penthouse near,
Chirp tuneless joy and mock the frequent tear;
Bats on their webby wings in darkness move,
And screech shrill their melancholy love.

' No sailor came ; the months in terror fled !
Then news arriv'd ; he fought, and he was DEAD.

' At the lone cottage *Lucy* lives, and still
Walks, for her weekly pittance, to the mill ;
A mean seraglio there her Father keeps,
Whose mirth insults her, as she stands and weeps ;
And sees the plenty, while compell'd to stay,
Her Father's pride, become his harlot's prey.

' Throughout the lanes, she glides at evening's close,
There softly lulls her infant to repose ;
Then sits and gazes but with viewless look,
As gilds the Moon the rippling of the brook ;
Then sings her vespers, but in voice so low,
She hears their murmurs as the waters flow ;
And she too murmurs and begins to find
The solemn wanderings of a wounded mind ;
Visions of terror, views of woe succeed,
The mind's impatience, to the body's need ;
By turns to that, by turns to this a prey,
She knows what reason yields and dreads what madness may.'

We insert the whole story of *Richard Monday*, which we consider as excellent in all its parts and of which the catastrophe in particular will be allowed to shew an intimate knowledge of human nature :

' To name an infant, met our village-sires,
Assembled all, as such event requires ;
Frequent and full, the rural sages sate,
And speakers many, urg'd the long debate,—
Some harden'd knaves, who rov'd the country round,
Had left a babe within the parish bound,—
First, of the fact they question'd. " Was it true ?"
The child was brought—" What then remain'd to do ?"
" Was't dead or living ?" This was fairly prov'd,
'Twas pinch'd, it roar'd, and every doubt remov'd ;
Then by what name th' unwelcome guest to call,
Was long a question. and it pos'd them all ;
For he who lent a name to babe unknown,
Censorious men might take it for his own ;
They look'd about, they ask'd the name of all,
And not one *Richard* answer'd to the call ;
Next they enquir'd the day, when passing by,
Th' *unlucky* peasant heard the stranger's cry ;
This known ; how food and raiment they might give,
Was next debated—for the rogue would live ;
At last with all their words and work content,
Back to their homes, the prudent Vestry went,
And *Richard Monday* to the workhouse sent.
There was he pinch'd and pitied, thump'd and fed,
And duly took his beatings and his bread ;

Patient in all controul, in all abuse,
 He found contempt and kicking have their use:
 Sad, silent, supple; bending to the blow,
 A slave of slaves, the lowest of the low;
 His pliant soul gave way to all things base,
 He knew no shame, he dreaded no disgrace;
 It seem'd so well his passions he suppress'd,
 No feeling stirr'd his ever-torpid breast;
 Him, might the meanest pauper bruise and cheat,
 He was a foot-stool for the beggar's feet;
 His were the legs that ran at all commands;
 They us'd, on all occasions, *Richard's* hands;
 His very soul was not his own; he stole
 As others order'd, and without a dole;
 In all disputes, on either part he lied,
 And freely pledg'd his oath on either side;
 In all rebellions, *Richard* join'd the rest,
 In all detections, *Richard* first confest;
 Yet though disgrac'd, he watch'd his time so well,
 He rose in favour, when in fame he fell;
 Base was his usage, vile his whole employ,
 And all despis'd and fed the pliant boy:
 At length, "'tis time he should abroad be sent,"
 Was whisper'd near him,—and abroad he went;
 One morn they call'd him, *Richard* answer'd not,
 They doom'd him hanging, and in time forgot,—
 Yet miss'd him long, as each throughout the clan
 Found he "had better spar'd a better man."

' Now *Richard's* talents for the world were fit,
 He'd no small cunning and had some small wit;
 Had that calm look that seem'd to all assent,
 And that complacent speech, that nothing meant;
 He'd but one care and that he strove to hide,
 How best for *Richard Monday* to provide;
 Steel through opposing plates the magnet draws,
 And steelly atoms culls from dust and straws;
 And thus our Hero, to his interest true,
 Gold through all bars and from each trifle drew;
 But still more sure about the world to go,
 This fortune's child, had neither friend nor foe.

' Long lost to us, at last our man we trace,
 Sir *Richard Monday*, died at Monday-place;
 His Lady's worth, his Daughter's we peruse,
 And find his Grandsons all as rich as Jews;
 He gave reforming Charities a sum,
 And bought the blessings of the blind and dumb;
 Bequeath'd to missions, money from the stocks,
 And Bibles issu'd from his private box;
 But to his native place, severely just,
 He left a pittance bound in rigid trust;

Two paltry pounds on every quarter's-day,
(At church produc'd) for forty loaves should pay;
A stinted gift, that to the parish shows,
He kept in mind, their bounty and their blows.'

We must not with-hold the masterly delineation of the village atheist, whose untutored children close the list of the baptized:

' Last in my List, five untaught Lads appear;
Their Father dead, Compassion sent them here:
For still that rustic Infidel denied,
To have their Names with solemn Rite applied:
His, a lone House, by Dead-man's Dyke-way stood;
And his, a nightly Haunt in Lonely-wood;
Each Village Inn has heard the Russian boast,
That he believ'd ' in neither God nor Ghost;
' That when the Sod upon the Sinner press'd,
He, like the Saint, had everlasting Rest;
That never Priest believ'd his Doctrine true,
But would for Profit own himself a Jew,
Or worship Wood and Stone, as honest Heathen do; }
That Fools alone, on future Worlds rely,
And all who die for Faith, deserve to die.'

' These Maxims,—part th' Attorney's Clerk profess'd,
His own transcendent Genius found the rest.
Our pious Matrons heard, and much amaz'd
Gaz'd on the Man and trembled as they gaz'd;
And now his Face explor'd and now his Feet,
Man's dreaded Foe, in this Bad Man, to meet:
But him our Drunkards as their Champion rais'd,
Their Bishop call'd, and as their Hero prais'd;
Though most, when sober, and the rest, when sick,
Had little question, whence his Bishoprick.

' But he, triumphant Spirit! all things dar'd,
He poach'd the Wood and on the Warren snar'd;
'Twas his, at Cards, each Novice to trepan,
And call the Wants of Rogues the Right of Man;
Wild as the Winds, he let his Offspring rove,
And deem'd the Marriage-Bond the Bane of Love.

' What Age and Sickness for a Man so bold,
Had done, we know not;—none beheld him old:
By Night as Business urg'd, he sought the Wood,
The Ditch was deep, the Rain had caus'd a Flood;
The Foot-Bridge fail'd, he plung'd beneath the Deep,
And slept, if Truth were his, th' eternal Sleep.'

The description of Phoebe Dawson, in her days of youth and prosperity, is beautiful and animated: her altered state after an unhappy marriage, is equally affecting: but we have too much description and too little story, and we must bri

our extracts to an end, with a strong conviction that few readers of the specimens here selected will rest satisfied without becoming acquainted with the entire poem.

The verses in p. 209 are intitled to very high praise. 'The motto', although it gave occasion to them, does not altogether express the sense of the writer; who meant to observe that some of our best acquisitions, and some of our nobler conquests, are rendered ineffectual by the passing away of opportunities, and the changes made by time; an argument that such acquirements and moral habits are reserved for a state of being, in which they may have uses here denied them.' (Pref. xii.) We think that the same train of ideas likewise naturally suggests another moral respecting our conduct in society: but indeed it abounds with lessons the most awful and impressive, to every mind that is capable of serious reflection:

- ' When all the fiercer Passions cease,
 (The Glory and Disgrace of Youth,)
 When the deluded Soul in Peace,
 Can listen to the Voice of Truth;
 When we are taught, in whom to trust,
 And how to spare, to spend, to give;
 (Our Prudence kind, our Pity just)
 'Tis then we rightly learn to live.
- ' Its Weakness when the Body feels,
 Nor Danger in Contempt defies;
 To Reason, when Desire appeals,
 When on Experience Hope relies;
 When every passing Hour we prize,
 Nor rashly on our Follies spend,
 But use it as it quickly flies,
 With sober Aim to serious End:
 When Prudence bounds our utmost Views,
 And bids us Wrath and Wrong forgive;
 When we can calmly gain or lose,
 'Tis then we rightly learn to live.
- ' Yet thus when we our Way discern,
 And can upon our Care depend,
 To travel safely, when we learn,
 Behold! we're near our Journey's End.

• " *Quid juvat errores, mersâ jam puppe, sateri ?*
Quid lacrymâ delicta juvant commissa secuta ?"

In the first line, *errores* is unaccountably printed for *errores*; and *puppi* stands for *puppe*, three times in the volume. Authors are not aware how much their works are disfigured by mistakes of this nature.

REV. JUNE, 1808.

N

We've

We've trod the Maze of Error round,
 Long wand'ring in the winding Glade;
 And now the Torch of Truth is found,
 It only shews us where we stray'd :
 Light for ourselves, what is it worth
 When we no more our Way can choose ?
 For others when we hold it forth,
 They in their Pride, the Boon refuse.

' By long Experience taught, we now
 Can rightly judge of Friends and Foes,
 Can all the Worth of these allow,
 And all their Faults discern in those ;
 Relentless Hatred, erring Love,
 We can for sacted Truth forego ;
 We can the warmest Friend reprove,
 And bear to praise the fiercest Foe :
 To what Effect ? our Friends are gone,
 Beyond Reproof, Regard, or Care ;
 And of our Foes remains there one,
 The mild relenting Thoughts to share ?

' Now 'tis our Boast that we can quell
 The wildest Passions in their Rage ;
 Can their destructive Force repel,
 And their impetuous Wrath assuage :
 Ah ! Virtue, dost thou arm when now,
 This bold rebellious Race are fled ;
 When all these Tyrants rest, and thou
 Art warring with the mighty Dead ?
 Revenge, Ambition, Scorn, and Pride,
 And strong Desire and fierce Disdain,
 The Giant-Brood by thee defied,
 Lo ! Time's resistless Strokes have slain.'

The conclusion is scarcely equal to this forcible and striking exordium.

' The Birth of Flattery' is nearly as good as most of the allegories which have been composed since the days of Spenser.—'Sir Eustace Grey,' and 'the Hall of Justice,' are very tragical stories, related with all the force and simplicity of the ballad style, while they are quite free from the insipid affectation by which that style has been too frequently disgraced in the hands of its modern imitators.—In order to leave his readers with an agreeable impression, Mr. C. has closed his volume with the sweetest of all subjects, 'Woman !' in a paraphrase on the African traveller Ledyard's celebrated eulogy, including an allusion to the negro-woman's song recorded by Mungo Park. The turn given to it in the following verses is ingenious and pleasing :

or What

- "What though so pale his haggard Face;
So sunk and sad his Looks,"—she cries;
"And far unlike our nobler Race,
With crisped Locks and rolling Eyes;
Yet Misery marks him of our Kind,
We see him lost, alone, afraid;
And Pangs of Body, Grievs in Mind,
Pronounce him Man, and ask our Aid.
- "Perhaps in some far distant Shore,
There are who in these Forms delight;
Whose milky Features please them more,
Than ours of Jet thus burnish'd bright;
Of such may be his weeping Wife,
Such Children for their Sire may call,
And if we spare his ebbing Life,
Our Kindness may preserve them all."

We have then a similar chant by a Lapland fair-one:

- "'Tis good the fainting Soul to cheer,
To see the famish'd Stranger fed;
To milk for him the mother-Deer,
To smoothe for him the furry Bed.
The Powers above, our Lapland bless,
With Good no other People know;
T' enlarge the Joys that we possess,
By feeling those that we bestow!"

This contrast is evidently borrowed from Goldsmith's Traveller, though it is here applied to rather a different purpose.

The extracts which we have made from Mr. Crabbe's poems almost preclude the necessity of our pronouncing formal judgment on them: but, as we have hitherto discharged only the more agreeable part of our duty, in bestowing well-earned praise, we must now observe that the style is not free from the faults of prolixity and obscurity in some passages, and that 'the Parish Register' will certainly admit of curtailment. On the whole, however, the volume deserves very superior commendation, as well for the flow of verse, and for the language, which is manly and powerful, equally remote from vicious ornament and the still more disgusting cant of idiot-simplicity, as for the sterling poetry and original powers of thought, of which it contains unquestionable proofs. One remark we add with pleasure, as prophetic of a still higher degree of excellence which the author may hereafter obtain:—his later productions are, in every respect, better and more perfect than those by which he first became known as a poet.

ART. VII. *Letters and Sonnets, on Moral and other interesting Subjects. Addressed to Lord John Russel. By Edmund Cartwright, D.D., Prebendary of Lincoln, and Chaplain to his Grace the Duke of Bedford.* 12mo. pp. 210. 5s. Boards. Longman and Co. 1807.

OUR "graver years" cannot be more honourably nor more delightfully employed than in forming the youthful mind to the love of science and virtue, and exciting in it a taste for those liberal arts which Cicero has so beautifully described as "the ornament of prosperity, the refuge and solace of adversity, the best nourishment of youth, the noblest pleasure of age." The utility and importance, also, of such instructions will be easily recognized, when they impress a fortunate bias on those persons of an elevated station in society, whose conduct must affect many individuals, and whose example will probably influence a far greater number. It is possible, therefore, that Dr. Cartwright may be found eventually to have conferred a considerable benefit on the English community, by the sensible lessons here offered to a younger branch of one of the most illustrious among our noble families. Yet whether these letters and poems will be received with the same pleasure by general readers, which they afforded to a boy who must have been delighted to correspond with his learned and good humoured senior, may perhaps admit of a doubt; though we may confidently affirm that the perusal of them can hardly fail to produce improvement in every juvenile mind.

The origin of an epistolary intercourse, between two persons so much divided in years, may in some degree be collected from the Preface, and from the first letter, which states the occasion of its assuming that grave and moral turn which it wears throughout, and which appears to have dictated the propriety of its publication:

'The following pages make part only of a correspondence, originating in some incidental circumstance no longer remembered. The writer's chief aim, at the commencement of it, was merely to divert and amuse his very young friend, by dwelling on such subjects only as were calculated for the meridian of a child's understanding. His letters were, of course, little better than a tissue of playful or ludicrous ideas; though now and then sentiments of a different cast were occasionally interwoven, whose impression, he thought, might remain, after the mirth, which it had been his object to excite, was forgotten.

'But he soon perceived that the mental digestion of his infantine correspondent was competent to more solid and nutritious aliment than any thing he had yet supplied him with; and that, if he wished to gratify his literary appetite to much further extent, he must vary his

his entertainment. With this view he began the series of Letters and Sonnets, which make the present volume.

'The writer's inducement for blending verse with his prose was in conformity with the known predilection of his noble correspondent for poetical composition, in which his Lordship has already given, considering the early period at which his productions have been written, signal indications of future excellence.'—

'The playful style in which we have hitherto corresponded would but ill accord with that gravity of character which in our present stages of life it is now incumbent upon us to assume. I, my Lord, have completed my grand climacterical year; and your Lordship is actually entered into your teens! Let us then lay aside our quips and our quiddities, and start some serious subject of correspondence. With regard to myself I have made my determination, which is, to address to your Lordship a series of Sonnets, chiefly on the moral duties, the passions, and affections.'

In the *manner* of addressing his young friend, we must acknowledge that Dr. C. appears to adopt a tone of solemnity not quite natural where so great a disparity in age prevails, though it has no doubt been excited by the disparity of rank subsisting between the preceptor and the pupil. This degree of attention and respect, however, is very different from that to which Juvenal referred when he said, "*Maxima debetur pueris reverentia*," and may perhaps have a tendency to introduce the vanity of artificial distinctions too early into the mind. We discern also a greater propensity to the language of compliment and panegyric, than would probably have found its way into instructions for boys in the humbler walks of life. In the very first letter, the author observes, 'in bestowing good advice upon your Lordship, I am sensible that I am only following the example of the rest of mankind, who are generally most liberal of their benefactions to those who least want them.' (p. 2.) Again, letter III. p. 17. 'As dangerous a companion as prosperity is to the generality of mankind, I shall however devoutly pray that she may attend your Lordship through life; and yet I should not be your friend in thus wishing your virtue to be put to the severest of all trials, were I not confident that she would come off victoriously.'

Whether the praises bestowed by Dr. C. on his 'noble correspondent's' talent for poetical composition be the decisions of a rigorous judge or of a partial preceptor, we are incapable of pronouncing any opinion; since the public have to lament that 'the very elegant sonnet, which, with very little polishing, would do credit to the *best sonnettaer of us all*,' (a bold eulogy!) and in which 'his Lordship has hit off the true style and character of this species of composition as happily in his

first attempt, as he could have done, had he written as many sonnets as Petrarch,' (p. 56.) is not communicated to profane eyes in the present volume: an omission which is the more to be regretted, because a strong doubt is expressed 'whether, at his Lordship's time of life, Petrarch ever wrote one half so good.' After this preference over Petrarch, we were the less surprised to observe that a 'very elegant version' of the first Ode in Horace by the same hand, uniting 'ease and elegance with closeness and fidelity,' is placed, on a careful comparison, much above the level of Francis; at least it is said, 'what your translation, or rather paraphrase, wants in closeness, is *made up for* in spirit; and if some few of his lines are more finished, *many* of yours are more animated.' (p. 168.) If these praises be really due to a youth just 'entered into his teens,' the singularity of such a circumstance may in some degree atone for the warmth with which they are expressed.

We wish that the comment on '*lyricis vatibus ineres*' had been omitted; as well as the hardy assertion that '*Mæcenas*, notwithstanding the authority of the oldest of Horace's editors, down to your Lordship, the youngest of his translators, is not properly spelled. 'The diphthong should be in the second syllable, *as thus, Mæcænas.*' The proof of this bold proposition is curious, being derived from the etymology here ascribed to this celebrated name: '*Mη κοινος*, literally, in English, Uncommon.' Dr. Cartwright has not divulged the manner, in which this long-concealed secret was discovered to him, and deems it sufficient to state a similar resemblance in an English name of great celebrity, which exactly answers to it, NEVILLE, from the Latin *Ne vilis*.' We think that the one of these derivations is almost as likely to be true as the other, though the English word has the advantage of doing no violence to the established spelling.

We have spoken with freedom of that complimentary strain which runs through this little volume, because it appears to us unfavourable in some degree to the moral qualities, and still more so to the literary improvement, of young students. No stimulus so entirely loses its effect by constant application, as that of praise; and no appetite, having been once indulged, is so difficult to be satisfied or corrected. We are far, however, from imputing this tone of complaisance to any thing like servility in Dr. Cartwright; the whole of whose instructions are substantially good and useful, whose principles are excellent, and whose views are highly liberal. The sonnets, which, as well as the letters, are twenty-four in number, do not affect any great display of poetical ornament, but are sensible and moral productions, clearly expressed, and very neatly

sealy versified. The following is a fair specimen, and we sincerely hope that the prophecy contained in it may in due season be accomplished :

‘ WRITTEN IN THE TEMPLE OF LIBERTY AT WOBURN ABBEY.

‘ *To the Marquiss of Tavistock.*

‘ Here in the centre, where the patriot band
In sculptured forms this fane of freedom grace,
The noble founder's image shall have place,
And here, in breathing marble, BEDFORD stand.
The expected statue from CANOVA's hand,
Whose chissel, faithful to his art, can trace
The outward lineaments of form and face,
Our wondering admiration may command.
What more can Art? In you we look to find,
In full display, and at no distant term,
His nobler part, his virtues and his mind,
Serene, humane, intelligent, and firm,
Like his your aim to benefit mankind!
The future plant who sees not in the germ?’

We quote also one of the letters, with its poetical conclusion :

‘ My dear Lord,

‘ It would be no difficult undertaking to prove that there is scarcely any passion which, when suffered to operate within certain limits, is not justifiable, and even necessary; and which might not be virtuously gratified, or usefully indulged in. This observation will apply to none with stricter propriety than to that which I have chosen for the subject of the following sonnet.

‘ Pride, when carried to excess, is universally admitted to be one of the most odious and despicable passions by which the human mind can be actuated and degraded. And yet, without some portion of this stimulating ingredient in his composition, man would be but an insipid character. For without this powerful motive to virtue and virtuous ambition, he would be too often inattentive to the claims which he had upon society, or to those which society had upon him. Having few other guides of his conduct than abstract principles of right and wrong, the energies of his mind would be but imperfectly awakened; or if by any unusual exertion or excitement they were momentarily called into action, they would soon subside and relapse into torpid inactivity, or, at the best, fall short of the objects which they were directed to

‘ By duly appreciating his situation and connections in society, and by properly estimating their value, he learns to set a proper value upon himself; and this self-estimation, which is but another word for pride, tells him, in language which could not, it might be supposed be easily misunderstood, that its gratification is legitimately to be obtained in no other way than by first obtaining the esteem of others.

So far from pride being useful, that it is not virtuous passion. But it is a violent and pernicious passion, that we acquire, war, till our characters have acquired more the value from the seeming approbation of the world. Examining our title to the respect and homage we marked by the imaginary estimate of our own importance, we are perpetually endeavouring to reform our claims, sometimes by artifice, and at others by violence. An ambition, which makes us humbled and detested, or by artifice, which makes us despised and detested. And hence, in support of our fanciful pretensions, we have recourse to every expedient which our inflated imaginations can suggest. Forming the most chimerical distinctions in the distinctions of birth, fortune, rank, station, or personal accomplishments, we draw upon one or other of these identity or similarity, as may best answer our purpose, for the sake which we have the impudent presumption to fancy that we are entitled to exact. And yet, as it is not altogether unreasonable to value ourselves to a certain extent, on these distinctions, pride, on any of these grounds, may be forgiven, provided it shows itself in such a way as to prove that we are not unworthy of them. "The fame of an applauded action," as an ingenious historian very justly observes *, "has stimulated many to perform noble actions, or to preserve an honourable character, and will continue so to operate while human nature exists. It creates a sentiment of honour, a dread of disgrace, an useful pride of name, which, though not universally efficient, will frequently check the vicious propensities of passion or selfishness, when reason or religion has exhorted in vain." The same observation will hold good with respect to those other grounds on which may be founded admissible claims.

But the most striking singularity in the history of this universal passion is, that it generally prevails most where there is the least foundation for it to build upon. There is no man so obscure and insignificant as not to be proud, if he be so disposed. Such is the insatiable appetite of some men for distinction, that no means are thought too improbable or absurd to obtain it. Hence a man who has neither family, fortune, rank, station, nor personal endowments on which to value himself, will frequently exhibit as much pride in his conversation and deportment as a German prince, or a grandee of Spain. Scarcely any man, however, is so circumstanced as not to have the means of gratifying a laudable pride, if with such limited gratification he will be modestly contented. Every one, how humble soever may be his station, has some pursuit, profession, or occupation, in which it ought to be his pride and his ambition to endeavour at least to excel. Besides these, there is another field of exertion which is open to every one; in which, indeed, the palm of glory may be contested for even by the lowest with the highest; by the peasant with the prince. The contest which I allude to is in the race of virtue, in which it should be our highest ambition, as our greatest pride, to be crowned with victory.

* * Turner's History of the Manners, &c. of the Anglo-Saxons.

' Ye sons of PRIDE, with supercilious glance
 Why turn from modest diffidence away?
 On Nature's equal children look askance,
 And eye with cold regard your kindred clay?
 If thus your fancied claims ye would advance,
 How widely distant from your aim you stray!
 Would you your real consequence inhance,
 Let Pride a different character display.
 Do virtuous ancestors of noble birth
 Your Pride inflame? Go, emulate their worth.
 Is wealth your boast? Then yours the power to bless!
 How proud the feeling to relieve distress!
 Are yours the untold treasures of the mind?
 What pride with these to benefit mankind!'

Dr. Cartwright has been formerly introduced to the acquaintance of poetic readers, by the publication of some pleasing legendary tales and sonnets.

ART. VIII. *A History of the early Part of the Reign of James the Second; with an Introductory Chapter.* By the Right Hon. Charles James Fox. To which is added an Appendix. 4to. Elephant Paper, 5l. 5s. Royal Paper, 2l. 12s. 6d. Common Paper, 1l. 16s. Boards. Miller. 1808.

HAD we been warranted to disregard the impatience of public curiosity, and solely to consult our own feelings, we should have taken a much larger portion of time than we are now allotting to the delicate and important functions to which we are here called; and it is with reluctance that we venture, in circumstances of divided attention and of haste, on an investigation to which our most deliberate and most mature exertions might perhaps prove inadequate.

As the friend and patron of every liberal pursuit,—as a man whose talents and acquirements, if they have been equalled, have not in any age or country been exceeded,—the regretted author of the volume before us would be intitled to the utmost respect which it is in our power to shew: but how is his demand on us increased, when we view him as the protecting genius and guardian of Liberty, her chief support and ornament;—when we recollect that, in a season of arduous trial, while open foes and pretended friends as it were conspired together to crush and overwhelm her, he nobly stood forth almost alone, a host in her defence;—and that, if he was not able to render all her behests respected, his exertions never abated in her cause, though so many violently outraged or meanly deserted her. It is not perhaps too much to say, that to him she owes the largest share of the credit, authority, and influence—

fluence which she has been able to retain in this empire. When slighted and ill treated in her antient favourite and secure residence, she found in him a faithful adherent and a resolute defender. Britons ought not hastily to forget the service. We at least will remember it; and when such a personage, having such claims on the great interests to which our labours have from their commencement been devoted, requires our notice, we must feel great anxiety to treat him with the consideration which is his due. Deeply, however, as we revere his memory, it is less the man than the cause to which his life had been consecrated, and to which he sacrificed the charms of office, the distinctions of power, the fame of active service, and even the incense of popular applause, that induces us ardently to wish that we were in a situation more favourable to a due execution of our present task.

To ourselves we seem to have as it were under our eyes a rising structure, which promises to become some spacious and majestic temple in honour of Liberty, whither her faithful votaries are about to resort to pay their vows, and to offer pure homage; and in frequenting which they will have their zeal animated in her cause, their minds instructed in her principles, and their views of her value and benefits enlarged and illumined. A delightful road conducts to the commanding site. We had imagined that we had been well acquainted with the surrounding country: but, looking around us as we approach, the vision is carried to an extent far beyond what we had ever before been able to reach, and we are attracted by scenery which on all former occasions had escaped us. Then entering on the sacred spot, we examine the objects which brought us to the place; and the noble avenues, the well-proportioned portico, the arrangement of the columns, enchant the experienced eye, and suggest the future aspect of the completed fabric. Proceeding to survey the interior, we are struck with the solidity of the foundations, the order of the compartments, the form and style of the edifice, the excellence of the materials, and the admirable workmanship: we trace the mighty soul of the architect in the design; and we discern all his great qualities in its incipient execution.

When the mind has been for some time thus agreeably occupied, it is suddenly overwhelmed with the deepest sorrow, on recollection whispering to it that the proud pile so auspiciously commenced will never advance farther, for that the creasing spirit has flown and the labouring hand lies inanimate!

—O Parca,

*“ Omnia debemur vobis ; paulumque morati,
Serius aut citius sedem properamus ad unam ;
Tendimus huc omnes ! ”* OVID. Met. x.

Whoever reflects on the course of Mr. Fox's life, the direction of his pursuits, the comprehension of his mind, his great and various attainments, his disciplined taste, his predilection for simplicity of style, the ingenuousness of his nature, and his unsullied integrity, will admit that he was qualified as much as if not more than any human being who ever lived, to furnish a model of historical composition. Highly as we should estimate such a gift from such a person, in another view we should regard it as still more important; we mean as disclosing, inculcating, elucidating, and establishing those free principles of government, and those notions of the rights of mankind, which lie at the foundation of the prosperity of states and the happiness of individuals. This is the ground on which we feel so solicitous to impress our readers with an adequate sense of the inestimable and permanent value of the imperfect remains which we now introduce to their notice. It is not to the simplicity of the narrative, the neat detail, the authentic relation, the interest of the page, the fine conceptions, the exquisite criticisms, nor the literary merit generally, high as is the praise which they deserve, that we principally invite attention: but it is for the councils which these precious documents impart to princes, and for the lessons which they inculcate on subjects, that we wish to see them made the political manual of free-born Britons;—councils and lessons which are the dying bequests of one who devoted himself to maintain and defend the principles on which they are founded.

In this volume, three distinct objects claim the reader's notice; a prefatory address from the noble editor Lord Holland, the introductory chapter to the work, and that part of the history itself which the author lived to complete: followed by numerous important state-papers, which form an Appendix. The preface will be found well to accord with the body of the volume, to which it is a most valuable introduction, and on which it throws very material light. The extracts from the author's letters, which are inserted in it, are highly appropriate; while the feelings of honour and delicacy, and the sentiments of piety towards departed excellence, which it manifests, indicate dispositions and accomplishments which add distinction to rank, and are worthy of the editor's near affinity to the illustrious deceased.—Though we do

do not collect from these pages that Mr. Fox communicated to his friends the considerations which determined him in the selection of his subject, there can be little doubt, as intimated by the Editor, that his choice would be naturally drawn to that period, in treating of which he should be enabled to render lasting service to those great principles that had ever been his main object: zealously maintaining those principles during a long public career, he devoted the leisure of privacy to establish their authority and to extend their influence;—thus consummating the character of a patriot.

A reflection which is taken from one of Mr. Fox's letters eminently deserves consideration, though it cannot have escaped attentive readers of history:

"History goes on, (he remarked,) but it goes on very slowly. The fact is, I am a very slow writer, but I promise I will persevere. I believe I am too scrupulous both about language and facts; though with respect to the latter, it is hardly possible. It is astonishing how many facts one finds related, for which there is no authority whatever. Tradition, you will say, does in some cases; but it will not apply to others."

The extreme anxiety of Mr. Fox to render his narrations genuine, and the pains which he bestowed in attaining this laudable object, are to be recorded as not the least among his excellencies; they shew his high integrity, and his exquisite sense of honour, not less clearly than they bespeak his correct notions of the duties of an historian, and of the only solid basis of historical fame. The subject of the moral obligations of authors has scarcely ever been touched. Does a writer mis-state or misrepresent, he is perhaps termed negligent and careless; epithets that are much too gentle to characterize an offence which is a flagrant breach of morality. How admirable were the feelings of our departed historian on this subject, as they are described by his Editor! 'It appears that he took indefatigable pains to investigate the authority for every assertion in the writers he consulted, and to correct the slightest variation in their accounts, though apparently of little importance. Before he drew any inference whatever, the weight of evidence was so carefully balanced in his mind, that the authority for each particular circumstance was separately examined, and distinctly ascertained.' How much stronger are his claims to the acknowledgements of mankind, and how much better does he consult the durability and extent of his fame, who compiles a genuine account of even a very short period, than he who travels over centuries, perpetuating the inaccuracies and reiterating the falsehoods of his predecessors? If the high degree in which this great writer felt

But this obligation, and his scrupulous discharge of it, should influence ingenuous minds, who may in future seek distinction in this walk of literature, to cherish a similar feeling, it will be not the least of the services which this singularly interesting volume shall have rendered to the world. The sins of this sort, which are daily committed by men of characters in other respects fair and honourable, induce us to hold out thus prominently this prime and rare trait in the literary character of Charles James Fox.

If our readers should begin to wish us to take leave of the editor and introduce them without farther delay to the author himself, we must guard against mistakes in this respect, by observing that it is with the author almost exclusively that they are communing in this well-judged preface; and that in many parts of it, he appears with fully as much advantage as in his own work. The pages which, in a manner so easy and familiar, convey to us his notions on some important points of criticism, we would not exchange for any which at this moment we are able to call to our recollection in Cicero or Quintilian. We do not desire our readers to depend on our judgment, in this matter; let them decide for themselves. Lord Holland informs us that the author

‘Had formed his plan so exclusively on the model of ancient writers, that he not only felt some repugnance to the modern practice of notes, but he thought that all which an historian wished to say, should be introduced as part of a continued narration, and never admit the appearance of a digression, much less of a dissertation annexed to it. From the period, therefore, that he closed his Introductory Chapter, he defined his duty as an author, to consist in recounting the facts as they arose, or in his simple and forcible language, *in telling the story of those times*. A conversation which passed on the subject of the literature of the age of James the Second, proved his rigid adherence to these ideas, and perhaps the substance of it may serve to illustrate and explain them. In speaking of the writers of that period, he lamented that he had not devised a method of interweaving any account of them or their works, much less any criticism on their style, into his History. On my suggesting the example of Hume and Voltaire, who have discussed such topics at some length, either at the end of each reign, or in a separate Chapter, he observed, with much commendation of their execution of it, that such a contrivance might be a good mode of writing critical essays, but that it was, in his opinion, incompatible with the nature of his undertaking, which, if it ceased to be a narrative, ceased to be history.’

We imagine that few scholars and men of taste will be found, who will not applaud an opinion which is not less properly expressed than finely conceived; and to which the

author adheres with a firmness which genius confiding in its own decisions is ever apt to inspire. He felt this course to be the true one, he anticipated all the effects which in following it he should give to his narrative, and he was not to be lured from it by trivial advantages and false glitter. May other historians rise who will feel and act in like manner!

It is also stated that

‘On the rules of writing he had reflected much, and deeply. His own habits naturally led him to compare them with those of public speaking, and the different, and even opposite principles upon which excellence is to be attained in these two great arts, were no unusual topics of his conversation. The difference did not, in his judgment, consist so much in language or diction, as in the arrangement of thoughts, the length and construction of sentences, and, if I may borrow a phrase familiar to public speakers, in the mode of putting an argument. A writer, to preserve his perspicuity, must keep distinct and separate those parts of a discourse, which the orator is enabled, by modulation of voice, and with the aid of action, to bring at once into view, without confounding or perplexing his audience. Frequency of allusion which, in speaking produces the happiest effect, in writing renders the sense obscure, and interrupts the simplicity of the discourse. Even those sudden turns, those unforeseen flashes of wit which, struck out at the moment, dazzle and delight a public assembly, appear cold and inanimate, when deliberately introduced into a written composition.’

Expressions which by Cicero are playfully used, but which are applied in these pages (as we conceive) with more distinctness and precision, will, if taken in a serious sense, be found to express the leading sentiments of the British Orator on these subjects: we allude to a passage in which one of the speakers is introduced as saying that, for historical composition, “*Nil opus est Oratore; satis est non esse mendacem.*” How much Mr. Fox feared that the orator would encroach on the historian, the subsequent passage, containing a criticism with which we completely agree, will inform us:

‘Notwithstanding these circumstances, no political tract of any note in our language, is in form or style less oratorical, or with the exception of one passage, more free from those peculiarities, which the practice of public speaking seems calculated to produce. Such a strict observance of these principles must have cost him great trouble and attention. He was so apprehensive that his writing might retain some traces of that art, in the exercise of which he had employed the greater part of his life, that he frequently rejected passages, which in any other author would not have appeared liable to such an objection. He seems even to have distrusted his own judgment upon this subject; and after having taken the greater pains, he was never sufficiently satisfied of his own success. If we

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except the account of the Earl of Argyle, the Introductory Chapter is unquestionably the most correct and finished part of the present publication. He did not, however, conceive it to be entirely exempt from a defect to which he apprehended that his works must be peculiarly exposed. He says to his correspondent, "I have at last finished my Introduction, which after all is more like a speech than it should be."

The oratorical passage here meant at first struck us to be the fine apostrophe to Cervantes, which referred to a bold project of a Noble Lord, who has since been signally rewarded, and of whose political wisdom this country has had long experience. On recollection, however, we apprehend that the passage in question preceded the statement of the fairy vision of the march to Paris, and must have referred to some other similar observation of the same noble Lord, or one of his associates of equal discernment and foresight. The idea, which seems to have predominated in Mr. Fox's mind on this subject, is happily expressed by the Orator of Rome; who, speaking of history, says, "*sine sententiarum forensium oculis persequendum est.*"

In the sentiment which the subsequent passage collaterally expresses, we have long participated :

'Simplicity, both in expression and construction, was the quality in style which he most admired, and the beauty he chiefly endeavoured to attain. He was the more scrupulously anxious to preserve this character in his writings, because he thought that the example of some great writers had, in his own time, perverted the taste of the publick, and that their imitators had corrupted the purity of the English language. Though he frequently commended both Hume's and Blackstone's style, and always spoke of Middleton's with admiration, he once assured me, that he would admit no word into his book, for which he had not the authority of Dryden.'

While Lord Holland admits that the work before us is *incomplete and unfinished*, he states it as his opinion that, if its illustrious author had lived to give it the last polish, he would not have expunged some phrases in it which may be regarded by many as too familiar and colloquial : for he tells us that

'Such was his abhorrence of any thing that savoured of pedantry or affectation, that if he was ever reduced to the alternative of an inflated, or homely expression, I have no doubt but he preferred the latter. This persuasion, in addition to many other considerations, has induced me religiously to preserve, in the publication of this Work, every phrase and word of the Original Manuscript. Those who are disposed to respect his authority, may have the satisfaction of knowing, that there is not one syllable in the following Chapters, which is not the genuine production of Mr. Fox. That there are several passages, (especially in the latter end of the text,) which

which he might, that there are some which he obviously would have corrected, is unquestionable; but, with the knowledge of and scrupulous attention to language in an author, to have substituted any word or expression, for that which he had written, would have been presumption only, but injustice.'

We are confident that every man who venerates genius and who feels what is due to it, will applaud this conduct of the noble Editor, and be thankful for the grateful information which he here imparts.

The handsome acknowledgement which Lord Holland makes to a valuable writer, to whom Scotch history is so much indebted, we have great pleasure in introducing:

'It is necessary to observe, that I am indebted to Mr. Laing, both for advice and assistance in the division of the paragraphs, the annexing of marginal notes and references, the selection of the Appendix, and the superintendence of the press. From his judgment and experience, I have derived great benefit; and his friendship in undertaking the task has afforded me the further satisfaction of reflecting, that I have been guided throughout by that advice to which the Author himself would have wished me on such an occasion to have recourse.'

This preface also relates, in a succinct and satisfactory manner, the fate of the English papers in the Scotch College at Paris. The Manuscripts of King James II. have beyond all doubt been destroyed: but a cotemporary narrative of less value, founded as it is supposed upon them, has been preserved.

The body of this volume consists of an introductory chapter, and two chapters which contain the history of the reign of James II. from his accession to the execution of the Duke of Monmouth, including a retrospect of James's administration of Scotland in the preceding reign. The period, it is true, is short: but it is not, as it has been represented, barren of interest. The accession of a Catholic Prince to a Protestant throne, at a time in which the principles of religious liberty were little understood, and scarcely any where acknowledged; the base and abject behaviour of the country on the occasion; the slavish doctrines promulgated by the university of Oxford, and by churchmen in general; the ignominious relations which the new monarch, with the sanction of his ministers, contracted with France; and two rebellions, in which the spirit of the administration and the temper of the king were fully displayed; were subjects worthy of the pen of Mr. Fox, and of which he has penned accounts that will not cease to be read with lively interest as long as men shall continue to be held together by civil government and social ties.

In the introductory chapter, we have a view of our history from the reign of Henry VII. to the epoch at which the narrative before us commences. This is divided into three periods; the first ending late in the reign of Elizabeth, the second extending to the meeting of the long Parliament, and the third terminating with the accession of the monarch whose history this volume commences. The subjects of which the author treats under the head of the latter period are: Meeting of Parliament—Redress of Grievances—Strafford's Attainder—The commencement of the Civil War—Treaty from the Isle of Wight—The King's Execution—Cromwell's Power;—his Character—Indifference of the Nation respecting Forms of Government—The Restoration—Ministry of Clarendon and Southampton—Cabal—Dutch War—De Witt—The Prince of Orange—The Popish Plot—The Habeas Corpus Act—The Exclusion Bill—Dissolution of Charles the Second's last Parliament—His Power;—his Tyranny in Scotland; in England—Exorbitant Fines—Executions—Forfeitures of Charters—Despotism established—Dependency of good Men—Charles's Death—His Character—Reflections upon the probable Consequences of his Reign and Death.'

The full account, which we have given of the Preface, will render it less necessary that we should introduce our quotations from the author with such preliminary observations as we should wish to interpose, if our limits would admit of them.—We think that the ensuing passage is not only in the true spirit and manner of Mr. Fox, but also affords a considerable insight into his political views and sentiments:

'The third period, as it is that which immediately precedes the commencement of this History, requires a rather detailed examination; nor is there any more fertile of matter, whether for reflection or speculation. Between the year sixteen hundred and forty, and the death of Charles the Second, we have the opportunity of contemplating the state in almost every variety of circumstance. Religious disputes, political contest in all its forms and degrees, from the honest exertions of party, and the corrupt intrigues of faction, to violence and civil war; despotism, first in the person of an usurper, and afterwards in that of an hereditary king; the most memorable and salutary improvements in the laws, the most abandoned administration of them; in fine, whatever can happen to a nation, whether of glorious or calamitous, makes a part of this astonishing and instructive picture.

'The commencement of this period is marked by exertions of the people, through their representatives in the House of Commons, not only justifiable in their principle, but directed to the properest objects, and in a manner the most judicious. Many of their leaders were greatly versed in ancient as well as modern learning, and were

even enthusiastically attached to the great names of antiquity they never conceived the wild project of assimilating the government of England to that of Athens, of Sparta, or of Rome. Their content with applying to the English constitution, and to the laws, the spirit of liberty which had animated, and rendered illustrious the ancient republics. Their first object was to obtain redress of past grievances with a proper regard to the individuals who suffered; the next, to prevent the recurrence of such grievances by the abolition of tyrannical tribunals acting upon arbitrary and criminal proceedings, and most improperly denominated courts of justice. They then proceeded to establish that fundamental principle of all free government, the preserving of the purse to the people and their representatives. And though there may be more difference of opinion upon their proposed regulations in regard to the yet surely, when a contest was to be foreseen, they could not consistently with prudence, leave the power of the sword altogether in the hands of an adverse party.²

In the concluding part of a delicate disquisition, in which the author exercises the full rights of a subject of his country, and in the passages which follow it, the manner of Mr. Fox strongly displays itself. Referring to the execution of Charles I., he says,

‘ If we consider the question of example in a more extended view, and look to the general effect produced upon the minds of men, cannot be doubted but the opportunity thus given to Charles, by his firmness and piety, has created more respect for his person than it could otherwise have obtained. Respect and pity suffer on one hand, and hatred to his enemies on the other produce favour and aversion to their respective causes; and even though it should be admitted, (which is doubtful,) that advantage may have been gained to the cause of liberty, by the example operating upon the minds of princes, such advantage is far outweighed by the zeal which admiration for virtue, and for sufferings, the best passions of the human heart, have excited in favour of the royal cause. It has been thought dangerous to morals of mankind, even in fiction and romance, to mix us with characters whose general conduct is blameable; but much greater must the effect be, when in real history our feelings are interested in favour of a monarch with whom, to say the least, subjects were obliged to contend in arms for their liberty? In all, however, notwithstanding what the more reasonable part of mankind may think upon this question, it is much to be doubted whether this singular proceeding has not, as much as any other circumstance served to raise the character of the English nation in the eyes of Europe in general. He who has read, and still more he who has heard in conversation, discussion, upon this subject by force must have perceived, that, even in the minds of those who condemn the act, the impression made by it has been far more that of respect and admiration, than that of disgust and horror. The truth is, the guilt of the action, that is to say, the taking away of the

the King, is what most men in the place of Cromwell and his associates would have incurred; what there is of splendour and of magnanimity in it, I mean the publicity and solemnity of the act, is what few would be capable of displaying. It is a degrading fact to human nature, that even the sending away of the Duke of Gloucester was an instance of generosity almost unexampled in the history of transactions of this nature.

‘From the execution of the King to the death of Cromwell, the government was, with some variation of forms, in substance monarchical and absolute, as a government established by a military force will almost invariably be, especially when the exertions of such a force are continued for any length of time. If to this general rule our own age, and a people whom their origin and near relation to us would almost warrant us to call our own nation, have afforded a splendid and perhaps a solitary exception, we must reflect not only, that a character of virtues so happily tempered by one another, and so wholly unalloyed with any vices, as that of Washington, is hardly to be found in the pages of history, but that even Washington himself might not have been able to act his most glorious of all parts, without the existence of circumstances uncommonly favourable, and almost peculiar to the country which was to be the theatre of it. Virtue like his depends not indeed upon time or place; but although in no country or time would he have degraded himself into a Pisistratus, or a Cæsar, or a Cromwell, he might have shared the fate of a Cato, or a De Witt; or, like Ludlow and Sidney, have mourned in exile the lost liberties of his country.

‘With the life of the Protector almost immediately ended the government which he had established. The great talents of this extraordinary person had supported, during his life, a system condemned equally by reason and by prejudice; by reason, as wanting freedom; by prejudice, as an usurpation; and it must be confessed to be no mean testimony to his genius, that, notwithstanding the radical defects of such a system, the splendour of his character and exploits render the æra of the Protectorship one of the most brilliant in English history. It is true his conduct in foreign concerns, is set off to advantage, by a comparison of it with that of those who preceded, and who followed him. If he made a mistake in opposing the French interest instead of the Spanish, we should recollect, that in examining this question we must divest our minds entirely of all the considerations which the subsequent relative state of those two empires suggest to us, before we can become impartial judges in it; and at any rate, we must allow his reign, in regard to European concerns to have been most glorious when contrasted with the pusillanimity of James the First, with the levity of Charles the First, and the mercenary meanings of the two last Princes of the House of Stuart. Upon the whole, the character of Cromwell must ever stand high in the list of those, who raised themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least exceptionable, if it had not been tainted with that most odious and degrading of all human vices. Hypocrisy.’

The warmth of the tribute which Mr. Fox pays to the memory of De Witt shews how highly he estimated patriotism :

‘ Besides the important consequences produced by this second Dutch war in England, it gave birth to two great events in Holland; the one as favourable, as the other was disastrous, to the cause of general liberty. The catastrophe of De Witt, the wisest, best, and most truly patriotick minister that ever appeared upon the publick stage, as it was an act of the most crying injustice and ingratitude, so likewise is it the most completely discouraging example, that history affords to the lovers of liberty. If Aristides was banished, he was also recalled : if Dion was repaid for his services to the Syracusans by ingratitude, that ingratitude was more than once repented of : if Sidney and Russel died upon the scaffold, they had not the cruel mortification of falling by the hands of the people : ample justice was done to their memory, and the very sound of their names is still animating to every Englishman attached to their glorious cause. But with De Witt fell also his cause and his party ; and although a name so respected by all who revere virtue and wisdom, when employed in their noblest sphere, the political service of the publick, must undoubtedly be doubly dear to his countrymen, yet I do not know that, even to this day, any publick honours have been paid by them to his memory.’

The subsequent passage may serve as a specimen of the fairness which pervades the whole of this performance :

‘ The measures of the prevailing party in the House of Commons, in these times, (Charles II.) appear, (with the exception of their dreadful proceedings in the business of the pretended plot, and of their violence towards those who petitioned and addressed against Parliament,) to have been, in general, highly laudable and meritorious ; and yet I am afraid it may be justly suspected, that it was precisely to that part of their conduct which related to the plot, and which is most reprehensible, that they were indebted for their power to make the noble, and in some instances successful, struggles for liberty, which do so much honour to their country. The danger to be apprehended from military force, being always, in the view of wise men, the most urgent, they first voted the disbanding of the army, and the two Houses passed a bill for that purpose, to which the King found himself obliged to consent. But to the bill which followed, for establishing the regular assembling of the militia, and for providing for their being in arms six weeks in the year, he opposed his royal negative ; thus making his stand upon the same point on which his father had done ; a circumstance which, if events had taken a turn against him, would not have failed of being much noticed by historians. Civil securities for freedom came to be afterwards considered ; and it is to be remarked, that to these times of heat and passion, and so one of those parliaments, which so disgraced themselves and the nation, by the countenance given to Oates and Bedloe, and by the persecution of so many innocent victims, we are indebted for the Habeas Corpus Act, the

the most important barrier against tyranny, and best framed protection for the liberty of individuals, that has ever existed in any ancient or modern commonwealth.'

In no part of this volume, do the reasoning powers of Mr. Fox appear to more advantage than in his reflections on the Exclusion-bill; which, he tells us,

'Being vigorously resisted by the court, by the church, and by the Tories, was lost in the House of Lords. The restrictions offered by the King to be put upon a Popish successor are supposed to have been among the most powerful of those means to which he was indebted for his success.

The dispute was no longer, whether or not the dangers resulting from James's succession were real, and such as ought to be guarded against by parliamentary provisions; but whether the exclusion, or restrictions, furnished the most safe, and eligible mode of compassing the object which both sides pretended to have in view. The argument upon this state of the question is clearly, forcibly, and, I think, convincingly, stated by Rapin, who exposes very ably the extreme folly of trusting to measures, without consideration of the men who are to execute them. Even in Hume's statement of the question, whatever may have been his intention, the arguments in favour of the exclusion appear to me greatly to preponderate. Indeed it is not easy to conceive upon what principles even the Tories could justify their support of the restrictions. Many among them, no doubt, saw the provisions in the same light in which the Whigs represented them, as an expedient, admirably indeed adapted to the real object of upholding the present King's power, by the defeat of the exclusion, but never likely to take effect for their pretended purpose of controuling that of his successor; and supported them for that very reason. But such a principle of conduct was too fraudulent to be avowed; nor ought it perhaps, in candour, to be imputed to the majority of the party. To those who acted with good faith, and meant that the restrictions should really take place, and be effectual, surely it ought to have occurred, (and to those who most prized the prerogatives of the crown, it ought most forcibly to have occurred,) that in consenting to curtail the powers of the crown, rather than to alter the succession, they were adopting the greater, in order to avoid the lesser evil. The question, what are to be the powers of the crown, is surely of superiour importance to that of, who shall wear it? Those, at least, who consider the royal prerogative as vested in the King, not for his sake, but for that of his subjects, must consider the one of these questions as much above the other in dignity, as the rights of the public are more valuable than those of an individual. In this view the prerogatives of the crown are in substance and effect the rights of the people; and these rights of the people were not to be sacrificed to the purpose of preserving the succession to the most favoured prince, much less to one who, on account of his religious persuasion, was justly feared and suspected. In truth, the question between the exclusion and restrictions seems peculiarly calculated to ascertain the different views in which the different parties in this country have seen, and perhaps

ever will see, the prerogatives of the crown. The Whigs, who consider them as a trust for the people, a doctrine which the Tories themselves, when pushed in argument, will sometimes admit, naturally think it their duty rather to change the manager of the trust, than to impair the subject of it; while others, who consider them as the right or property of the King, will as naturally act as they would do in the case of any other property, and consent to the loss or annihilation of any part of it, for the purpose of preserving the remainder to him, whom they style the rightful owner. If the people be the sovereign, and the King the delegate, it is better to change the bailiff than to injure the farm; but if the King be the proprietor, it is better the farm should be impaired, nay, part of it destroyed, than that the whole should pass over to an usurper. The royal prerogative ought, according to the Whigs, (not in the case of a Popish successour only; but in all cases,) to be reduced to such powers as are in their exercise beneficial to the people; and of the benefit of these they will not rashly suffer the people to be deprived, whether the executive power be in the hands of an hereditary, or of an elected king; of a regent, or of any other denomination of magistrate; while on the other hand, they who consider prerogative with reference only to royalty, will, with equal readiness, consent either to the extension or the suspension of its exercise, as the occasional interests of the prince may seem to require. The senseless plea of a divine and indefeasible right in James, which even the legislature was incompetent to set aside, though as inconsistent with the declarations of Parliament in the Statute Book, and with the whole practice of the English Constitution, as it is repugnant to nature and common sense, was yet warmly insisted upon by the high-church party. Such an argument, as might naturally be expected, operated rather to provoke the Whigs to perseverance, than to dissuade them from their measure: it was, in their eyes, an additional merit belonging to the Exclusion Bill, that it strengthened, by one instance more, the authority of former statutes, in reprobating a doctrine which seems to imply, that man can have a property in his fellow creatures. By far the best argument in favour of the restrictions, is the practical one, that they could be obtained, and that the exclusion could not; but the value of this argument is chiefly proved by the event. The Exclusionists had a fair prospect of success and their plan being clearly the best, they were justified in pursuing it.

We must here pause for the present; recommending it to our young readers to pay particular attention to the early part of the chapter now under examination, but which our confined limits have obliged us to pass over. The striking and original views which are there taken of the former period of our history, if duly impressed on their minds, will qualify them to contemplate its pages with greater profit and advantage; and will fix their attention on events which they would probably have overlooked, place others in a more clear light, and enable them to trace their road amid intricacies which

which would before have confounded them. Of the work in general, reserving to ourselves another opportunity of considering it, we would observe that it far exceeds the expectations which we had formed, in ignorance of the time which the illustrious author had devoted to it, and of the zeal and earnestness with which he had prosecuted his labours. Egregiously indeed do we mistake, if Mr. Fox be not as much himself in these fragments, as in any of the most happy displays which reflected such splendor on his public career. We here contemplate his entire mind, endowed with all those singular powers of moving and persuading, of discussing, sifting, unravelling, and elucidating, by which he stood so pre-eminently distinguished. We discover him in all his fearless attachment to truth, in all his zeal for the interests of liberty and humanity, giving the promise of being as eminent in history as he was consummate in oratory; of becoming an historian who united the patriot and the philosopher, and was aided by the *tact* and experience of the statesman. The champion here as well as in his speeches of liberal and generous sentiments—combating the despotism of the single and of the many,—contending for the ascendancy of virtue, knowledge, and wisdom,—and as little conciliating sickly patriotism as venal servility, we every where recognize the friend of constitutional monarchy and temperate reform, and the enemy of abuses and corruption. If there exist hypocrites who affect to feel, and fools who really do feel, doubts in these particulars, his calumniated spirit has disdained the office of attempting to establish by professions, that which had been abundantly proved by the whole tenor and all the acts of his public life. His sentiments breathe the genuine spirit of whiggism, and his expressions are conceived in its boldest language. He avows no preference for forms of government in the abstract, but appears to value them only as they secure the prosperity of states and individual happiness. In his pages, kings and princes are not flattered, nor their vices disguised, nor their delinquencies palliated; their offices he regards as trusts, the titles of their power and dignity. As little does he pay his court to the people; their errors and mistakes meet from him with no false tenderness; and if in favour of Princes he wishes for no love and veneration except on the score of their virtues and services, he never exhibits the liberty which he holds out to the people as the first of blessings but as in union with law. To Princes and people his work, to adopt a very common phrase, is a mirror in which the former may behold the consequence of violating and trifling with the duties of their sacred trusts, and the latter may

discern the mischiefs which flow from servility and delusion, from a puerile confidence in rulers, and from an indifference to liberty. Is *he* not loyal who holds up to the view of kings useful mementoes, and inculcates on them maxims and rules which will make their reigns glorious and their subjects happy? Is *he* not a patriot, who sets the people on their guard against infirmities which are habitual to them, and who warns them against errors which sooner or later become irremediable? Or must *he* be set down as not well affected to the church, who fully exposes, and severely arraigns, its disgraceful and abject behaviour in the reigns of the latter Stuarts? As well might that man be pronounced insensible to the charms of a virtuous and lovely woman, whom the behaviour of a prostitute disgusts.

These are some of the impressions which have been made on us by a rapid perusal of the posthumous remains of our great patriot and statesman. However they may strike good judges, or in whatever light they may appear to ourselves when we shall have farther examined and reflected on the subject to which they refer, of this we can assure our readers, that they originate in no arrogance, nor are in any degree allied to a desire of misleading. We are not unmindful that we cannot, by our praise, exalt the author, nor enhance the merit of his labours; though we may prejudice both, and disparage ourselves, by injudicious and unmerited commendation. A more deliberate perusal of this volume might have rendered our observations less unworthy of its substance, but it could not have increased our conviction that, in calling forth the attention of our fellow subjects to the sentiments favourable to constitutional freedom which glow so vividly in its pages, we were attempting a most meritorious service.

[*To be continued.*]

ART. IX. *A History of the Penal Laws against the Irish Catholics; from the Treaty of Limerick to the Union.* By Henry Parnell, Esq., M.P. 8vo. pp. 159. 6s. sewed. Harding. 1808.

NEVER did eloquence more laudably exert itself than on a late memorable occasion, in regard to the subject of this tract; nor has its power been often more signally manifested, or its effects been equally flattering. The angry passions seemed abashed, petty interests were quiet, vulgar clamour appeared to dread a repulsive reception, the bigot wished that he could be just, and the fanatic that he could be reasonable. That cause for which policy pleads more powerfully than ever
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equity and benevolence, and in which the interest of the Protestant is much more concerned than that of the Catholic,—the cause for which Burke wrote and Fox spoke so luminously, and for which (apparently at least) Pitt once even sacrificed office,—has had the additional good fortune to call forth one of the happiest displays of those powers, which place a Grattan in the same class with the luminaries of the British hemisphere whom we have named. The united suffrages of these celebrated persons on this great question must have such an influence on every mind, that is not blinded by passion, choaked by ignorance, or corrupted by private views, as to render it accessible to just notions on the subject. Regarding not only the interests of justice and humanity, but those of the empire, as deeply involved in this controversy, we have paid anxious attention to it; and it is our deliberate opinion that every one of the arguments, which has been employed in support of the exclusion of the Catholics from the full enjoyment of civil and political rights, is in fact adverse to the proposition in favour of which it is adduced.

As it respects authority, never did a question stand on higher and prouder ground. The names which we have mentioned, and to which we might add living names of high distinction, are on one side. On the other, not an individual is to be found on whom great talents or eminent acquirements confer distinction; and it can boast only of mere men of office.

The late exhibition in the British legislature must have given heart-felt pleasure to every liberal mind. The odious and vile cry of 'No Popery' seemed like a forgotten dream, and to have little influence on the momentous discussion. From a similar assembly, then, called under happier auspices, what might not the friends of liberal and sound policy anticipate? Let us recognize, in this unexpected but most pleasing phenomenon, the prelude of a return to reason, and of a disposition to listen to the voice of wisdom and justice. Let us hope that a valuable limb is about to be restored to the political system, that the obstruction which arrested the circulation will shortly be removed, and that the influx of vital blood promises to communicate health and soundness to that which was before livid and inanimate; that Britain is about to realize a splendid conquest,—a conquest over ungenerous and mischievous prejudices,—to perform a grand act of homage to humanity, and to pay a great tribute to political equity; that she is about to surprize her friends and to appall her enemies; to compensate for the oppressions which she
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has too long exercised over her sister island; and to render vital, real, and beneficial that Union which hitherto has been a mockery and a name. Let the friends of reason and truth, the friends of their country's strength and of their enemy's confusion, persevere, and combine moderation with firmness and caution with diligence. Then shall not be lost the admirable lecture which has been delivered in the senate: but the fine sentiment of the Great Frederic of Prussia shall become the conviction of every British bosom, "*Le faux zèle est un tyran, qui d.p.uple les provinces; la tolérance est une tendre mère, qui les soigne et les fait fleurir.*"

Among those who have contributed to this favourable change in public opinion, our humorous and amusing friend Peter Pymley is perhaps intitled to distinguished notice. If he delights by his wit and pleasantries, scarcely less does he instruct by his just views of government and of human nature; and no man has given "harder knocks" to the arrogant pretensions and vaunting follies of the times. Mr. Parnell is a zealous and able ally in the same cause. While Peter convinces us that we ought, from considerations of policy, justice, and humanity, to place the Catholics on a footing with ourselves, the honourable senator demonstrates that we cannot without ignominy and disgrace refuse to grant that which the Catholics require of us. The articles of Limerick are inserted in this tract, the spirit and tenor of them are fairly set forth, and the proper construction is put on them. The strength of that city, the prospect of a successful resistance on the part of the garrison, and the importance of the surrender to the affairs of William, are placed in a strong light by Mr. Parnell; and they are circumstances which, as he observes, ought to have determined England to construe liberally the terms of the treaty, and to adhere religiously to them.

The first article of this memorable treaty runs thus;

"The Roman Catholics of this kingdom shall enjoy such privileges in the exercise of their religion, as are consistent with the laws of Ireland; or as they did enjoy in the reign of King Charles the Second: and their Majesties, as soon as their affairs will permit them to summon a Parliament in this kingdom, will endeavour to procure the said Roman Catholics such farther security in that particular, as may preserve them from any disturbance upon the account of their said religion."

In the second article, is this provision;

"II. All the inhabitants or residents of Limerick, or any other garrison now in the possession of the Irish, and all officers and soldiers, now in arms, under any commission of King James, or those

now authorised by him, to grant the same in the several counties of Limerick, Clare, Kerry, Cork, and Mayo, or any of them; and to the commissioned officers in their Majesties' quarters, that belong to the Irish regiments now in being, that are treated with, and who are not prisoners of war, or have taken protection, and who shall return and submit to their Majesties' obedience; and all, and every the said persons, of what profession, trade, or calling soever they be, shall and may use, exercise, and practise their several and respective professions, trades and callings, as freely as they did use, exercise, and enjoy the same in the reign of King Charles II."

By the same treaty, the contracting parties on the side of England, "the Lords Justices and General do undertake, that their Majesties will ratify these articles within the space of eight months, or sooner, and use their utmost endeavours that the same shall be ratified and confirmed in Parliament." The King and Queen ratify the treaty in the terms following:

"And whereas the said city of Limerick hath been since, in pursuance of the said articles, surrendered unto us. Now know ye, that we having considered of the said articles, are graciously pleased hereby to declare, *that we do for us, our heirs, and successors, as far as in us lies, ratify and confirm the same, and every clause, matter, and thing therein contained.* -- And as to such parts thereof, for which an act of Parliament shall be found to be necessary, we shall recommend the same to be made good by Parliament, and shall give our royal assent to any bill or bills that shall be passed by our two houses of Parliament to that purpose."

Every unperverted mind must agree with Mr. Parnell in the manly and generous sentiments which he expresses, while he is considering this famed compact:

"If this treaty is only considered according to those rules of common morality, which influence the conduct of man to man; if, in proportion to the great advantages which England derived from it, she was bound to construe it with liberality, as well as to execute it with good faith; then the Irish Catholics must be considered as placed by it in a situation of complete equality with their Protestant countrymen. The free exercise of their religion was granted in the most unqualified manner: Security of property was as fully confirmed to them. In regard to personal security, they were pardoned all misdemeanors whatsoever, of which they had been guilty, and were restored to all the rights, liberties, privileges, and immunities, which, by the laws of the land, and customs, constitutions, and native birthright, they, any, and every of them, were equally with every other of their fellow subjects entitled to. The practice of the several trades or profession was secured to them. They were allowed the use of arms, some of them specially, but all of them in consequence of no limitation, or exception to the contrary; and they were left at liberty to vote for members of Parliament,

Parliament, and to sit in Parliament. Even the laws which were in force against the Catholics, when the treaty took place, ought, according to the first article, to have been repealed; because their Majesties engaged, by this article, to obtain for the Catholics such further security, in respect to the exercise of their religion, *as might preserve them from any disturbance on account of that religion*. It is impossible for any other fair construction to be given to this article, than that which is here given. It would be beneath the dignity, and wholly inconsistent with that character for good faith, of which it has always been the pride of England to boast, to attempt to apply any other meaning to it. No doubt there are those who would wish to act, on all occasions, towards the Catholics, according to that system of perverted morality which the powerful always impose on the weak; but, so long as the true principles of justice shall have their due influence, the majority of mankind can never consider this first article of the treaty of Limerick in any other light, than as a complete and perpetual exemption of the Irish Catholics from all political and religious disqualification on account of their religion. This treaty has been very accurately described as the great charter of the civil and religious liberty of the Catholics; and though not hitherto observed as such by the English government, the Catholics have a right (which time cannot efface, nor perfidy destroy) to recur to its stipulations.'

Yet what is the conduct of England on this occasion? She is guilty of as flagrant a violation of her solemn engagements as is to be found in history. Let us take Mr. Parnell's concise and correct account of the matter:

'Though William had bound himself by this treaty to call a Parliament as soon as his affairs would admit, and to obtain from it the ratification of the treaty, he dissolved the first Parliament of his reign, which had met on the 5th of October, 1692, in Sept. 1693, without proposing to them any such measure. He was further guilty of a want of attention to his engagement, by not summoning another Parliament till the 27th April, 1695; and, when this Parliament did meet, he seems to have entirely forgotten that his own faith, and the faith of the English nation, was plighted to the Catholics by a solemn treaty; for, instead of recommending to them, in the speech of his Lord Deputy, to proceed to confirm the articles of Limerick, he told them that he was intent upon the great work of a firm settlement of Ireland upon a *Protestant* interest. The Parliament were not backward in promoting his object. They first of all passed an act to deprive the Catholics of the means of educating their children either at home or abroad, and of the privilege of being guardians either of their own or of any other person's children. Then they passed an act to disarm the Catholics, another to banish their priests, and, strange as it may appear, they then thought proper in the year 1697, to pass an act to *confirm the Articles of Limerick*.

'Of this act it is to be observed, in the first place, that the very title of it is a proof of its injustice; for it is styled "an act for the confirmation

firmation of articles," and not, as it ought to be, "of the articles" de at the surrender of Limerick."

The preamble affords further evidence of the intention of the makers of it to evade its proper object. It runs thus: "That the articles, or so much of them as may consist with the safety and welfare of your Majesty's subjects of this kingdom may be confirmed," &c.

'But the whole act goes to convict the Parliament, and (as this Parliament was completely under the controul of the Lord Deputy,) on William himself, of gross injustice towards the Catholics. The first article of the treaty is wholly omitted, which guarantees the Catholics the free exercise of their religion, and an exemption from all disturbance on account of it; and each clause of the act has the effect of limiting the terms of the other articles, and depriving the Catholics of the benefit of them, instead of ratifying and confirming them.'

'In short this act, under the name of conferring favours on the Catholics, really placed them in a worse condition than that in which they were before it passed into a law.'

Having enumerated the various acts which passed in this reign against the Catholics, Mr. P. asks:

'How it is possible to defend William and his ministers from the charge of having acted with perfidy towards the Catholics, it is not easy to discover. That they were guilty of violating the treaty no one can deny. The excuse that has been made for William, that he was obliged to submit to the power of the anti-catholic party, is not sufficient. Why did he not refuse his consent to these laws, on the ground of their being contrary to his solemn engagements to the Catholics? He had exercised this prerogative in the case of one Scotch, and of one English bill. But even this extremity might have been avoided, because the law of Poynings required that every bill should be approved by the King and Council of England, before it could pass the House of Commons; and, if a bill was exceptionable, by withholding their approbation, a very common proceeding, it was of course to the ground.'

'But if William and his ministers were guilty of perfidy towards the Catholics, his successor far outstripped him. Nor has any succeeding prince been free from the blame of having been an accessory to his crime, in proportion as he has neglected or refused to repeal the penal laws, which are so many glaring violations of the treaty of Limerick, which are a scandal to the boasted good faith of the English nation, and a mockery of that equitable religion, whose precepts are founded upon the purest principles of justice and humanity.'

William, it must be admitted, is not altogether invulnerable to the censure which is here passed on him: but we apprehend that it must be greatly softened down if we bear in mind his situation, the precarious tenure of his throne, and the inveteracy of the party supporting him against the Catholics. Indeed, that this treatment of that body was not congenial to William's sentiments and wishes, we have the

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most abundant evidence. That Prince, it is well known, cherished much more liberal and enlarged notions of toleration than any of his whig supporters.

Our limits do not permit us to follow Mr. Parnell through the subsequent reigns; in his details respecting which, the same accuracy and correctness, and the same aversion to the persecuting spirit of the times, are throughout perceptible. The nature of the pledge given to the Catholics at the Union is stated with great precision and nicety, and accompanied by spirited exhortations to England to retrieve by its redemption her sullied honour and her violated faith.

MONTHLY CATALOGUE,

For JUNE, 1808.

NOVELS.

Art. 10. *George the Third.* 12mo. 3 Vols. 13s. 6d. Boards. Carpenter. 1807.

HAVING derived some entertainment from these volumes, we gladly recommend them to the notice of readers in this line, as containing (what we almost despair of finding in novels of the present day) some good sense and originality of thinking. We do not, however, altogether applaud the writer's manner, nor his maxims: respecting the former, his silly notices at the head of each chapter must be censured; and as to the latter, we cannot quite agree with him that 'there is just as much physical and moral health to be had in Holborn, as in the valleys in Gloucestershire, or any other valleys in England:'—no—never can we allow this, as long as we recollect the intimate connection of our old friend Holborn with Leather-lane, and Dyott Street, Broad St. Giles's.

Art. 11. *Helen, or Domestic Occurrences.* A Tale. 12mo. 2 Vols. 1cs. 6d. Boards. Bent.

As being the first literary production of a female, we readily allow this work the encomium which is claimed for it,—that of being the inoffensive history of 'domestic occurrences.' We farther congratulate the writer on the respectable list of subscribers whose names are prefixed: a token, we imagine, of her own domestic virtues. We understand that *Hirst* is the name of Helen's biographer.

MEDICINE, &c.

Art. 12. *Observations on the excessive Indulgence of Children, particularly intended to show its injurious Effects on their Health, and the Difficulties it occasions in their Treatment during Sickness.* By James Parkinson, Hoxton. 8vo. 1s. Symonds. 1807.

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The observations which are contained in this pamphlet are such as must have often suggested themselves to the mind of the medical practitioner, and have caused him to lament the obstacles which the ill-judged kindness of parents oppose to the real welfare of their children. The points, on which Mr. Parkinson especially insists, are the injurious effects produced on children by indulging them in the use of improper food; and the inconveniences arising in those cases in which the passions have not been kept under proper restraint, and the parent has not acquired the necessary controul over the actions of the child. Mr. P. briefly enumerates the different diseases in which these circumstances are productive of the worst consequences, both by immediately aggravating the complaint, and by not permitting the practitioner to adopt the proper means for relieving it.—His remarks are in themselves judicious; and they are conveyed in an easy style, divested of all technical phrases, so as to render them fully intelligible to every class of readers. As a specimen, we shall quote his observations on the inflammation of the eye:

'The termination of this disease, in children, will frequently depend on the degree of docility with which the little sufferer is endued. When he is unhappily of an untoward disposition, a distressful termination may be apprehended. The inflamed eye, from which every stimulus should be abstracted as carefully as possible, is by fretting kept continually suffused with briny tears. To be convinced how much injury this must occasion, it is only necessary to recollect, that redness and tenderness of the eyes and eye lids are effects which always succeed to this mode of expressing distress. Children who are not under due restraint, will also always considerably aggravate the evils under which they suffer, by constantly rubbing the inflamed eye with their hands; a practice which children of this description generally have recourse to, expecting thereby to remove the pain and inconvenience they suffer. In addition to these circumstances it is to be considered, that in children of the description of which we are speaking, the greatest difficulty exists in obtaining the employment of the necessary means of cure. Not only is the surgeon perhaps prevented from administering proper internal remedies; but he is also most certainly precluded, from having the external applications duly employed.

'These are impediments to the cure of this malady, in children of a violent and petulant temper, which every surgeon must have had reason repeatedly to lament. Indeed, I doubt not but that all those who have had the opportunities of observation, will concur with me in thinking, that blindness is in these cases, not unfrequently the consequence of parents losing, by their mismanagement, the necessary way over the minds of their children.'

We are farther tempted to copy some of the concluding observations, in hopes that, from these specimens, the reader may be induced to peruse the whole:

From what has been said above, it is hoped that parents will plainly perceive that the ease, the health, and even the life of their children, must frequently depend on the due regulation of their passions and temper, in even their infantile days,—in other words, that the

case does unavoidably occur, he will not deprive himself of chance of recovery, by obstinately opposing the efforts of art that, should even a fatal termination take place, his mourners will not have to accuse themselves with having occasioned death, by having, in fact excited that opposition which the loved object has made to every rational endeavour for his recovery.

Art. 13. *Dialogues in Chemistry*, intended for the Instruction and Entertainment of young People: in which the first Principles of that Science are fully explained. To which are added Questions and other Exercises for the Examination of Pupils. By Rev. J. Joyce, author of *Scientific Dialogues*. 2 Vols. 7s. Boards. Johnson. 1807.

These little volumes may be advantageously employed by who are desirous of imparting to young persons the first principles of chemical science. They may be classed with the numerous productions of the present age, in which people of information have considered themselves as degraded by contributing to the ornament of the juvenile library. Mr. Joyce seems to be well acquainted with the fundamental doctrines of chemistry; and he possesses the art of communicating his knowledge in perspicuous language, and in an easy train of reasoning. We think, however, that he has paid much deference to the speculative opinions of Dr. Thomson, in his peculiar arrangements he sometimes adopts; because, without their merit, at present they can only be regarded in the light of hypotheses. We have also noticed a few inaccuracies in the details of this work: but they are of so trifling a nature as not material to detract from its general merit. At the end, is a set of questions referring to the subjects of the respective dialogues; and neat plates of chemical apparatus are added.

addition of the profession in general, and is evidently the production of a sagacious and intelligent mind.

In searching into the causes of the present state of the medical profession, the imperfection of which is freely acknowledged, the author properly begins by taking a review of the state of medical education in the different universities of the British empire, of the manner in which degrees may be obtained from them, and of the powers and regulations of the Colleges of Physicians established in London, Dublin, and Edinburgh. From his strictures on the Dublin college, it would appear that its constitution is peculiarly narrow, and that its public transactions are, to the last degree, paltry and insignificant.

The writer next makes some sensible remarks on the specific nature and object of the different branches of the medical profession, points out their connection with each other, and estimates their respective value to society at large. His observations concerning midwifery fully accord with our sentiments,—although, we apprehend, they may be in opposition to the general feeling on the subject :

‘The public voice unequivocally expressed is always entitled to respect, nor shall I ever be the advocate for contemning it. In truth, it *irks* me not a little to hear so often as I am compelled to do, the absurd affectations of false delicacy, which are imposed on the world as the result of natural feeling, and to listen to propositions vigorously advanced by these dainty speculatists, for confining all midwifery practice to illiterate females, or for conceding (as the more moderate only are content to do) that a male practitioner shall be in attendance in order to give his assistance when this shall be required by a venerable and sagacious sister artist. Has it never occurred to these delicately minded and enlightened casuists, that a man thus fortuitously made acquainted with the practice of midwifery must know more but little of his art, and must be very inadequate indeed to affording effectual aid, where this shall be most required ; or have they ever allowed themselves in their wisdom to reflect, that the moment when only effectual assistance can oftentimes be yielded, may, from ignorance, or vanity, or a sense of competition thus injudiciously excited, be allowed to pass over by the too confident female to whose ill this truly important office may have been committed ? While recreation continues to supply the defalcations of the human species while apprehensions respecting an uncertain event in which the life of a mother, or a child, or of both may be at stake, have power to enslave the mind — while sterling genuine feeling holds its empire in the hearts of husbands, parents, or friends, so long will midwifery be neglected as an art by men, who either are or pretend to be enlightened.’

In arguing this question, it must be *fully* and *unequivocally* demonstrated that female practitioners may and shall be rendered completely equal in skill to professional men, before artificial notions of delicacy could be allowed any weight in a case of such great importance.

POETRY.

no. 15. *Outlines of English History, in Verse.* By Elizabeth Rowse. 12mo. pp. 115. 3s. 6d. Boards. Darton and Co. 1803.

REV. JUNE, 1803.

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This is a neat and in general an accurate compendium of our but we cannot discover its utility. It is certainly very des assist recollection by the technical aid of verse, in respect and leading events: but what preceptor would choose to l memory of children with above a hundred pages of rhyme, t the useful detail of facts, and the freedom and propriety of la are perpetually sacrificed? The rhymes are also sometimes a nature, as to teach young people a vicious pronunciation; a couplet:

‘ Peter the hermit of *Amiens*
When at Jerusalem, it *seems*;’ (p. 19.)

and the concluding phrase shews that vulgar idioms are intr to cke out the verse. The author, however, deserves tha which has often been considered as the highest that can be c on literary efforts:—she knows where to *stop*, and closes her events with the abolition of the Slave-trade. Our future hi if they feel for the honour of England, will perhaps wish to l at the same epoch.

Art. 16. *Tenby, the Navy of England, and other occasions.*
By George Baker, A. M. late of C. C. College, Oxon.
8vo. pp. 120. 5s. 6d. Boards. Carpenter. 1807.

Mr. Baker’s muse does not appear to us to have done ju the beautiful town in Pembrokeshire, which is the professed of the first poem in this collection. He does not indeed a convey an accurate idea of it by his description: but we thi it is not unreasonable to have expected that the charms highly favoured spot should have inspired more poetical sent and greater harmony of versification. The following pass the approach of evening, is far superior to any other in th and indeed in the whole volume:

‘ Purple the rocks: the waters deeper blue
Invests, while o’er the western clouds afar
Hues of ethereal temper, such as earth
Names not, their gorgeous glowing lustre spread.
Thence to the broad horizon’s utmost bow
Each watch-tower, peering mast, and wand’ring sail,
And many shadow’d moving forms of men,
Blaze with the light; earth, air, and ocean smile.
O last mild aspect of the glorious day!
Calm to the soul, and to the sense delight
Dispensing, stay, yet stay; adorn’d by thee,
All objects of creation fairer seem,
And like the good we cherish, valu’d most
When gliding from our grasp, thy modest charms
Win the full homage of the wanton eye,
That gaz’d unheeding on the fires of Noon.’

The second piece is a translation from a prize-poem, wh author might have left undisturbed in its original Latin, injury to the literature of his country.—We were inclined gine, from seeing this translation, and observing a certain

dexterity in wielding the English idiom, that Mr. B. had hardly shaken off the trammels of school, till we read the Latin poems in this volume; which prove that he has lived long enough in the world to have forgotten all the rules of prosody. We do not complain of the alteration introduced in the quantity of the interesting name of Lydia, (p 105.) though it has much the same effect as if one of our own rhymers should talk of Margery: but, when gentlemen make *quovis* a trochee, and *temeré* and *facile* anapæsts, they may as well abandon the hope of excelling in school-boy exercises, and condescend to employ the vernacular language.

Art. 17. *Travelling Recreations.* By William Parsons, Esq. Two Vols. 12mo. with Plates. 1l. 1s. Boards. Longman and Co. 1807.

The moderate pretensions, with which this author lays his poems before the public, will not fail to be admitted by every candid and good-humoured critic. Their composition was to him 'the solace of post chaises, inns, and temporary lodgings,' his 'occasional refuge from the Dæmon of Ennui, or sometimes his peripatetic amusement in visits to the city;' and he expects no more than to be 'classed with the mob of gentlemen, who write with ease.' We never saw a work more strongly indicative of that most gentlemanly of all feelings, the desire to amuse and to be amused. Unpoetical readers, indeed, may be somewhat surprised at Mr. Parsons's propensity to turn every thing into rhyme; while financiers and lawyers will stare at a grave 'Ode on the Loan of 1796,' and another 'to the Right Hon. Lord Kenyon, Chief Justice of the King's Bench, occasioned by some late decisions, and particularly one, in which he maintained a different opinion from Lord ***** concerning *Frauds committed at Auctions.*' The longest and best poem in the collection is a new version of the fabliau, which Mr. Way translated under the title of "The Knight and the Sword;" here called 'Fidelity, or Love at first Sight.' The former part of the story in particular is related in a style of much vivacity and *enjouement*, and the versification is throughout correct and graceful.—Of the lighter compositions, we copy one or two:

'In answer to some complimentary Verses on a Lady, which were handed about at BATH.

* WHILE***** in his strains, which so musical flow,
Does on***** the bright prize of BEAUTY bestow,
And declares that if PARIS her charms had beheld,
He had own'd his three GODDESSES fairly excell'd;
I freely confess that I ne'er felt a passion
For so perfect, so high bred a woman of fashion;
But prefer, while she blushes, of man half afraid,
The innocent charms of some sweet village maid.
' Amid DEITIES still be her Ladyship class'd,
Whose charms she has rival'd, whose failings surpass'd!
For in wantonness VENUS by her is outvied,
And MINERVA in boldness, and JUNO in pride?"

‘ EPIGRAM.

‘ ON A FANTASTICAL FAT OLD WOMAN DANCING AT BATE, WITH
A GIRDLE WHICH HAD THIS MOTTO EMBROIDERED ON IT :

“ *A la Susanne.*”

‘ SUCH ugliness may be protection
From any indiscreet affection,
Secure from lovers’ oaths ;
’Tis not SUSANNA here we see :
A baffled ELDER it may be,
—Who stole the lady’s clothes !’

‘ SONG,

*For a Dinner given when the Author was studying CHEMISTRY
at EDINBURGH, in the Year 1800.*

- ‘ A STUDENT I am, and a CHEMIST I’ll live,
Since CHEMISTRY wine, and good living, can give,
LAVOISIER I read, Doctor Hope* I attend,
But my study is PLEASURE with SCIENCE to blend :
I hear of AZOTIC, and OXYGEN gasses,
CALORIC’s a fluid *repulsive*, they say ;
But here is a fluid, which all these surpasses,
For WINE is *attractive*—and makes the heart gay !’
- ‘ Of *Angles*, and *Triangles*, PLAYFAIR† may preach,
But this I’ll *demonstrate*, whatever he teach,—
If broad at the base, and sufficiently tall,
A bottle can please—with no *angles* at all !
— Of *cause*, and *effect*, STEWART‡ tells us indeed,
His system is good, and no fault I detect ;
But this maxim I knew, ere I came o’er the TWEED,
’That good Wine is a *cause*—and good Mirth an *effect* !’
- ‘ From DALZEL || I learn, by his erudite pow’rs
That the wines of the Ancients were better than ours ;
And I glow at the names of ANACREON and FLACCUS,
’The rogues were such lovers of VENUS and BACCHUS !
—As the SCOTS so renown’d are for wisdom and knowledge,
I came hither, some further improvements to seek ;
But this I’ll maintain, thro’ all forms of the College,
COMPOTATIO’s good LATIN—ΣΥΜΠΟΣΙΟΝ good GREEK !’
- ‘ And SCIENCE we find is now grown so bewitching,
From the garret we trace her, quite down to the kitchen !
While boilers, and roasters, sage RUMFORD applies,
Which delight our Professors, our Ladies surprise ;
’Tho’ the cook maids lament, and declare ’tis quite cruel
To puzzle their nobs with such new ways to dine,
His scheme may be good to economise fuel,
But let *him* save our *coals*—WE will not save our WINE !’

* * The Chemical Professor. † The Mathematical Professor.
‡ The Professor of Moral Philosophy. || The GREEK
Professor.

RELIGIOUS.

Art. 18. *Occasional Discourses on various Subjects*, by Richard Munkhouse, D.D. of Queen's College, Oxford; and Minister of St. John Baptist's Church, Wakefield. 3 Vols. 8vo. 1l. 1s. Boards. Longman and Co.

Dr. M. expresses an ardent solicitude for the constitution of his country and 'the permanence of its establishments, civil and ecclesiastical;' with 'his dislike of republican tenets, because of their hostility to the former, and of sectarism, as being more immediately injurious to the latter:' but he adds, 'without a wish to restrain the liberty of choice and freedom of discussion, farther than as such restriction may be necessary to the peace of the church, and to the safety of the United Kingdom.' This limitation, with all its apparent candour, is an assumption of much power, for who is to decide what is necessary to the peace of the Church? but, after having perused the following ingenuous sentiment of this writer, we should never apprehend from him any thing in the shape of intolerance or persecution: 'There are, doubtless, virtuous characters under every form of civil government; and he ventures to reckon in the number of his friends, many upright conscientious, good men, whose religious tenets are very different from his own.'

Of the twenty five discourses which compose these volumes, we find three on Freemasonry and Gregorism; and while the duties connected with these institutions are considered, their praises are also sung: but, as we have not the honour of being among the initiated, we shall not apply our compasses and level to this subject. Two others are addressed to the Wakefield Volunteers, on whom the preacher bestows great commendations, and to whom he offers, with animation, very seasonable and useful admonitions. — A good discourse occurs on *education*, preached in support of a Charity-school at Wakefield. Ten or eleven others were delivered on days of Fasting, or of Thanksgiving. One discourse is, with christian zeal, directed against the Slave-trade, and is dedicated to Mr. Wilberforce: Dr. Munkhouse appears in this, and other instances, the friend of human kind. How far his fervour respecting establishments, or his zeal against *separatists*, particularly as expressed in the discourse, No. 20, is consistent with this philanthropy, or with the declaration recited above, or with the moderation which appears to be implied on other occasions, and, as we think, particularly in the fifth discourse, preached on the opening of a church in Wakefield, we recommend to his re-consideration. — We must add that, with this writer's warmth of attachment to the forms and articles of the established church, he combines an ardent rejection of Calvinism; on which subject he thus delivers his opinion: 'It is a system which has truly and emphatically been said to consist of "human creatures without liberty, doctrines without sense, faith without reason, and God without mercy."'

The notes affixed to these sermons are many and multifarious: — some are subscribed with the initials R. M. and thus claimed by the Doctor as his own; others professedly consist of extracts, which, it is hoped, will be not unacceptable to the reader. Two discourses,

which, with some others in the collection, have been before published, are on the subject of 'Psalmody.' One great design of them is to recommend 'Merrick's metrical version of the psalms, as it has been accommodated, with suitable stanzas and tunes by Mr. Tattersal, to general use in the public service of the church.'—Many additional remarks relative to this part of divine worship will render these sermons acceptable to many readers; and the particular end proposed by them seems to have been attained in St. John's church, Wakefield.

In the second volume, we have a memoir of the life and character of John Savage, Esq. of Brompton Grove, Knights-bridge, well drawn up by a Lady;—and also in the same volume, some pages respectfully dedicated to the memory of Richard Linnear, Esq. who is styled, in masonic language, 'Right worshipful Master of the Lodge of Unanimity.' The tract which concludes the work, under the title of 'A word for the Poor,' farther displays the benevolence and compassion of this author.

Art. 19. *The Duties of Religion and Morality*, as inculcated in the Holy Scriptures; with preliminary and occasional Observations: by Henry Tuke. 12mo. pp. 211. 2s. 6d. Boards. York, printed; London, sold by Arch.

This neat manual promises to be useful to those readers who will allow it due attention. Having perused it with some satisfaction, we do not hesitate to recommend it. The author belongs to the respectable fraternity of Friends, but writes as a christian rather than as a sectary; his style is plain, and not incorrect; and his general object is to inculcate simplicity, truth, and benevolence. He illustrates his subject sometimes by a short quotation from different writers, such as Addison, De Villers, Abp. Newcome, Blair, &c. but his principal object is Divine Revelation, numerous passages from which are with great propriety selected, attended with suitable remarks and application. One false reference is found in page 16th, where a most valuable sentiment, *Godliness is profitable to all things*, &c. is ascribed to St. Peter, but is well known to be the apostle Paul's excellent remark.

POLITICS.

Art. 20. *Observations on the American Treaty*, in Eleven Letters. First published in "the Sun," under the Signature of Decius. 8vo. pp. 75. 2s. 6d. Budd. 1808.

As this Treaty never has been ratified, it seems rather idle to comment on it: but the present writer takes it up as a specimen by which a judgment may be formed of the temper and ability of the late Ministers. Their judge in this case is their inveterate enemy; and he does not dissemble his hostility, though he still promises a fair and candid dealing, a promise which he no sooner makes than he violates. His statements with regard to the rule of the war of 1756 betray either the most gross ignorance or wilful misrepresentation. He flatly denies that the preceding conduct of the British Government had created any embarrassment in discussions relating to the rule in question: but from the imperfect account of that rule in the tract called

"War

"*War in Disguise*," he might have avoided this barefaced error. The fact with regard to this rule is that it was only endured in the war of 1756 owing to peculiar circumstances: that during the American war it lay dormant: that it was revived in the revolutionary war, and rendered operative during a few months, but then retracted, and compensation given to the sufferers for all the captures made under it; and finally that it was renounced in the Russian treaty in 1801. Of this kind has been our conduct in regard to this famous rule, and of which this writer has the assurance to say that it left the matter freely before the British Commissioners.

Decius next introduces the subtilties by which the Prize Courts have attempted to assert their consistency, and we must admit that they are exquisite. Real importation and continuity of voyage are elevated into august mysteries, which the learned Judges acknowledge themselves to be unable to define; and by this glorious uncertainty the fortunes of neutral strangers are to be placed in extreme jeopardy. We blush over those fluctuating decisions by which so many private unoffending individuals have been ruined.

Affecting professions of candour, the author continues to inveigh bitterly against the Commissioners, because they treat the Americans as *amicissima gens*. When we consider that these very people are our descendants, and were our fellow subjects till our oppressions forced them to revolt and our weakness rendered them independent,—and when we reflect that they take from us manufactures to the amount of ten millions annually,—it seems strange that a human being can work himself up to utter sentiments so palpably absurd as those with which we are here presented. According to this writer, it is owing to Lord Auckland that every thing was not sacrificed to the interest of America. Poor as is our opinion of him, we do not regard the anonymous pamphleteer as capable of believing this statement himself. —The concluding article of charge against the Commissioners is Mr. Jefferson's refusal to ratify the treaty; a fact which creates a strong presumption against the accusations of this furious partisan.

Art. 21. *Thoughts and Suggestions on the Means apparently necessary to be adopted by the Legislature towards improving the Condition of the Irish Peasantry.* By Robert Bellew, Esq. 8vo. 38. Ridgway. 1808.

Many affecting recitals have been given of the miserable condition of the Peasantry in Ireland; and we cannot be so insensible to the wretchedness of this large portion of our fellow-subjects, as not to be interested in those suggestions which are offered for their relief. Mr. Bellew writes with a feeling and patriotic heart; and his animated exertions, whatever may be their success, will reflect honour on him as a man, an Irish gentleman, and a Christian. It is rarely considered how much the people of all countries are fashioned in their principles and habits by their civil and religious institutions, and consequently how much their virtues and comforts depend on wise legislation. Mr. B., however, seems to be fully alive to this important principle; and therefore he commences with observing that the Legislature must lay the foundation of Irish amelioration, and that, until this be done, individual exertion, though well intended and wisely directed,

directed, will produce only a partial and scanty effect. Among other subjects to which he would invite the consideration of Government, he particularly specifies the tithing system, the Grand Jury presentments, and the degraded state of the Catholic Clergy. Of the first, he does not hesitate, after a full examination of the case, to propose *a total abolition*, and to recommend the substitution of an *equitable land-tax* in the room of tithes and also of county-rates. His doctrine that the Clergy are virtually only the *annuitants of Government*, and that it is ridiculous to urge a *jure divino* right of tithe, will not (he knows) be relished; and therefore he prepares himself for the obloquy which must descend on him, for having proposed that they should be paid out of another fund.

It is farther remarked that the declaration of Union will confer no benefit on Ireland, 'unless it be followed ' by some wholesome regulations, adapted to the wants, habits, and even *prejudices* of the people.' Under the last of these heads, he discusses the policy of making a legal provision for the Roman Catholic Clergy; which he sensibly regards as a measure which would unite the *physical* and *moral* means of improving the condition of the Irish Peasantry. 'At present, the Catholic Clergy, ' who exist on the pittance that *pity* borrows from *poverty*, ' are not in a condition to effect the good which they would be able to accomplish were they in more comfortable circumstances; and therefore Mr. B. would assist them by regular stipends, since there is little prospect of conveying moral and religious instruction to the people at large by the instrumentality of the established Clergy: the Catholics, in the provinces of Leinster, Munster, and Connaught, being to the Protestants as *nine* to *one*, the parish churches in the several dioceses bearing a small proportion to the number of the parishes *, and those churches being nearly deserted †.—For the arrangement and execution of a plan for the improvement of the people, Mr. B. proposes that a Society should be established in Dublin, under the name of the *Friends of the Irish Peasantry*.

MISCELLANEOUS.

Art. 22 *Sketches relative to the History and Theory, but more especially to the Practice of Dancing; as a necessary Accomplishment to the Youth of both Sexes; together with Remarks on the Defects and bad Habits they are liable to in early Life, and the best Means of correcting or preventing them. Intended as Hints to the young Teachers of the Art of Dancing.* By Francis Peacock, Aberdeen. 8vo. pp. 224. 5s. Boards. Printed at Aberdeen, and sold by Longman and Co. London.

* The diocese of Killaloe, for instance, includes 151 parishes, but only 37 churches.

† 'I have been (says Mr. B.) at country-churches, where the whole congregation, including parson and clerk, did not amount to half a dozen individuals.' The story, therefore, of Swift's address to *dearly beloved Roger* might have been a true anecdote; and indeed we have been told of churches in Ireland, the clergymen of which could not even obtain a solitary Roger to say *Amen*.

It might appear as a species of problem, why those who regulate and adjust the carriage and motions of the body assume to themselves generally more consequence than they who form and adorn the mind? The philosopher is humble and hesitating, while the posture-master is lofty and confident.—It is impossible not to remark the complacency with which the masters of dancing survey their own art, and how high they lift it in the scale of things that are great and useful. They are struck with amazement at its importance.—This latter, however, is no longer a problem when the success of the different workmen is considered. The effect produced on the body remains; while the influence gained over the mind is inconstant and transient. The air and elegance that the posture-teacher has imparted accompanies a man onwards, to the grave: but knowledge may be forgotten, and good habits disappear, driven out by contrary biases. Alcibiades often dishonoured the instructions of his great teacher Socrates, but he never disgraced his dancing-master. The females of Athens always saw him elegant and graceful; while the strenuous men of virtue frequently lamented his defects and his errors.—It is the consciousness therefore of not labouring in vain, and of the permanence of the effects which they have produced, that gives to the professors of the art of dancing that satisfaction and confidence which excite our wonder.

We doubtless see a portion of this complacency exhibited in the work before us: but it is accompanied with so much good humour, and so pure a desire to spread wide that which appears meritorious to the author, that we cannot refuse to enter into his feelings.—He was pupil of Desnoyer, Glover, and Lally, remembered only by those who have long ago ceased to dance, and has taught in his profession for 60 years. He considers the origin and antiquity of dancing; its utility; its requisite qualities; the minuet; the Scotch reel; choreography, or the notation of dances; hints to young teachers of dancing; observations on walking; defects of the body, and methods of correction and cure; of the chest and shoulders, &c. &c. He details his matter in 15 chapters, and speaks with much good sense and abundance of skill on the subjects which he treats.

Mr. P. reasons on the utility and necessity of dancing, but he also seeks for examples to confirm his positions. For instance:—A young gentleman, (a pupil of mine), who had been more attentive to his literary pursuits than to his external accomplishments, was called to Jamaica by an uncle who was retiring from business, and who soon after settled a great part of his fortune upon him. He had not been long there before he was sensible of the want of those qualifications he had before thought so lightly of; for he found whenever he was under the unavoidable necessity of being in company where dancing was introduced, that he always was, as it were, thrown into the back ground from his inability to acquit himself with any degree of propriety. He had a young relation whom he wished to settle under his own eye; he therefore wrote to his father desiring him above all things not to spare any expence with respect to his dancing; telling him at the same time he never regretted any thing so much as that, instead of half-binding himself by reading Greek

and I am, he had not paid more attention to his *scraps*, *bowls*, and *par games*. He then mentions a young man who about this period had been but a few months at Jamaica, a candidate for fortune's favour. He had few introductory letters with him of any consequence; however, fortunately for him, he had a most engaging manner and address. This circumstance induced a gentleman he had been made acquainted with to introduce him at an assembly, where he acquitted himself so well as to attract the attention of all present; who from this time vied with each other who should be of most use to him. In short, he was soon settled in a situation far beyond his most sanguine expectations.

The Scotch reel being so much the fashion at present, we may venture to indulge ourselves with hearing what Mr. P. says respecting it. He speaks of the fondness of the Highlanders for this dance:

‘I have seen (says he) children of theirs at five or six years of age attempt, nay even execute, some of the steps of this dance so well, as almost to surpass belief. I once had the pleasure of seeing in a remote part of the country, a reel danced by a herd boy and two young girls, who surprised me much, especially the boy, who appeared to be about 12 years of age. He had a variety of well chosen steps, and executed them with so much justness and ease as if he meant to set criticism at defiance. Our colleges draw to Aberdeen every year a number of students from the Western isles, as well as from the Highlands, and the greater part of them excel in this dance; some of them indeed in so superior a degree, that I myself have thought them worthy of imitation.’

The author then analyses the steps of the Scotch reel; describing minutely the forward step; the setting step; the double footing step; cross springs; chasing steps; cross passes; minor step; open step; turning step; and then the combination and mixture of the steps, that the dancer may change, divide, add to, or invert the different steps, in whatever way he thinks best adapted to the tune, or most pleasing to himself. We would refer the reader, whose light heart pants after evolutions so seducing, to the book itself; for we are afraid to be minute, lest we should seem to lose that censorial gravity which our readers know it has always been our study to preserve, as becoming the august chair in which we sit.—We should not conclude without informing our readers, however, that the profits of this publication are intended by the author to assist in the establishment of a lunatic hospital—the idea seems rather peculiar: but we must not suspect the author of feeling, or intending to intimate, any *analogy* between his subject and the nature of the malady which he thus charitably contemplates.

Art 23. *An Essay on the Epistles of Ignatius.* By the Rev. W. Cockburn, M.A. Christian Advocate in the University of Cambridge, and late Fellow of St. John's College. 8vo, pp. 23. 1s. 6d. Hatchard.

The Advocate plays his part very well, but is not able to clear up those circumstances which formed the objections of Dailé, and occasioned the doubts of Lardner, Mosheim, and Gibben. In this
contro-

controversy, we regard the latter as an indifferent person, since the notion of infidelity is little affected which ever way it is decided. Mr. Cockburn displays his zeal, but throws no new light on this acknowledged question, which divides episcopalians and presbyterians. The more we advance in antiquity, the more nice does the shade of distinction between the two orders seem to grow. Perhaps the strongest argument in favour of the bishop's superiority is that which the appellation itself implies; *vi termini*, he is to overlook or superintend. Be this as it may, if we are unable to enter into the sanguine feelings of success which Mr. Cockburn seems to cherish, we sincerely thank him for a candid, liberal, and neat disquisition. We wish that it may serve to direct the attention of younger divines to studies which are very generally, and we think improperly neglected.

Art. 24. *An Essay on the Character, immoral and anti-christian Tendency of the Stage.* By John Styles. 12mo. 3s. 6d. Boards. Williams and Smith.

From the days of Thespis, who "carried his vagrant players in a cart," to the present period, when magnificent theatres are the appendages of all large cities, the drama has been the delight of mankind. It has been considered as the first branch of polite literature, and, *delectando pariterque monendo*, as possessing an advantage even over the pulpit in conveying certain moral lessons. The praises, however, of its professed admirers find a counterpoise in the condemnations of its enemies; who regard this mode of "holding the mirror up to nature" as the most glaring proof of human folly and degeneracy, and who pronounce the stage to be 'the enchanted ground of iniquity,' the place by which the devil is most gratified, and in which he is most triumphant. A more vehement anti-dramatist cannot be found than Mr. Styles. Recollecting, probably, that St. Paul was a reader of Menander, he does not condemn dramatic writings, but the play-house. He is perhaps tolerably correct in reckoning wealth, luxury, and idleness among the causes of the success and influence of the stage: but might it not with equal propriety be stated that, when 'civilization has advanced beyond its zenith,' and the effects of wealth and dissipation are evident among all classes, the theatre, which is visited as a source of amusement, affords a species of admonition peculiar to itself, by which the follies and extravagances of the fashionable world are kept in check? Every human institution must be imperfect; and where multitudes, living in an artificial state of society, are assembled, those who make a trade of vice will be found: but, if this circumstance ought to abolish the theatre, it ought also to shut the doors of Rowland Hill's chapel, especially after the sun goes to bed.

Mr. Styles may be suspected of inverting the order of things, when he contemplates the influence of the stage on the morals and happiness of mankind. The stage is rather an *index*, than a *cause* of the state of morals. Populous capitals are not rendered dissipated by theatres, but theatres are the result of their dissipation. As amusements are necessary in such cases, the drama is among the least exceptionable;

exceptionable; and it is not impossible that, under proper regulation its operation may be more beneficial than injurious.

Much as we applaud Mr. Styles's virtuous feelings and sentiments we cannot regard his essay as a proof of his knowledge of the value nor of his ability to legislate for *man as he is*. To a person of high-toned morality and christian principles, the Stage must certainly appear in a very odious light, and no doubt it is open to great objections: but we question whether the entire abolition of it, in the present state of society, is practicable; and whether, instead of taking the course of Collier and this writer in reprobating it *in toto*, it would not be preferable to attempt to correct its abuses, so as to render its amusements more in unison with good taste and virtuous sentiments. It is not so gross as it formerly was, and there is room for farther reformation.

Art 25. *An Appeal to the Public*, by James Tandy, Esq containing a Statement of his unjust and severe Imprisonment, the different Examinations which took place before the Privy Council, with various Memorials, and letters to Government, &c. and in which several distinguished Characters are deeply involved: 8vo. pp. 138. 3s. Printed at Dublin, and sold in London by Symonds.

Lord Redesdale, we have always understood, held a conspicuous rank in the circle of Chancery lawyers, since he was a superior draughtsman, and his opinions on points of equity were much esteemed. The figure, then, which he is here represented as making in the Irish privy council, induces a belief that little affinity subsists between the pursuits of a practising lawyer and those of a statesman. Readers of this tract will not be surprized at the circumstances which attended his recall from the sister island; nor will they be at much loss to guess the reasons which induced the present minister to appoint a person of inferior professional qualifications, to hold the Irish seals in preference to the learned Lord, who is his own brother-in-law.

If the doctrine of retribution applies to states, awful is the visitation to which England has to look forwards. History scarcely presents us with acts of oppression more galling and odious, than those which have been exercised in Ireland under English rule. Our other duties will not admit of our abridging this heart-rending tale, which must fill every reader with indignation and horror: but, if the times in which we live have rendered any of the friends of liberty lukewarm in its cause, and indifferent to its fate, let them learn from the facts which these pages disclose, how cruel, wanton, puerile, and mischievous are the proceedings of lawless sway!

Mention is here made of a Dr. Trevor, a member of the liberal profession of medicine,—a profession which we see in this island so generally graced by virtues and accomplishments. This person superintended the state prisoners at Kilmainham gaol; and if the account of his conduct given in these pages, and in those of Mr. St. John Mason, be correct, the term *inhuman* is far too feeble to designate it. To behold a member of a profession which is devoted to re-

to relieve or alleviate the ills of humanity, abetting and sanctioning a treatment of fellow-men to which we should have thought the most civilized of human beings would have scorned to lend himself, and practising severities which in their kind the Inquisition could not exceed, is a spectacle most painful and humiliating! Such was the treatment which the writer of this tract alleges he has suffered, and of which he accuses his persecutors at the bar of the public, while he urges them to state a single transaction of his life which affords the slightest ground even for suspicion. We could wish that every honest and liberal Briton would peruse this harrowing but instructive tale.

Art. 26. *Rouge et Noir de Musique*; or Harmonic Pastimes; being Games of Cards constructed on the Principles of Music. By Thomas Danvers Worgan. 12mo. 1s. 6d. Harris.

Nothing can be more easily granted than that music is a difficult art, and requires considerable application:—but it is equally well known that many helps are provided for the musical student, which may carry him successfully forwards through the greatest difficulties, and make his future road smooth and delightful. Various are the treatises, and many the practical lessons, that have been prepared for him, with all the skill and genius of the most eminent masters in the art; by which the slowest understandings may receive light, and the dullest ears may be gradually opened. Of late, however, a new method has been found for overcoming difficulties and facilitating progress. Games at dice and cards, laboriously constructed on the principles of music, have been devised; which, it is said, convey in an amusing manner, and in a sufficiently appropriate form, all the necessary knowledge.

We are not enemies to pastime; and we should like it still better, if we could be convinced that here it was a more eligible way than any other, for putting us in possession of the arcana of a very difficult art: but this we have not as yet been able to see. The new exercises to which we allude are in general difficult and involved; and we may safely say that these games and pastimes turn out to be no sport. As in writing we occasionally find paraphrases more dark than the words which they profess to explain; and as translations are sometimes so perplexed as necessarily to send us to the original to know their meaning; so it may be said of many of the musical games that we have perused, that they themselves are more dark than the very principles which they would unfold, and require a most skilful instructor. It is rather inconvenient that, in an art in which the great crowd of terms are already a burden to the mind, new names and new characters (some of them sufficiently barbarous) are to be added; and this not to bring us directly to the knowledge which we need, but indirectly and circuitously. A man does not become a carpenter by spending his time, at setting out, in cutting leather: nor a smith by inuring himself to the cutting of wooden blocks. Besides, it is to be noticed that every different master has his own games: one uses dice, another prefers cards. The ideal analogies are altogether arbitrary throughout, and this species of knowledge proceeds on no common principle.

Mr.

Mr. Worgan makes this very small publication tolerably comprehensive, for he instructs in Solo games, Duet games, Trio games, Quartett games, and, as he calls it, the Chorus or round game. We do not deny that he shews ingenuity in the contrivance, though surely too little is effected for full elucidation, or precise application and result. We readily therefore receive the account which he gives of his tract, 'that it is a simplification and abridgment of a systematic work; original in its design, copious in its materials, and elaborate in the composition.'

It may be very convenient that, at the close of a few games of cards or dice, we should make the pleasing discovery that we are knowing musicians; and that an object which the ear should appreciate, the eyes, with the aid of numeration, have already ascertained and established. Yet we must still suppose that the ear should habitually hear that which is to be addressed to it; and that in teaching the principles of harmony, a master, after all, could not do better than set his pupil down to the harpsichord or piano forte, and lay before him the lessons of Pasquali, or Lampe, or Shield. This is placing him suitably within the influence of the art, where he cannot fail to receive precise knowledge, and legitimate pleasure.

Art. 27. *Report of the Committee of the African Institution, read to the General Meeting on the 15th July 1807, together with the Rules and Regulations which were then adopted for the Government of the Society.* 8vo. Pamphlet. Printed by Phillips, George-yard, Lombard Street.

The civilization of Africa, which is the object of this Institution, is indeed a vast undertaking; and if the means should be considered as inadequate to the end, the benevolent and truly christian principle which animates the projectors and supporters must still be a matter of the highest commendation. We mean not to insinuate that we regard the negro race as incapable of receiving the improvements of civilized society: but we suspect that the field is too extensive for any impression to be made on it by the labour intended to be employed. It is very justly remarked by the writer of this report, that 'polished nations have been too selfish to send the plough and the loom till they have first sent the sword and the sceptre:' but, in the course of providence, good comes out of evil; the sword and the sceptre have generally introduced among savage and uncultivated nations the arts of social life; and it may be questioned whether, without conquest, or colonization, (which is a mild sort of conquest,) any material change can be produced in the character and habits of a numerous people. The instance of the humane and clear sighted Quakers in America (see M. R. Vol. liii. N. S. p. 331.) will not, we apprehend, apply to the case of this institution with regard to the African savages, though the society may wish to follow the example of the *Friends* as closely as possible; for the American Indians, surrounded by an agricultural people, and perceiving the comforts which social industry conferred, could more easily be induced to listen to the persuasions and to embrace the assistance afforded by the Quakers, than the Africans will be to adopt the advice *copy the improvements of Europeans, till example on a large*

struded on them. This institution, however, purposes neither to ~~size~~ nor to trade; and prudently abstaining from religious mis-
is, it confines its exertions towards the diffusion of useful know-
e, to the excitement of industry, (especially in the cultivation of
soil,) and to the promotion of an intercourse with the interior of
rica. We can only add that, though our hopes are not sanguine,
ardently wish success to such humane endeavours.

tt. 28. *Hymns, Elegies, and Miscellaneous Pieces*, in Poetic Prose :
written originally in French, by the Abbé de Reyrae, Censor
Regius, Correspondent of the Royal Academy of Inscriptions
and Belles Lettres of Paris. Translated by F. B. Wright.
12mo. pp 241. 4s. Boards. Vidler, &c. 1807.

This work is written in a style somewhat similar to the well-
own "Death of Abel," and those who admire that performance
ll be pleased with the present compositions. The Hymn to the
a, with which the volume commences, was originally published as
translation of an old Greek manuscript; and the allusions to Hea-
en Mythology, which in consequence it frequently contains, ren-
it less pleasing than the pieces which follow it. In general, M.
R.'s style is too turgid to suit the taste of English readers: but
some persons the boldness of the imagery will be gratifying; and
y will find their minds elevated by the dignity of the sentiments
d the grandeur of the language.

SINGLE SERMONS.

tt. 29. *Human Laws best supported by the Gospel*, preached in the
Cathedral Church of St. Peter, York, before the Hon. Sir Soulden
Lawrence, Knight, one of the Justices of the Court of King's
Bench, March 6, 1808. By the Rev. Francis Wrangham, M.A.
F.R.S. 4to. 2s. 6d. Mawman, &c.

'The ambassador of Christ (observes Mr. W.) is certainly fulfilling
e of his numerous offices, when he inculcates reverence for the in-
stitutions and respect for the magistracy of his country, and enforces
whatever of human or of divine appointment may prove subsidiary to
e accomplishment of those important ends.' With his usual elo-
quence, the preacher executes this part of his duty, and illustrates
th great perspicuity the operation of religious principles in the for-
tion of obedient and loyal subjects. Mr. W., however, does not
eue himself to the inculcation of the Gospel on the governed, but
tends his exhortations to governors, and strenuously controverts the
dern doctrine (a doctrine against which the learned antients pro-
t) that in politics morality must be disregarded.

tt. 30. *On Singularity and Excess in Philological Speculation*; preach-
ed before the University of Oxford, at St. Mary's, April 19, 1807.
By Richard Laurence, LL.D., Rector of Mersham, Kent. 8vo.
1s. 6d. Rivingtons.

Deep reading associated with weak judgment, and childish fancies
dellished with much learning, are not unusual phænomena in the
rary world. We do not instance Dr. Laurence and his writings as
mplifications of our remark: but the subject which he here dis-
cusses

Dr. L.'s premises is 'that in traversing the wide field of phil speculation and Biblical criticism, we cannot too accurately the solidity of the ground on which we tread' We hope a hint will receive attention from our theological book-worm

Art. 31. Preached July 1st, 2d, and 3d, at the Visitation
Rev. Arthur Onslow, D.D., Dean of Worcester, and Arc
of Berkshire. 8vo. 1s. 6d. Rivingtons.

The drift of this discourse reminds us of a phrase which I sometimes employed, that of *moderate Calvinism*. The author nestly insists, amid his doctrinal remarks, on the necessity of piety, or that influence of religion on the heart and life which produces the fruits of righteousness, or universal virtue; and we considers, according to his text, as the *witness of the Spirit*, dicates *the Children of God*.

CORRESPONDENCE.

In reply to the letter of Mr. Pianquais, we must observe we do not find in his grammar any investigation of those principles which distinctly determine the use and force of the different of the Spanish verb. The rules of syntax given in the second of his publication, particularly where he treats of the verbs, general to be attended with much practical benefit; and he not to have sufficiently considered that the object of the Academicians was to establish a standard of grammar and orthography for their countrymen, not to explain to foreigners the intricacies of the Spanish idiom. The mention which we made of incorrectness of his translation refers rather to occasional in rendering the meaning of the Spanish expression, than

THE MONTHLY REVIEW,

For JULY, 1808.

ART. I. *Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added some Miscellaneous Essays in Prose, together with her Notes on the Bible; and Answers to Objections concerning the Christian Religion.* By the Rev. Montagu Pennington, M. A., Vicar of Northbourn, in Kent, her Nephew and Executor. 4to. pp. 643. 2l. 2s. Boards. Rivingtons.

If the triumphs of female genius have usually been confined to the higher productions of fancy, and to the delineation of the finer shades of sentiment and character, examples have not been wanting among women, of a successful exertion of those faculties which appear to be most peculiarly appropriated to the stronger sex. In these troublesome times, we have more than once seen the pen of political and theological controversy wielded by the fairest hands; the abstruse doctrines of mathematical science have been rendered easy and captivating by female instruction; and it is now our duty to record the history of a lady who may be justly styled one of the severest students, and one of the profoundest scholars, of an age which has been distinguished both by industry and learning. Mrs. Carter has long been known and highly respected in the literary world, by the publication of original poems, a translation of Epictetus, and other works. The memoirs of her life, therefore, with farther specimens of her compositions, and selections from her correspondence with many eminent personages, will be received with much welcome, and will be found very interesting. We shall make an abstract of the biography, and subjoin such quotations as our limits will admit.

Elizabeth Carter was born at Deal, in which town her father enjoyed a perpetual curacy, on the 16th of December, 1717, N. S.; and at the age of ten, she had the misfortune to lose her mother. It is very remarkable that, though 'her infancy and early youth afforded no promise of her future attainments,' and 'she gained the rudiments of knowledge with great labour

labour and difficulty,' it was even then her most earnest desire to become learned. 'The slowness with which she conquered the impediments, that always oppose the beginning of the study of the dead languages, was such as wearied even the patience of her father, and he repeatedly entreated her to give up all thoughts of becoming a scholar.' Besides this slowness of acquisition, she had a still more formidable adversary in the constitutional indolence of her habit; and, while she overcame the former by the hope of knowledge and of fame, she was under the necessity of combating the latter by a thousand minute and very singular contrivances. To preserve herself awake for study during a great part of the night, she contracted at an early age a habit of taking snuff; to insure a recurrence to her labours as soon as possible in the morning, she was furnished with alarums; and at a more advanced period of her life, (for, though always an early riser, she never awoke at the proper hour without effort and management,) she had a bell placed at the head of her bed, which the sexton pulled every morning between four and five, 'with as much heart and good will,' according to her own expression, 'as if he was ringing my knell.' In the ardour of literary exertion, moreover, she would chew raw tea and coffee, and bind a wet cloth round her head and apply another to her stomach. We do not know whether many of our readers would be disposed to follow so desperate an example, in pursuit of learning; but, as the great age attained by Mrs. Carter may appear to contradict the received opinion that the health always suffers from the application of such stimulants, it may not be improper to state that they laid the foundation of constant and severe head-achs, which became habitual in her youth, and incurable during life; and which afterward in a great measure disqualified her from pursuing those very studies, for the sake of which they were incurred.

Such ardour and industry could not fail to be crowned with complete success. She made herself mistress of the following languages, which we enumerate in the order of their attainment by her:—Latin, Greek, Hebrew, French, Italian, Spanish, German, (which she studied with a view to a place at Court,) Portuguese, and Arabic. The last mentioned language, indeed, she 'never professed to understand well;' yet she was able to make a dictionary, correcting various mistakes of translators and lexicographers. In mathematical knowledge, she made sufficient progress to become well acquainted with astronomy; and she was particularly delighted with tracing the geography of the antient historians. To her religious duties she was unremittingly attentive, and assiduously read the best
sermo

sermons, and other books of divinity. In her short intervals of relaxation from more laborious study, she found time to keep up a poetical correspondence with Cave, the editor of the *Gentleman's Magazine*, under her own name of Eliza; and in 1738 she published a collection of her poems, written when she was under the age of twenty. In the same year was completed her translation of Crousaz's *Examination of the Essay on Man*; and in the next year she gave to the world both that work, and a translation in two volumes of Algarotti's "*Newtonianismo per le Dame*," or "Sir Isaac Newton's Philosophy explained, for the use of the Ladies, in six dialogues on Light and Colours."

The appearance of a young lady scarcely one-and-twenty years of age, possessed of such solid and various attainments, excited very general regard and admiration; which would doubtless have been heightened and increased, had it been known that she owed them to laudable ambition and never-ceasing perseverance, not to the facility of learning, or a juvenile quickness of apprehension. Her acquaintance was generally sought by men of letters and persons of rank; and her biographer has been by no means sparing of their compliments. We are treated with letters from Dr. Johnson, his unfortunate friend Savage, the Countess of Hertford, the Rev. Mr. Walter Harte, author of a life of Charles the 12th, and Mr. Theophilus Rowe, the brother-in-law and executor of Mrs. Elizabeth Rowe. All these are perfectly uninteresting, except that from Johnson, whose strict veracity gives great value to the manner in which he addresses Mrs. Carter. He professes for her a degree of "respect, which he neither owes nor pays to any other." A higher eulogy could not be conferred on a moral and intellectual character.

Even at this period, the fame of Mrs. C. was not confined to her own country; and she received a complimentary epistle in French, and another in French and Latin, from that extraordinary youth Barratier, whose wonderful talents and early death are described by Johnson. These letters shew an unusual command of language in a boy of fifteen, but they are tedious and full of common places. In the second, he speaks of that malady which was consuming him, and soon afterward ended in his death. His father presented a portrait of him, and a copy of his life, to Miss Carter: but we wish that the letter had been suppressed, in which he prefaces his regrets for the loss of his son with some formal compliments and cold apologies for answering a Latin letter in French. It does not appear to us at all necessary to have inserted the notes of a M. Lavalade, respecting the mode of commencing and carrying on the correspondence. Indeed we are somewhat dis-

posed to complain of the editor's great liberality of trifling details : but of his merits we must speak hereafter.

Mrs. Carter's laborious application did not impair her temper, which was kind and lively, nor prevent her from joining in the innocent amusements of her friends. Her person was not unpleasing ; her admirers were numerous ; and, though she appears at an early age to have devoted herself, like her royal namesake, to virginity, for the sake of paying a more constant attention to those which she considered as the most important objects of existence, one gentleman had certainly the good fortune to engage her affection. Her father had also listened, with some favour, to his proposals : but he forfeited her partiality by publishing a few verses ' which, though not absolutely indecent, yet seemed to shew too light and licentious a turn of mind.' From this time, she never entertained any serious thoughts of matrimony ; though several of the most distinguished characters were sometimes reported to be attached to her, as Archbishop Secker, Bishop Hayter, and the Earl of Bath. Among the poems which are now first published, we find some verses evidently relating to a rejected lover, who died abroad :

' TO THE MEMORY OF ———.

OBITU. OCT. 13, 1742.

' Could modest sense with softest manners join'd
Attract the due attention of mankind,
Unhappy Florio ! thy ungentle fate
Had ne'er reproach'd the wealthy or the great.
In vain admir'd, applauded, and rever'd,
No gen'rous hand thy drooping genius cheared ;
It's useless talents destin'd to deplore,
And sink neglected on a foreign shore ;
There all thy prospects, all thy sufferings cease,
In Death, the last kind refuge of distress.
' Tho' by the world abandon'd and forgot,
Let one be just and mourn thy hapless lot ;
Unlike thy sex whom selfish views inspire,
To pain the guiltless object they admire,
Thy silent truth each teizing suit repress,
And only wished to see another blest.
Tho' cold to passion, true to thy desert,
Take the last tribute of a grateful heart,
Which not unconscious saw thy generous aim,
And gave thee, all it had to give, esteem ;
Still o'er thy tomb it's pious sorrows rise,
And *Virtue* sheds the tear which *Love* denies.'

In a second copy of verses, on the same subject, she says that many years had elapsed

' Since

' Since first I breathed the sigh sincere,
And twined the cypress garland round thy tomb,'

and adds the following affecting stanza :

' Perhaps thy gentle spirit still surveys,
With some regard, the object once so dear,
Nor undelighted feels the honest praise
Which Truth bestows on Death's unflatter'd ear.'

The whole elegy breathes much esteem for the object of it, whose name is not recorded.

The most intimate among Mrs. Carter's friends, and the most regular of her correspondents, appear to have been Miss Talbot and Mrs. Montagu. To the former she was indebted for her intimacy with Archbishop Secker, whom she often visited at Lambeth ; and by the latter she was introduced into the higher circles of literary and fashionable life. No person ever commanded more of the respect of society, or was treated with greater kindness by her acquaintance. Her friends had expected that Lord Bath, with whom towards the close of his life she had been on terms of intimacy, and in whose company she had travelled to Spa, would bequeath her a handsome provision : but they were disappointed. When, however, his lordship's fortune devolved on Sir W. Johnstone, who then took the name of Pulteney, that gentleman immediately settled on her an annuity of 100*l.* ; which was afterward, in consideration of the pressure of the times, increased to 150*l.* Mrs. Montagu being enabled, by the death of her husband, who left his whole fortune at her disposal, to assist her friend, she also granted Mrs. Carter 100*l.* a year, and secured it by her bond. These donations, added to her patrimony, to some occasional legacies, and to the acquisitions made by her several publications, provided her with a competent income ; a considerable part of which was uniformly devoted to charitable purposes.

After having obtained in her youth the greatest reputation for learning and abilities, it may seem singular that a longtime elapsed before she again appeared at the bar of the public ; and still more so, that her only subsequent productions were the Translation of Epictetus in 1757, and a small volume of poems in 1762. They are both too well known to require any observation here : but it will be considered honourable to the good sense of the public at that time, that 1018 copies of the Epictetus were found insufficient for the subscribers, and it became necessary to print 250 more. It sold so well, and the price kept up so remarkably, that, some years afterward, Dr. Secker, then Archbishop of Canterbury, brought a bookseller's catalogue to her, saying, " Here, Ma-

dam Carter, see how ill I am used by the world ; here are my

sermons selling at half price, while your Epictetus truly is not to be had under eighteen shillings, only three shillings less than the original subscription." That excellent work has been thrice reprinted, twice in her lifetime, in two volumes duodecimo, and since her death in two volumes octavo. The Archbishop entertained some apprehensions that this book might injure the cause of religion, by placing the power of philosophy in too strong a light; and though Mrs. Carter's observations on this subject, in her correspondence with Miss Talbot, are very convincing, yet, in deference to his Grace's scruples, she multiplied her notes and cautions.

The poems attracted a degree of attention, for which we suspect that they were less indebted to their intrinsic merit, than to the previous celebrity of their author, and her numerous connections in the literary world. They were translated, some into French, some into Latin; and they were ushered into the world with considerable pomp and ceremony, having an eulogy in blank verse prefixed to them by Lord *Lyttelton*, (as the name appears to have been written by himself and his contemporaries), and being dedicated to the Earl of Bath, in the following short address:

' My Lord,

' The world will judge the more favourably of this Collection, from being told that it was printed by your desire; and my own scruples about the publication will be the less painful, if you accept it as a testimony of the gratitude and respect, with which I have the honour to be, My Lord,

Your Lordship's most obliged

And most obedient humble servant,

ELIZABETH CARTER.'

Mr. Pennington thinks that this dedication is highly 'creditable to both parties, but more particularly so to Lord Bath,' because it is probable that 'he wrote it himself.' Our readers will not perhaps judge quite so favourably of his lordship's modesty. The editor seems, however, to have formed a just estimate of this lady's poems, when he states that their 'general character seems to be rather ease, correctness, and elegance, than fire or strength.' To their excellent moral tendency they are principally indebted for the station which they still retain in the libraries of the fair. The best of them, in our opinion, was composed on the birth-day which completed the author's eighteenth year: it stands first in the collection here printed, and exhibits great strength of thought and feeling. We should transcribe some portion of it; but, having been long in the hands of the public, it is not to be considered

properly falling under our examination. The following never appeared before ; and we extract them to prove a kind and affectionate disposition of the writer, while they shew her poetic talent :

‘ Written during the Sleeping of an afflicted Friend.

Angels of Peace ! whose heav’nly whisper cheers
The drooping heart oppress’d by guiltless woes,
Shed your soft comforts o’er Cecilia’s cares,
And lull the beauteous sufferer to repose.

‘ Let no sad image of distressful day,
Touch the quick feeling of suspended grief :
Nor hopes that vanish at the morning ray,
Delude her sorrows by a false relief.

‘ Ye delegated guardians of the good !
While the calm hours of vacant slumber last,
Conduct her fancy to the blest abode,
Where virtue smiles on every trial past.

‘ When waking life its scene of care renews,
The radiant vision on her mind shall glow,
Inspirit every duty’s gen’rous views,
And soften every task below.’

The change of measure in the last line makes it probable that they were not finished.—It is not stated how many editions of Mrs. C.’s poems have been printed.

The life of this lady is not much diversified by incidents ; and we are cut off, in the present instance, from a fruitful source of anecdote and depository of character and opinion, by her extreme aversion to the publication, and even to the private communication, of her epistolary correspondence.

‘ Mrs. Carter expressed a wish to her executor, that her letters should not be published. And in two letters to friends now deceased, she gives the following reasons for it :—“ I do not deem any opinion of mine of consequence enough to be brought as an authority, and you have more than once heard me declare my great aversion to being quoted, or having any part of my letters seen by any body.” This was in 1766 ; the other was four years before that time, and is as follows :—“ I am perfectly easy in regard to your promise about my letters at present. You may perhaps think it a foolish solicitude about a thing of very little consequence, that I should make a point of their not being shewn now. Indeed I cannot very well explain my own feeling about it. I only know that I could no more write freely to you, with a view to my letters being seen, than I could talk freely when I knew a third person overheard me.”

Her motive appears to have been the dread of giving currency to light and rash opinions on the characters of individuals,

duals, and even on moral and religious subjects: but as the editor assures us with the greatest probability that she never indulged in scandal, nor ever uttered a sentiment that was not calculated to do good, it may be thought that he would have been justified in attending rather to the spirit than the letter of her instructions, and might have fairly published any letters that did not implicate particular persons. A few of them he has felt himself at liberty to select, which certainly deserve all the praise of perfect rectitude and propriety; though we did not find those which are addressed to Miss Talbot, nor the lady's answers, on the subject of Epictetus, particularly entertaining*. Her descriptions of her travels to Spa, and the objects and persons that she encountered both there and on the road, form a very pleasing journal; and, since these travels may be regarded as the most considerable event in her life, we shall offer our readers a few of the observations which they drew from her. The party consisted of Lord Bath, the late Dr. Douglas, (afterward Bishop of Salisbury,) Mrs. Montagu, and Mrs. Carter. They landed at Calais on the 4th of June 1763, and returned to Dover on the 19th of September in the same year. They went first to Spa, and then, after a short tour in Germany, proceeded down the Rhine into Holland; and thence, through Brussels, Ghent, Bruges, and Dunkirk, to Calais again. The first impression produced by the *coup d'œil* of a French town is described with animation. Having been ill during the voyage, she adds:

"I grew better after we were set on shore, and well enough before we reached the inn to find myself extremely inclined to laugh at the objects that struck me in passing the streets; and particularly in crossing the market, where I saw such a mixture of rags, and dirt, and finery, as was entirely new to an English spectator. The women at the stalls, who looked as if they were by no means possessed of any thing like a shift, were decorated with long dangling ear-rings. To own the honest truth, however, there is a *politesse*, and an *empressement pour vous servir*, among the lower kind of people here, that is very engaging, and I find quite a pleasure in talking to them. You will wonder how I have found time to discover all this already, but the French rapidity carries one a great way in a short space. There is a little *perruquier*, with a most magnificent queue, belonging to the inn, with whom I am upon the most friendly terms imaginable, and he is

* An advertisement in the newspapers has just informed us that Mr. Pennington is printing, in two quarto volumes, a series of letters between Mrs. Carter and Miss Talbot, and also Mrs. C.'s letters to Mrs. Vesey, which the latter lady requested to have published. This intended large donation has, we confess, rather surprized us, after the preceding statement.

my second page. My first is one provided for me by my Lord Bath, a little French boy with an English face."—

"At a convent in Lisle is a kind of altar with an image of the Virgin and our Saviour, both with black faces; for which we could get no better reason than that our Lady of Loretto was the same. They bid us get up upon a chair, and peep into a little hole of a closet behind the altar, to see the kitchen furniture of the Virgin: all I remember of the contents was a stove and a little brass kettle. I think nothing but the testimony of my own eyes could have perfectly convinced me of the miserable, trifling fopperies of Popery. Most of the images are such mere dolls, that one would think the children would cry for them. Even the high altars are decorated with such a profusion of silly gewgaw finery, as one would think better adapted to the amusement of girls and boys, than to inspire sentiments of devotion. I feel extremely uncomfortable with hearing bells ringing all day long, without being able to go to church; but I hope this heathenish kind of life will be over when we get to Spa, and we shall have a kind of worship in which I can join."

At Spa, the Prince Bishop of Augsburg was the man of the highest rank, and kept a kind of public table. 'His Highness is extremely well bred, and obliging, and looks like a very quiet, good kind of man; but had nothing of an episcopal appearance in his dress, for he was in a blossom-coloured coat, with an embroidered star on his breast, and a diamond cross; but his behaviour is extremely proper; and it seems, as soon as his guests are withdrawn, he reads prayers himself. He dines at a little after twelve, so the company is dismissed a little after two.' Mrs. Carter seems to have derived no great pleasure from these princely entertainments, of which she thus speaks in another letter:

'The Bishop of Augsburg keeps a table, and invites all the company by turns. We have dined there once, and are to dine there again to-day. The dining with a Sovereign Prince is an affair of more honour than pleasure, and is nothing like society. One circumstance is very awkward to little folks, that the attendants are all men of quality; and we must either choke with thirst, or employ a Count or Baron to bring a glass of water. An *Excellence* with an embroidered star comes to us from his Highness when dinner is upon table, which is half an hour after twelve. I must go and dress for this most serene visit; but was unwilling to lose this post to thank you for your letter.'

There is something very touching in Mrs. C.'s account of a fair incognita, whom she met at Spa, and it is the only occasion on which we observe our sober country-woman treading on the borders of romantic feeling:

'This place grows every day more and more crowded, and I every day less and less attentive to the bustle from the pleasure I find in the conversation

conversation of one person, whom I have lately had the happiness to discover, and who is too ill to have much share in it. I had for some time frequented the Geronsterre without meeting any one among the various nations assembled there, that could much interest or amuse me; but one morning I was struck by the new appearance of a very elegant figure; and in a dress so perfectly neat, that to the honour of our country be it spoken, we took her for an English woman. As she was not able to walk without help, and could not find her servant, Mrs. M. led her to the spring where I was, and then being obliged to rejoin her own company, consigned her over to me. After I had conducted her to a seat, something more than mere compassion induced me to sit down by her, and I very soon discovered something in her very superior to what I had met with or expected to find in this place. We have since conversed with her every day, and every day become more convinced of the extraordinary merit of her character. With the politest manners, and most engaging gentleness, she has a depth of thought, an extent of reading, an elegance of taste, and a sprightliness of wit, that I should never have expected to have found in a *Baronne Allemande*. With all this she discovers a nobleness of principle, and the deepest sense of religion. It is by degrees that one discovers the superiority of her understanding, which, instead of producing into full view, she seems to take all imaginable pains to conceal. She speaks French perfectly well, without the least degree of German pronunciation, and expresses herself very readily in Italian. She is extremely desirous of learning English, which she had attempted, by her own account, without success, but upon my procuring an English book for her, I found she could often read nearly a whole page without missing the sense of a single word. There is something so very English in her ideas and sentiments, that I feel fully persuaded she will soon be mistress of our language. She has too much, alas! of the English temperament, for I never saw a more dreadful excess of nervous disorders. Mrs. M. and I congratulate ourselves on the acquisition of such a prize, of which nobody in the place but ourselves seems to know the value.

This lady, whose name was Madame de Blum, is always mentioned in the same affectionate manner by Mrs. Carter, who must have improved her intimacy with her to a great degree, since she obtained her portrait. We hear nothing of her history, but that 'she was an Hanoverian by birth, married to an officer in the service of the duke of Brunswick.'

We have called Mrs. C. our *sober* country-woman, and such she certainly was: but Mr. Pennington says, very truly, that some of her compositions supply indications of cheerfulness and even of merriment; and her epistolary style is frequently marked by expressions that are characteristic both of strength and humour: for example:

"I have seen Princess Ferdinand and her suite at the room, and at the walk, and a most extraordinary sight they are. They are *laced within an inch of their lives*, their *stays* excessively stiff, and their stomachers

members of an amazing length, nearly approaching to their chins. ~~What~~ what struck me the most is, that ~~their~~ *their features are all at a dead end.* I really never did see any thing in the human countenance before, that so much realized the fable of the Gorgon. The Princess has a very fine complexion, and is really as pretty as it is possible for ~~her~~ to be with such a stony look; with all this she is excessively ~~slowly~~, and danced three times a day when she was at Aix. Her French pronunciation *écorce les oreilles*, and is absolutely the worst I ever heard. Madam Keith, the *grande Maîtresse*, is the most like some of the folks of this world among the set. She is a Prussian, but ~~her~~ *face has learnt Scotch.*

Again;

"Prince and Princess Ferdinand of Prussia, among many other great personages, are here. There is something extremely easy and sociable in the etiquette of the German courts—their attendants sit ~~down~~ to table with them, and share their amusements. Their manners are unaffected and agreeable; but their dress so ridiculously stiff, that the first time I saw them all together, they put me in mind of King Pharaoh's court in a puppet-show."

Perhaps, however, the difference was not so great between the English and German fashions of that time, as between the English style of ornament in those days and that which prevails at present.

Mrs. Carter was too good an Englishwoman to mix with the French society at Spa, and too good a protestant to abstain from deriding the mummeries of the Catholic religion. On the former subject she is quite explicit, and quotes the declaration of a lady who had resided in France, 'that she never met with *any one person* while she was there, who had either principle or sentiment: *to her great surprise*, she once thought she had discovered a character possessed of both, but'—the thing was of course utterly impossible; and fortunately for this charitable hypothesis the fact confirmed the theory, for 'upon further inquiry, the lady' (i. e. the lady who had principle and sentiment) 'proved to be a *Canadian*.' On the subject of religion, our traveller occasionally put some questions of rather a dangerous nature to several of the nuns and *chanoinesses*, with whom she had an opportunity of conversing; and the following anecdote may be taken as a sample of the amusement which their answers must have afforded to a hardened *berstic*:

"There is a competent degree of ignorance to be met with on subjects, which, according to their persuasions, ought to be very interesting to them. I was examining the cross of a *chanoinesse* yesterday, and asked her what the little figure that was in the midst of it signified; she answered it was her patron, Saint Quirin, who had suffered martyrdom for his religion. What were the particular circumstances of his history? I cannot tell. What, do you not know the story

story of your own patron? O yes, we have an office for him. We under what Emperor did he suffer? I believe it was no Emperor it was Pope Alexander the *Eighth*. I am not chronologer enough to know when this pretty chanoiness's Pope Alexander *Eighth* lived; but I suspect her patron to be of higher antiquity than any Pope Alexander I ever heard of; and to be neither more nor less than the saint who built Rome, and killed his brother."

In spite of some repetitions which naturally occur in letters written on the same subjects to different persons, the whole account of this journey will be read with satisfaction.

That delicacy, which formed a striking feature in Mrs. Carter's character, amounted to extreme timidity on particular occasions. Her own description of her deportment, when she first became acquainted with Lord Lyttelton, is natural and humorous:

"MRS. CARTER TO MISS TALBOT.

Deal, May 3, 1756.

"Will you pity me for a trial I lately went through, from which I received a great deal of honour at the expence of looking, as you have very often seen me do, most grievously foolish? It was no less than a visit from Sir George Lyttelton*. To my great consolation, however, it was very near dark when he came, and I had taken special care not to have candles introduced till I might reasonably hope some few, at least, of the idiot features might vanish from my countenance. By this contrivance, and the assistance of a work bag, from which he must conclude me extremely notable at a time when it was impossible for one to see a stitch, I behaved myself with tolerable fortitude; and if he had staid a quarter of an hour longer, it is very probable I might have so far improved as even to speak articulately. I forget whether I mentioned to you some time ago my taking the liberty of writing to Sir George Lyttelton †, to solicit his favour for a person in singular circumstances of distress. He answered me with a politeness and humanity with which I am sure you would have been charmed; and it is to this correspondence that I owe the favour of his visit."

We shall also insert her report of a stage-coach conversation:

"As Nancy might possibly give you a formidable account of my three fellow-travellers, I think it necessary to inform you, as soon as possible, my dear Miss Talbot, that they did not eat me up, for which I was the more obliged to them, as they seemed disposed to eat every thing else that came in their way. By their discourse I believe they are pilots to the packet boats. One of them in great simplicity gave a very comic account of one of his passengers. He said he had once carried over 'one Warbritton, a very old orator, you

* He was not created a Peer till 1757.

† At that time he was Chancellor of the Exchequer.

read about him in the almanacks. He was a Member of Parliament then, but he has been made a Bishop since. As we were upon passage, he said he would sing me a song, and the song that he was *Rogues all*. He is a very old orator, you must have read about him in the almanacks.' Poor Bishop Warburton, to have all his fame reduced to what one may read about him in the almanacks! After he had finished all he had to say about the old orator, he cast his eyes in my face, and asked if I was not one of the Carters; which I answered, Yes. About half an hour afterwards he looked at me again, and broke forth with some vehemence, 'Why surely you cannot be the lady that is reported to be so well read in mathematics, that she has puzzled all the naval officers, and a gentleman came on purpose to have a *confer-rence* with her about it.' 'No indeed, Sir, I am not.' 'Was it any of your sisters then?' 'Not that I know.' After many interrogations, he seemed very dissatisfied and unquiet with my answers, and I believe the poor man is to this hour in a perplexity, whether I am the lady that puzzled all the naval officers, and had a *confer-rence* with the gentleman, or not."

Notwithstanding these extracts, and a few more of the same character that might be made, if we were to pronounce on the documents laid before us in the present volume, we should not say that the general turn of her mind was playful or lively. Her religious habits would no doubt inspire her with cheerfulness and composure: but all her principal works are pervaded with a grave style of thinking that approaches to solemnity, and reminds us often of Dr. Johnson's most serious productions, in which his artificial manner of expression was sacrificed to the strong feeling of the moment. Her reflections on making her will (p. 448) are extremely impressive. Her letters to a friend, who had the misfortune to doubt the truth of revelation, on the duty of examining the proofs of it, are remarkable for good sense, strong reasoning, and unaffected language: but we could have wished that the editor had recollected Mrs. Carter's disinclination to publish religious controversy, lest doubts should be excited on some particular points, and had suppressed the "Objections" to various parts of the Old and New Testament, which were started probably by the same friend, and are combated by specific replies. Some of these answers are far from satisfactory, particularly that in p. 575 to the observations made on the devils entering swine. The 'Notes on the Bible' are short, but contain some information, and attest the persevering constancy of her religious studies. The 'Miscellanies in Prose' consist of her celebrated papers in the *Rambler*, and some other detached pieces, which do not possess any extraordinary merit.

In 1782, that is to say in her sixty-fifth year, Mrs. Carter visited Paris: but the notes taken on this excursion are few and

imperfect.

imperfect; and it would be hardly worth while to advert to journey, if it were not the last incident that interrupted the quiet uniformity of her life. From that time she divided her year between her own home at Deal, and lodgings that she regularly occupied every winter in Clarges-street, London, with the exception of some occasional visits to friends residing in various parts of the country. The majority of the company with whom she lived were literary characters of her own age. In the possession of a comfortable income, and in the enjoyment of all the pleasures of friendship and society, her life glided away in as much happiness as is consistent with an extended age, which must witness the frequent loss of her earliest and dearest connections. After having received various warnings of approaching dissolution, which did not affect her faculties, 'she expired without a groan or a struggle, on the 19th of December 1806,' in the 89th year of her age. During her illness she had expressed her earnest desire that she might be interred, in the most private manner, in the parish in which she should die; and she was therefore deposited in Grosvenor Chapel, an appendage to the Church of St. George, Hanover Square, in which parish she breathed her last. No one will deny the justice of the simple epitaph inscribed on her tomb, which records that she was 'a lady as much distinguished by piety and virtue, as for deep learning, and extensive knowledge.'

Having thus taken our respectful leave of this good and erudite female, we shall not perhaps be accused of violating the *integrity* of our biographical sketch, if we attend for a short time to the character of the celebrated Lord Bath, as it is drawn by Mrs. Carter. He has been a prominent object of public notice, and in contrast to his accomplishments he has generally been accused of great parsimony. Mrs. C. was very much in his company, and certainly appears every where an admirer of him: but some deference may be paid to her judgment, and no accusation can be urged against her veracity. On the subject of this nobleman's death, she laments to a correspondent the privation which she and Mrs. Montagu will suffer by that event, and thus proceeds:

'None of his friends, I believe, will remember him longer, and very few with equal affection. Indeed there was something in his conversation and manners more engaging than can be described. With all those talents, which had so long rendered him the object of popular admiration, he had not the least tincture of that vanity and importance, which is too often the consequence of popular applause. He never took the lead in conversation, nor ever assumed that superiority to which he had a claim. As he was blessed with

an exemption from many of the pains and infirmities of old age, he had none of its defects. In so many months as I past continually in his company last year, I do not recollect a single instance of peevishness during the whole time. His temper always appeared equal. There was a perpetual flow of vivacity and good humour in his conversation, and the most attentive politeness in his behaviour. Nor was this the constrained effect of external and partial good breeding, but the natural turn of his mind; and operated so uniformly on all occasions, that I never heard him use a harsh, or even an uncivil, expression to any one of his servants.

"The world, without paying the tribute to his virtues, is, I find, sufficiently eloquent upon his faults; and his memory is severely treated. No partiality ought to make one defend what is not to be justified. Yet though his bounty was not equal to the great opportunities which he enjoyed of exerting it, he often did very kind and generous things. I know that a few days before his last illness he gave a hundred pounds to a man whom he knew only by character; and I have heard of many instances of the like sort.

"Indeed I believe his own disposition was naturally compassionate and generous; but his unfortunate connection with a wife of a very contrary disposition, and to whom he was too good-naturedly compliant, had checked the tendency of his own heart, and induced a fatal habit, which he must find it difficult to alter at so advanced an age. Yet he nobly broke through it in paying above twenty thousand pounds of Lord Pulteney's debts, for which there could have been no legal demand on him. I know you will forgive me for saying so much on the subject of a friend for whose memory I shall always retain so high a degree of gratitude and affection. His loss appears so much the more grievous, as his death did not seem to be occasioned by the decay of old age. But God alone knows the proper time for all events."

It remains for us to offer a few remarks on the style in which this life is written. We have already objected to the minute and trivial circumstances occasionally related in it, as the public cannot be supposed to take much interest in them, however they may be treasured up in particular families. We should not have deemed it necessary to divert the reader from the narrative, by stating in a note that 'to Mrs. Montagu's friendship for Mrs. Carter, the author of these sheets is indebted for his Christian name, for many obliging attentions, and for a journey to Paris in 1776:' still less should we have required another note in a distant part of the book, introduced for the express purpose of relating that the said Mrs. Montagu, when performing the said journey, was not sea-sick on the passage from Dover to Calais; and we should fear that the diffidence of Mr. Hawkins Browne would be wounded at finding himself brought before the public, twice in one page, in the character of 'a charming little boy.' (p. 102.) The long letters

letters from Tunbridge Wells, about Lady A——, are full of witticisms that have lost their point, and might as well have been omitted. Though we are not insensible to the merit of economical exertions in a learned lady, we could have spared this author's laboured panegyric on his heroine, for making *dozen shirts* (p. 126.); and the complaint against the ravages of the bugs (p. 222.), as well as the ample register of her sentiments in reprobation of smuggling (p. 323). A vast number of the letters have neither use nor ornament, and we must observe in particular that Archbishop Secker appears to much more advantage as a divine than as a man of wit. In the narrative we cannot omit to notice a great want of perspicuity; and a singular method is adopted of introducing the several characters to the reader, by describing their death in the first place, and then recounting the current incidents of their lives. Thus, no sooner is the first acquaintance of Mrs. Carter with Lord Lyttelton intimated, than the author gives the date of that nobleman's death in 1773, and inserts two long letters on that event in the nature of funeral orations; immediately after which we are amused with a most lively picture of his summer at Tunbridge in the year 1756. In the same manner, page 162 contains an account of the exit of Lord Bath, and the rumours that ensued: we naturally supposed that he had "fairly made his will," and quitted the stage altogether, but a very few pages elapse before he sets out on a journey to the continent, 'the youngest, the liveliest, and the healthiest' of the whole travelling company.

We point out these defects, and desire to call the attention of the author to others of the same nature, because they may be easily remedied, not through any wish to detract from the merit of Mr. Pennington, who has executed his task with fidelity and general propriety. A little more time and care will make his life of Mrs. Carter a very attractive piece of biography; and we respect the unassuming modesty of his pretensions, as much as we honour the feelings of gratitude and veneration with which he always speaks of his excellent relative and benefactress.

In the succeeding article, we shall contemplate an intimate friend and sister author of Mrs. Carter, with whom a strict correspondence was maintained, though it does not contribute to swell the pages of this volume.

ART. II. *The Posthumous Works of Mrs. Chapone.* Containing her Correspondence with Mr. Richardson, a Series of Letters to Mrs. Elizabeth Carter, and some fugitive Pieces never before published. Together with an Account of her Life and Character, drawn up by her own Family. Second Edition corrected, with some Additions. 12mo. 2 Vols. 2s. Boards. Murray. 1808.

WE have perused these volumes with uncommon pleasure, since they display all the good sense and justness of thinking which we were prepared to expect by an acquaintance with the author's former productions, joined to the ease and unreserved frankness which compose the charm of confidential communications. The earlier letters are also distinguished by a brilliancy and a liveliness which are peculiar to the unclouded May of life; and in these we find it very amusing to contemplate the judgments passed on the works of authors who are now considered as classical, but were then awaiting, in trembling apprehension, the doom of public opinion. Richardson, Fielding, Young, Johnson, and many writers of inferior note, pass under the spirited examination of this fair reviewer; whose remarks have, in most instances, received the final sanction of the world at large.

This class of letters is addressed to Mrs. Carter, with whom a very intimate friendship did not prevent her correspondent from differing in many particular sentiments, as well as in their general systems of considering human affairs. The former adopted the severe morality of her friend the *Rambler*, and pronounced the majority of mankind to be depraved and profligate; while the latter was more inclined to attribute the undeniable vices of her fellow creatures to weakness than to any natural propensity to evil, and was ready to make large allowance for unfortunate circumstances and strong temptations. This controversy forms the leading subject of discussion between the two young ladies; and, though we are here presented with only the indulgent side of the question, (Mrs. Carter's letters having probably been destroyed at her own desire,) it is obvious that much spirit and ingenuity were displayed by both. The observations on Louis XIV. will enable the reader to form a pretty accurate judgment of the system adopted by Mrs. Chapone, (then Miss Mulso,) and will prove that her arguments were sometimes followed up with much subtlety, and with all the boldness of metaphysical adventure:

‘ I am but now reading Voltaire's Louis XIV. which every body else has read long ago. How amazing it is to me that mankind should agree to dignify with the epithets of great and glorious, so black a character! Yet how if this man himself, the scourge

REV. JULY, 1809.

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and enemy of human kind, should have been able to persuade himself or suffer others to persuade him, that he was really acting a laudable and glorious part! Supposing this possible, is he not rather an object of compassion than of hatred, and should we not rather lament human blindness than exclaim against human wickedness? I am fond of this supposition, because it saves poor Louis some part of his guilt. Do tell me I am right, and let me fancy I have found an excuse or palliation even for a conqueror and persecutor.'

To this letter it appears that the stern accuser of human nature replied, by a general assertion that no circumstances could amount to a palliation of vice on the plea of ignorance, because it is possible for every one to discover and understand his duties. "I never can believe (said Mrs. Carter) that the infinitely good God should have placed any reasonable creature in such circumstances, as to be under an impossibility of distinguishing right from wrong, an impossibility of being virtuous, of being happy!" This broad general doctrine is seriously examined in the following judicious sentences:

'Whoever acts agreeably to the best light he is able to obtain, and sincerely desires and intends to do what is right, is virtuous, and will, I doubt not, be happy. But that God has placed many human beings in such circumstances as make it impossible for them to distinguish right from wrong in all cases, and that even some of the wisest men, unassisted by the light of revelation, are liable to mistake in many important points of morality, is I think, undeniably true. It is an argument made use of by yourself, for the necessity of a divine revelation, that man, in his present depraved state, is not able of himself to discover all the truths which are requisite for him to know, in order to the regulation of his moral conduct. And this is certainly true of mankind in general, allowing that some few men, of great abilities, and much leisure from the common occupations of life, have, by slow deductions and laborious reasoning, discovered all the great duties of morality; and though great part of the world is now enlightened by the gospel, yet whole nations still remain in darkness, whom you cannot suppose accountable for all the immoralities which their ignorance, and the superstition they were bred up in, makes them commit, whilst their hearts are perhaps innocent of any evil intention. And though this was not the case of Louis, who must have had opportunities of knowing the truth, yet surely some extenuation of his crimes may be allowed, from the corruption of flattery, and the strength the passions gain by being continually fed and indulged. How plausible every argument appears which coincides with inclination, and how easily the understanding may be dazzled by plausibility, every one must at some period of their lives have experienced. Now, though no one can be perfectly innocent, who from indolence or any other cause, neglects to employ the whole powers of his mind in the search of moral truth, and the detection of false arguments that tend to mislead his conduct, yet surely he who thus weakly or carelessly suffers himself to be misled, is less guilty than

than he who knowingly and wilfully seeks the hurt and destruction of his fellow-creatures, and defies the commands of the living God. This mitigation of guilt was all I meant to plead for, with regard to poor Louis. But I think much more may be allowed for many of our fellow creatures, who, by the consequences of your argument, would stand condemned. That error may be innocent, both in faith and practice, is, in my opinion, as certain as that God is just and merciful, and will demand an account of no more than he has entrusted his servants with. That he has not made all his human creatures capable of equal perfection, is no more an imputation on his justice, than that he did not make them equal to the angels. The intention of the heart, which only the great Searcher of hearts can know, is surely that by which every individual shall be judged, and it is for this reason, I suppose, that we are repeatedly forbidden to judge and condemn one another.'

It argues a very uncommon degree of modesty that this lady was shaken in the opinion so elaborately and clearly expressed, by the authority of the person with whom she disagreed; and we may be inclined to suspect that the two antagonists might possibly exchange opinions, as the Catholic and Protestant brothers are said to have terminated an angry religious conference by each embracing the other's creed: but our fair moralist was still beset by doubts and perplexities, which are stated in a striking manner in a letter which evidently refers to the before mentioned disputes:

'I think there was always a difference in our opinions concerning the innocence of error. My own has been much staggered by the reverence I have for yours on all subjects of this kind; and I have now no firm and settled opinion about it. The merit of faith, if you confine the sense of the word to mere belief, always appeared to me a point of great difficulty. I wish you would give me your thoughts at large on the subject; particularly I would ask wherein the merit of belief consists? how far is it voluntary? and also, whether you do not think it possible for demonstrable truths to be proposed to a mind incapable of perceiving the demonstration, though willing to receive truth, and this, exclusive of the cases of lunacy and folly?—incapacity must of course be innocent. And there are circumstances which I believe may render a person of sound understanding, incapable of sound reasoning on some one subject; and these circumstances may not be matter of choice, but necessity: as for example, the strong bias of education and early prejudices. Experience shews us how very difficult it is to get the better of these; and the question with me is, whether it is even possible to some minds to get the better of them. When I see the strange absurdities the human mind is capable of, and the infinite variety of opinions that prevail amongst men, I shudder at the thought of condemning any person for his opinion; and yet when I consider that opinion is that which governs all our actions, it should seem that opinion alone constitutes the man good or bad, and that on the due

regulation of our opinions depends all our virtue, or our guilt. In short, I am lost and bewildered in the question, and want your guiding hand to lead me into truth.'

Mrs. Chapone, about this time, had an opportunity of conversing with Dr. Johnson himself on the subject, and was too warmly attached to her cause to be silent in its defence. She tells her friends, to whom she afterward related their conference, that she 'wondered to hear a man, who by his actions shews so much benevolence maintain that the human heart is naturally malevolent.' He said, however, that 'if he had betrayed such sentiments in the *Ramblers*, it was not with design, for that he believed the doctrine of human malevolence, though a true one, is not an useful one, and ought not to be published to the world:—on which the fair disputant makes a most pertinent and comprehensive quære, which it would require volumes to answer satisfactorily—'Is there any truth that would not be useful, or that should not be known?'

We little expected to be betrayed, by a review of the correspondence between two young ladies, into a grave disquisition on the moral nature of man; and we are as much surprised as our readers may probably be, at what we have presented to their notice. Wonder is however generally the child of ignorance; and ours, on this occasion, must in candor be ascribed to our want of opportunities of examining the letters that pass between our youthful countrywomen: who still, we doubt not, are more ready to devote their pen to moral and theological inquiries, than to new faces, new dresses, and new music. This is one of the numerous disadvantages, to which we sedentary critics are exposed, by our exclusion from the fashionable world.

The opposite systems of opinion, which our two heroines defended in their early years, appear to have given a tincture to all their discussions on every subject. Miss Carter found the echo of her own sentiments in the gloomy severity of Young's Night Thoughts, and Johnson's *Rasselas*; while Miss Mulso is astonished that the former should conceive himself a poet, and thinks that the latter 'ought to be ashamed of publishing such an ill-contrived, unnatural, unfinished, and un instructive tale.' On the other hand, the tenderness and pathos of Richardson give him an entire command over the yielding heart of Miss Mulso; while her graver friend indulges in some irreverent sarcasms, that would have been considered as little short of blasphemy by the coterie of his female worshippers. The infallibility of his judgment is not indeed admitted by his defender, who takes the liberty of attacking him

um with vigor and success on his high notions of parental prerogative, and founds her argument on the principles of Locke respecting the nature and ends of authority in general. It may be questioned whether the editor of these volumes has not been guilty of something approaching to a *bull*, in calling letters on one side only a *correspondence*; and we regret extremely that those of Richardson have not been produced. He appears to have been driven successively from all the posts which he occupied, by his acute antagonist: but even if his pleading consisted merely of loose illustrations, drawn from real instances, the relation of such facts by his graphic pen must have been found highly entertaining. Her remarks on the effect of the paternal curse strongly mark her sagacity, good sense, and ingenuity; and the manner of them proves that Richardson had all the indecision of lingering prejudice, and all the tergiversation of one who is ashamed of defending exploded doctrines, without being yet convinced of their mischief or absurdity.

It is with pain and reluctance that we turn from the agreeable task of contemplating the works of this admirable writer, to detail the melancholy events of her life. No one was ever more called to practise those virtues which she had laboured to acquire. After many delays, occasioned, it seems, by some difficulties in regard to family arrangements, she was united, in her thirty-third year, to Mr. Chapone, for whom she had long cherished a warm attachment. Their mutual affection is said to have been unbounded, and their happiness complete, notwithstanding that degree of confinement in their pecuniary circumstances, which may perhaps, according to the proverb, tend to alienate the hearts of the sordid and selfish, but which is certainly favourable to a real and disinterested affection. Mrs. Chapone still continued her epistolary intercourse with her friends, particularly Mrs. Carter, to whom she thus expresses herself: 'I have more hours to myself than I wish for, for business usually allows me very little of my husband's company, except at meals. This I should be inclined to lament as an evil, if I did not consider that the joy and complacency with which we meet, may probably by this means last longer than if we could be always together.' These hours of solitude afforded opportunities of study, which were not neglected, nor was the pen of criticism thrown aside. Her sentence on the letters of Mrs. Elizabeth Rowe is very just, and the terms in which it is couched may be thought to have some reference to the writer's state of mind at that period:

" Her descriptions of the state of the blessed are after my own heart, and exactly suit the roving of my own fancy. She treats us

too with some pretty poetry, here and there, on that subject. But her devotion is too poetical for me, and savours too much of the extravagancies of the mystics. When I hear persons addressing the Supreme Being in the language of the most sensual and extravagant human love, I cannot help fancying they went mad on a disappointment of that passion, when it was placed more naturally. This however, was not Mrs. Rowe's case, for I think she was remarkably happy in marriage. I am the more surprised that her affections broke out into such wild torrents, since they had a free course in their natural channel. I know she is a great favourite of yours, and perhaps, you will hardly forgive this censure.'

In the letter before quoted, she tells her most intimate correspondent—'If you *can* love a *man*, I expect you will love him (Mr. Chapone), if ever you know him thoroughly:' but we imagine that this lady had never the pleasure of witnessing the mutual esteem of her husband and her friend; the former of whom, within ten months after they were married, was seized with a fever, which was, from the beginning, pronounced fatal, and terminated his existence after a week's illness.' The attentions of his wife were unremitting, her affliction at his death was extreme, and her health received a very severe shock, from which her nerves never entirely recovered. The consolation of her friends, and the resignation of her mind, could not restore her spirits to their original composure: but in the family of her second brother, who resided at Thornhill, near Wakefield, she attached herself to her eldest niece, and diverted her melancholy by giving those valuable lessons for the improvement and regulation of the mind, which were afterward so generally approved under the title of her Letters. 'They were published in 1773, in consequence of the earnest persuasions of Mrs. Montague, and other friends, and immediately obtained the high degree of favour which they deserved. Numerous were the applications for the acquaintance of the author of such a work, and there were some, who, understanding her circumstances were not affluent, hoped to obtain her assistance in the instruction of their families: but to proposals of this nature she never would listen.'

From this period, the history of Mrs. Chapone consists of little more than an enumeration of the friends who were taken from her, year by year. She had the misfortune of surviving nearly all those to whom she was most tenderly attached: but perhaps it is to be considered in the light of a blessing, that, after having done so, she survived her own faculties. It was considered as advisable for her to leave London in the year 1800; and she retired with her youngest niece to Hadley, where she had the advantage of the near neighbourhood of Mrs. Burrows, an old and dear friend, and a member

member of a family with every part of which she had been for many years connected by ties of the closest intimacy. 'At times she was unconscious of the presence of her friends: but at others nature seemed to revive within her, and she would occasionally astonish them with even brilliant sallies of her genuine vivacity:

'In October 1801, Mrs. Chapone completed her 74th year. On the christma-day following, without any previous illness, having declared herself unusually well the day before, she fell into a doze from which nothing could arouse her, and which the medical gentleman who attended her immediately pronounced to be the forerunner of death; and at eight o'clock in the evening, without one apparent struggle or sigh, she breathed her last in the arms of her niece, still attended by her unremitting friend Mrs. Burrows.'

The principal pleasures enjoyed by Mrs. Chapone, during the melancholy years of her premature and long widowhood, were derived from cultivating her literary taste, and enjoying the society of those whose conversation was capable of ministering to its gratification. Her acknowledged talents, and the useful exertion of them, made her a welcome guest in the assemblies of the great, the learned, and the wise. We should have thought that her letters might have supplied more ample food for the love of anecdote: but there may be sufficient reasons for not indulging that appetite to a greater extent. The following portrait stands almost single: but it represents a very extraordinary original, and is drawn with skill and spirit:

"The Abbé Reynal dined at Mrs. Boscawen's, Glanvilla, about ten days ago, and she was so obliging as to ask Mrs. A. Burrows and me to meet him in the afternoon. I was exceedingly entertained, and not a little amazed, (notwithstanding all I had heard about him) by the unceasing torrent of wit and stories, not unmixed with good sense, which flowed from him; he had held on at the same rate from one at noon, (when he arrived at Glanvilla) and we heard that he went the same evening to Mrs. Montagu's, in Hill Street, and kept on his speed till one in the morning. In the hour and half I was in his company, he uttered as much as would have made him an agreeable companion for a week, had he allowed time for answers. You see such a person can only be pleasing as a thing to wonder at once or twice. His conversation was, however, perfectly inoffensive, which is more than his writings promise: his vivacity, and the vehemence of his action, (which, however, had not any visible connexion with his discourse) were amusing to me, who am little accustomed to foreigners. Mrs. Boscawen is a very good neighbour to us here, and a most delightful companion every where. I never knew her in finer spirits than of late. One could not but make a comparison much to her advantage, between the overwhelming display of the abbé's talents, and that natural, polite, and easy flow of wit and humour which enlivens her conversation."

We close this interesting work with a confident and cordial recommendation of it to every reader who can either think or feel.

A.R.T. III. *Hore Biblica*; being a connected Series of Notes on the Text and Literary History of the Bibles, or Sacred Books of the Jews and Christians; and on the Bibles or Books accounted sacred by the Mahometans, Hindus, Parsees, Chinese, and Scandinavians. 8vo. Vol. I. fourth Edition. Vol. II. 2d Edition. 18s Boards. White. 1837.

IT affords us much satisfaction to announce an enlarged edition of this learned and useful work, which proceeds from the pen of a gentleman of the law, (Mr. Butler, of Lincoln's Inn,) who, according to his motto*, prosecutes critical theology as an amusement, and who rivals many divines in his knowledge of the Sacred Scriptures. On former occasions, (see M. R. Vol. xxvii. p. 210. N.S. and Vol. lv. p. 160. N. S.) we paid our respects to this lay-theologian; who displays on the knotty points of Biblical research that neatness and that precision of statement, which are so peculiar to gentlemen of the legal profession, and who sums up evidence *pro and con* with a fairness which is highly gratifying to searchers after truth. Having, in the articles above mentioned, enumerated the principal contents of these volumes, we can only advert, in this place, to the additions which stamp a peculiar value on the present edition. The whole work appears to have been carefully revised; and we find that Mr. Butler is strictly correct when he observes, Vol. I. p. 66, that 'the Jews themselves have never admitted the vowel points into the rolls or manuscripts used for religious worship in their synagogues, though they are inserted in the books for the common people.'

In our first notice of the *Hore Biblica*, we transcribed the summary of the contents of the first volume, divided into XVII sections; the last of which consisted of 'general observations on the nature of the various readings of the sacred text, as far as they may be supposed to influence the questions respecting its purity, authenticity, or divine inspiration.' This section, or chapter, Mr. Butler appears to have considerably augmented. After having applauded the useful and magnificent exertions which have been made in this country for the purpose of obtaining the sacred text in its utmost purity, by the publication of Bishop Walton's Polyglott, of Dr. Kennicott's Edition of the Hebrew Bible, of *fac similes* of the

* *Le changement d'étude est toujours moi.*

D'AGUESSEAU.

Codem

Codex Alexandrinus and the *Codex Bezae*, or *Canterburgiensis*, the former by Dr. Woide, and the latter by Dr. Kipling; and having expressed the impatience of the learned public, for the completion of Dr. Holmes's edition of the Septuagint; he relates a circumstance in which our zeal in the cause of charity is as conspicuous as our zeal for the faith. We shall state it in Mr. Butler's own words:

'Yet, useful and magnificent as these exertions have been, an edition of the New Testament has lately appeared in this country, which, in one point of view, eclipses them all. It has been our lot to be witnesses of the most tremendous revolution that Christian Europe has known: a new race of enemies to the Christian religion has arisen, and shaken every throne, and struck at every altar, from the Atlantic to the Don. One of their first enormities was, the murder of a large proportion of their clergy, and the banishment of almost the whole of the remaining part. Some thousands of those respectable exiles found refuge in England. A private subscription of 33,775l. 15s. 9½d. was immediately made for them. When it was exhausted, a second was collected, under the auspices of his Majesty, and produced 41,304l. 12s. 6½d. Nor is it too much to say, that the beneficence of individuals, whose charities on this occasion were known to God alone, raised for the sufferers a sum much exceeding the amount of the larger of the two subscriptions. When, at length, the wants of the sufferers exceeded the measure of private charity, Government took them under its protection; and, though engaged in a war, exceeding all former wars in expence, appropriated, with the approbation of the whole kingdom, a monthly allowance of about 8000l. for their support; an instance of splendid munificence and systematic liberality of which the annals of the world do not furnish another example. The management of the contributions was entrusted to a committee, of whom Mr. Wilmot, then one of the members of Parliament for the city of Coventry, was president: on him the burthen of the trust almost wholly fell; and his humanity, judgment, and perseverance in the discharge of it, did honour to himself and his country.

'It should be observed, that the contributions we have mentioned are exclusive of those which were granted for the relief of the Lay Emigrants.

'So suddenly had the unhappy sufferers been driven from their country, that few had brought with them any of those books of religion or devotion, which their clerical character and habits of prayer had made the companions of their past life, and which were to become almost the chief comfort of their future years. To relieve them from this misfortune, the University of Oxford, at her sole expence, printed for them, at the Clarendon Press, two thousand copies of the Latin Vulgate of the New Testament, from an edition of Barbou; but this number not being deemed sufficient to satisfy their demand, two thousand more copies were added, at the expence of the Marquis of Buckingham. Few will forget the piety, the blameless demeanor, the long patient suffering of these respectable men. Thrown on a sudden

sudden into a foreign country, differing from theirs in religion, language, manners, and habits, the uniform tenor of their pious and unoffending lives procured them universal respect and good will. The country that received them has been favoured. In the midst of the public and private calamity, which almost every other nation has experienced, Providence has crowned *her* with glory and honour; peace has dwelt in her palaces, plenty within her walls; every climate has been tributary to her commerce, every sea has been witness of her victories.

On the rashness of the German literati, as scripture critics, and on their propensity to adopt extreme opinions, some temperate animadversions are subjoined.—An additional or XVIIIth section closes the first volume of the impression now before us, in which ‘some account is given of the principal authors of whose labours the writer has availed himself in this compilation.’ The theological student will feel himself obliged to Mr. Butler for the references which this part of his work contains.—Of the second volume, also, the bulk is augmented: but we question whether the palpable fiction of ‘a Great Council of the Jews assembled on the plain of Ageda, in Hungary, about thirty leagues from Buda, to examine the Scriptures concerning Christ, on the twelfth of October 1650,’ merited the labour which Mr. Butler has bestowed on it in a dissertation prefixed, or a place in an Appendix to his *Hore Biblica*.

We are not disposed, however, to extend a similar remark to his short historical outline of the disputes respecting the authenticity of the *Three Heavenly Witnesses*, 1 John v. 7. addressed in a letter to Mr. Herbert Marsh. This paper contains a very clear and satisfactory view of the subject, which is arranged under the following heads:

‘I. Some account of the State of the Question; II. Of the History of the General Admission of The Verse into the printed Text; III Of the Principal Disputes to which it has given rise; IV. An enquiry whether the General Sense of the text is affected by the omission of The Verse; V. Some account of the argument in favour of its authenticity from Prescription; VI. Some account of the arguments against it from its absence from the Greek Manuscripts; VII. Of the answers to those arguments, from its supposed existence in the Manuscripts of Valla; VIII from its supposed existence in the Manuscripts of the Complutensian Edition; IX. from its supposed existence in the Manuscripts used by Robert Stephens; X. Some observations on the argument arising on its not being inserted in the Apostolos or Collection of Epistles read in the Greek Church; XI. On its not being inserted in the Oriental versions; XII. On its not being inserted in the most ancient Latin Manuscripts; XIII. On the silence of all the Greek Fathers respecting it; XIV. On the silence of the most ancient of the Latin Fathers respecting it; XV. Some account will then be given of what

been written respecting its first introduction into the Greek and Latin Manuscripts.'

Under the fourth head, the author observes,

The ascertainment of this fact will establish a strong argument for or against the internal evidence of the Text. This is an enquiry of some nicety; the verse is obscure, is susceptible of more than one construction, and the partisans of each opinion, have attempted to fix a sense on it, which best suits their cause.

'This much must be granted, that the Verse is not absolutely necessary to the sense of the text. Without it, the text will stand follows. "Who is he that overcometh the world, but he, who believeth that Jesus is the Son of God? This is he who came by water and blood, even Jesus the Christ; not, by the water only, but by the water and the blood. And it is the Spirit who witnesseth; because the spirit is truth. Thus there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one."

'Whatever be its right construction, the sentence is complete and perfect in itself. Jesus, the Christ, is the person to whom testimony borne; the spirit, the water, and the blood, are the witnesses bearing testimony to him. Thus, without further aid, the construction and meaning of the sentence are complete. The verse therefore is not essentially necessary to the text.'

When an appeal is made to the authority of MSS. the adversaries of the verse are very triumphant:

'They say, that there is hardly a library in Europe, in which the manuscripts of the Greek Testament have not been examined, in order to determine, whether the Verse really proceeded from the pen of St. John; and that the result of this long and laborious examination is, that, of all the Greek Manuscripts of the Catholic Epistles, now extant, of which more than a hundred have been quoted by name, independently of those which have been quoted in the aggregate, (as were Dr. Griesbach, Professor Birch or Professor Alter speak, at least, of all the Manuscripts they have seen), the passage has been discovered in one Manuscript only,—the Codex Montfortianus, which is either of sufficient antiquity nor of sufficient integrity, to be introduced to a voice in a question of sacred criticism.

This, the advocates of the Verse generally admit;—but reply, that though no such Manuscript be now extant, there existed formerly Greek Manuscripts, which contained the Verse,—for which they cite those, which were in the possession of Valla, the Complutarian editors, and Robert Stephens.'

Another strong argument against its authenticity is adduced from its having been never quoted by the Fathers, and its adversaries thus account for its interpolation into the text of the manuscripts:

The mystical interpretation of the 8th verse, which some of the Fathers adopted, was, as they alledge, frequently inserted in their commentaries,

commentaries, and sometimes in the margin of their copies: by degrees it slid from the margin into the text; insensibly it came to be considered as part of it: at first, it appeared sometimes in one form, and sometimes in another, and was inserted sometimes before, and sometimes after the eighth verse: at length the dignity of the subject gave it a precedence over the eighth verse: and thus it came to be considered as the seventh verse of the chapter. Probably it had gained a place in no Manuscript, as part of the text till some time after the death of St. Austin: and the eighth century may be considered as the æra of its final settlement in the Latin Text.

From the Latin Text it was transplanted into the Greek. At the General Council of Lateran, held in 1215, the Verse was quoted from the Greek. The Acts of the Council with the quotation of the Vulgate, were translated into the Greek, and sent to the Greek churches. About a century after this period, the Greeks began to quote the Verse; the first Greek writers who have quoted it, are *Manuel Callesas*, who lived in the fourteenth, and *Brycanius*, who lived in the fifteenth century; and it is observable, that, when the passage first appeared in Greek, it presented itself under as many different shapes, as when it first made its appearance in Latin.

With all possible fairness and strength, the arguments in favour of the authenticity of the verse in question are stated by Mr. B.; and he lays great stress on the circumstance of its insertion in the Confession of Faith presented by the Catholic Bishops to Huneric in 484: but we believe that all Scripture Critics are now thoroughly persuaded that the verse is spurious; and that, after the labours of Porson, Marsh, and Griesbach, they do not expect to see the question farther agitated. If, however, this passage be excluded from the sacred text, it is a matter of pleasing reflection that the controversy concerning it has been of essential service to Biblical criticism; having, as Mr. B. remarks, 'led to a minute discussion of several curious and interesting topics of literary history, particularly the rules for judging of the age of Manuscripts, the nature of Manuscript collations, the different merits of the principal editions of the Old and New Testament, the early versions of them, and the characters of the different persons, by whom they were edited or published.' It may in short be adduced, among a variety of instances, in proof of the beneficial effects which result from a patient and full examination of a subject. Though we may not always obtain the object of which we are in pursuit, we shall perhaps secure something abundantly more valuable.

Part. IV. *The Exodiad.* A Poem. By the Authors of *Calvary* and *Richard the First* 4to. pp. 425. 1l. 10s. Boards. Lackington and Co. 1808.

An impression remains on our minds, after the perusal of the whole of this poem, similar to that which was produced by the portion of it which recently came under our notice*. The task appears to us too easy for men of proud genius; while the liberty which is taken with sacred history, in order to effect a resemblance of poetry, is not gratifying to the serious christian. At the conclusion of the seventh book, the authors introduce themselves to their readers in *propriis* *terminis*, and

ask if those

Who trace us in th' inspir'd historian's page,
Will say that faithfully we have detail'd
Our sacred author: this if we have done
And done with that simplicity of style
Which is our dearest study to attain,
Who, even in this philosophizing age,
Will cavil at a prophecy, that tells
Through Pagan lips the coming of our Christ ?

Surely no one will cavil at a faithful exhibition of the Mosaic narrative, and at the introduction of those passages into the *Exodiad* which point to a future dispensation more glorious than that of the law: but the question is whether they can be said to have 'faithfully detailed their sacred author,' who have inserted matter not to be found in the original record; and who have endeavoured from the store of the imagination to supply the deficiencies of history, and to expand a few short verses into several hundred lines? Numbers xiii. 17—30 is spun out to such a length as to occupy the whole of the fifth book, which treats of *the expedition of the twelve spies and their return to Kadesh-Barnea*. As Moses sent the spies to discover the nature of Canaan, and the military state of the inhabitants, it must be presumed not only that he delivered a prepared speech to them on the occasion, but that Caleb and Joshua, who were at the head of this enterprise, made also various orations as circumstances occurred, and endeavoured to resist by their eloquence those of the spies who were desirous of giving a discouraging report. Now all these supposed dialogues the poets before us have supplied, and they moreover detail the particulars of this exploring expedition; informing us of the visit of the spies to the shores of the Asphaltic lake, which is *delicately* termed 'a

* See M. R. Vol. liv. N. S. p. 78.

black Tartarian vomit,' of their plucking the apples of Sodom of their encountering Lot's wife in the form of 'a transparent pillar of salt,' and of their finding at Bethel the very stone which Jacob made his pillow. With the exception of the fabulous apples of Sodom, these incidents might have occurred in their journey, but the insertion of them is not authorized by the account of the Jewish Lawgiver; and the same may be observed of the fictitious dialogues of which the greatest part of this volume is composed. Our great poet has attempted in his *Paradise Regained*, to furnish us with the speeches which passed in the Wilderness between our Saviour and the Devil: but we believe that few peruse this poetic supplement to the Gospels with any pleasure, and we should have thought that the failure of MILTON would have discouraged Sir James Bland Borges and Mr. Cumberland.

Most invention, as we have before remarked, is to be found in that part of the work which introduces "Chemos, the obscene dread of Moab's sons." This demon is the Satan of the poem, and is closely copied from its prototype in the *Paradise Lost*.

Will not the following passage remind every reader of Milton's celebrated description of his hero, B. I. 592, &c.:

'His visage now display'd
Tarnish'd magnificence, that dimly show'd
A faded remnant of his splendor past:
Fall'n spirit though he was, there yet emerg'd
A ray of majesty, not quite eclips'd.'

As far as 'simplicity of style' is concerned, we are ready to allow these gentlemen some praise. The conceptions are natural, the language is not laboured, and the speeches are in general adapted to the characters of the speakers as well as to the situations in which they are supposed to be placed. We shall deduce a few specimens: but we must first report the contents of the remaining books of this partnership poem.—The sixth book relates the tumult occasioned by the report of the spies and the destruction of Korah, Dathan, and Abiram. In the seventh, 'Moses pronounces sentences upon the rebellious people—The evil spirits are dispersed—The period of the Israelites abode in the wilderness being passed, Moses gives order for their march towards Canaan—The gods of the idolatrous nations assemble on the mountains of Abarim, where Chemos resorts to them—Balak, King of Moab, holds a council with the confederate kings—Balaam arrives at his camp, and delivers his prophecy, and blesses Israel, whom he was called upon to curse—His predictions are disregarded,

and a battle becomes inevitable.' The argument of the eighth and last book is, 'The discomfiture of the Pagan host—the death of Balak—Joshua destroys the Grove of Chemos—an interview with Balaam—Chemos, driven to the infernal regions, seeks protection of Satan—Satan contends with the Archangel Michael for the body of Moses—Moses ascends Mount Pisgah—Addresses his last speech to Joshua and the People—Dies, and the Poem concludes.' The speech of Joshua to the Israelites, on his return from exploring the land Canaan, is thus conceived :

" Princes, the land, that we were sent to search,
Is strong, and rich in-produce. We have made
A circuit, wide as our commission went,
Clear from the confines of the Syrian realm
To Tyre and Sidon on the Western sea.
Azor and Salem, of our pagan foe
Imperial cities, jointly we beheld;
But Hebron, seat of Abram and his sons,
By Caleb and myself alone was seen.
I state not this, as glancing blame on these,
Who shar'd our labours; ample was the plea
For their detention; but if they shall tell
Of giant Anakim, as chance they may,
And fearfully describe their monstrous bulk,
They speak not from the evidence of sight,
As I and Caleb may. The men are tall,
Misshapen, huge, a burden to themselves,
And such as only, when at distance view'd,
May catch the warrior's eye, but, in the charge
Of battle, will be fac'd without alarm.
Of Jabin's host we took a near survey;
A multitude it was of various hordes,
The gathering of the nations; but a mass
So ill compacted, formless, and inert,
Their very numbers, which should be their strength,
Were in effect their weakness. Such our foe,
And such the slight account I hold of them,
Their armies and defences: sure I am,
Let Israel only to itself be true,
Their kings, their cities, and their gods shall fall
Before the armies of the living Lord."

Caleb also makes an oration to the same purpose, in reply to Shammua and Gaddiel.

To shew with what success the Miltonic diabolical language imitated, we transcribe the speech of Chemos to the gods the idolatrous nations assembled on the lofty summits of Arim, after the destruction of Korah and his associates :

" Hither,

" Hither, ye fearful ministers of Him
 Whom hell's stern legions fruitlessly oppose,
 Hither in all your attributes of fire,
 Earthquake and storm and pestilence repair,
 And, like those suff'ring wretches, o'er whose heads
 The solid earth, so late disparted, clos'd,
 To the deep centre hurl me! From your clouds,
 With angry vapours charg'd, let thunders break,
 And vollied lightnings blast me! Blow, ye winds,
 And through the dark and trackless void of space,
 Oh plant me on creation's utmost verge,
 Where haply shelter'd from the searching ken
 Of that Omnipotence, which mocks my toil,
 Chaos may shroud my shame! It will not be!
 The pow'r, 'gainst whom we league, will not rel
 He that made all things, hath not made a place;—
 Where his discarded angels may repose:
 Nor will my torments pause; too deeply lodg'd,
 The fest'ring poison must devour my heart;
 The recollection of departed bliss,
 The strong conviction of unceasing pangs,
 For ever are my portion. His decree
 Immutable has pass'd: in him no change,
 In us there is no hope but to pursue
 With wrath eternal his selected race;
 And though no Korah live to aid our cause,
 And spread rebellion through his favour'd tribes,
 Yet when our altars blaze through every tract
 Of the wide world, whilst here his Levites hymn
 Faint hallelujahs in the desert air,
 Good hope, though our angelic thrones be lost,
 Still we may wage more equal battle here;
 And from the myriads of dependent orbs,
 That circle through the infinite of space
 Round his resplendent throne, may rescue one,
 And be the lords of earth, as he of heav'n!"

Parodying, or rather copying Milton, these fiends
 subsequently exhorted 'to rouse and defend their throne
be for ever lost.'

With what propriety Balaam is represented as an idol
 (p. 365.) we are at a loss to divine, since the sacred
 does not so describe him: but his speech to Balak is no
 unfaithful transcript of the Jewish historian:

" From Aram, from the mountains of the east,
 The King of Moab summons me to curse
 Thee, Jacob; and thee Israel! to defy.—
 How shall I curse him, whom God curseth not,
 And how defy whom He hath not defied?
 Behold, I have received command to bless;

From God, the sole, eternal Lord of all,
 Came forth the word; from the great source of truth,
 Who knows not error, nor repentance needs.
 Hath He not said, and shall He not fulfil?
 In Jacob God hath not beheld offence;
 In Israel no perverseness hath He found;
 But, in His cloudless majesty array'd,
 Their ever-present God supreme He reigns:
 His voice is heard amongst them: His right hand
 From their Egyptian bondage set them free.
 I see them from the summit of the rocks,
 Countless in number, matchless in their strength.
 Who shall affront their vengeance? All their foes
 Shall they consume, and utterly destroy:
 Distinct, appropriate empire shall they hold,
 Unnumber'd with the nations, and unmix'd,
 Oh favour'd race, how goodly are thy tents!
 Not more luxuriant spread the winding vales,
 Not more superb the garden's varied pride,
 Less beautiful the clustr'ing aloe's bloom,
 And less stupendous the vast cedar's height.
 He, who shall bless thee; shall of God be blest,
 And he, who curseth, be himself accurst.
 Oh! that my latter end like thine may be,
 Serene in righteousness, confirm'd in hope!—
 But ah! what wonders burst upon my sight!
 The clouds which veil'd futurity pass off,
 And unborn nations croud upon my view.
 All-power'ful God! support me, or I faint!
 Now, now, they rush upon me—now they fade—
 I shall, I shall behold Him, but not now—
 Hereafter shall I see Him, but not nigh—
 A star from out of Jacob shall appear—
 A sceptre out of Israel shall arise—
 Moab's remotest quarters shall it smite,
 And Seth's devoted race shall be destroy'd—
 Captive shall Idumæa's sons be led—
 Esau the yoke of servitude shall bear—
 Where now is Amalek? His latter end
 Is desolation. He, that once was first
 And mightiest of the nations, is no more—
 Israel shall triumph. Jordan's stream they pass—
 I see them in the promis'd land—they reign—
 They flourish—they decay—Assyria's host
 Invade—assault—defeat bear them away—
 'Gainst Ashur and the progeny of Shem
 Grecia her conqu'ring armaments sends forth—
 O'er vanquish'd realms the Roman eagle soars—
 The nations fall before them. But it fades!—
 It vanishes!—and darkness veils the rest!"

Some liberties are taken with scripture proper names, without any apparent reason. *Engeddi* is transformed into *Baggadi*, and *Adonibezeck* into *Adonizedeck*.—When these gentlemen profess to aim at simplicity, the reader will expect the occasional occurrence of tame lines, and he will not be disappointed.

ART. V. *Construction of several Systems of Fortification ; for the Use of the Royal Military Academy.* By I. Landmann, Professor of Fortification and Artillery. 8vo. pp. 103. and Folio Plates separate. 13s. Egerton. 1807.

MR. Landmann tells us that 'this work contains the method of constructing several systems of fortification, to form a series of plans, serving as an illustration of the course of lectures given in the Royal Academy.' The plates are twenty-six in number, and are stitched together by themselves. After having alluded to the drawings that are to be made from them on half-sheets of imperial paper, the mode of representing works of earth and masonry, wet and dry ditches, profiles of earth and masonry, bridges, &c., and of the different colours, he proceeds in plate 1. to give the construction of Vauban's first system on three sides of a hexagon. This is not, however, that celebrated engineer's first method, any farther than it relates to the outline of the body of the place ; for it differs essentially in various other respects from the account given of that method both by Mr. Muller and others, and particularly from that which was taken from a French book and published by the Abbot Du Fay, with the approbation of Marshal Vauban himself.

In the first place, Mr. L. constructs the great ditch at the flanked or salient angles of the bastions, only 18 toises wide, instead of 20 ; and he makes the faces of his ravelin, even when it wants flanks, meet if produced the faces of the bastions 5 toises from the epaules or shoulders, instead of the shoulders themselves, or the faces, 3 toises only from the same. He determines the salient angle of his ravelin by intersecting the perpendicular produced with a radius equal to $185 - 30\sqrt{10} \times$ toises from the angle of either flank : thus making the capital of that work less by at least 8 toises than it is according to Vauban's first method, and considerably increasing the obliquity of the defence of its ditch by the faces of the bastions. He also places his tenailles 5 toises from the flanks instead of 3 only as in that method, and in the direction of the lines of defence, without taking any notice of two other sorts of tenailles with flanks that have frequently been used in it.

The thickness of the rampart, both of the body of the place and of the ravelin, is likewise, according to his very erroneous construction of Vauban's first system, different from that which the Marshal actually allowed for the ramparts of these works. The breadth of the covert way, and the lengths both of the faces and demi-gorges of the places of arms in it, vary from the dimensions which that engineer assigned for them in his first method. Yet, notwithstanding these essential differences, Mr. Landmann calls his construction that of Vauban's first system. This, however, is not all. He even commits a palpable absurdity in his construction of what he calls that system: for in page 16, referring to Fig. 1. Plate A, or to Fig. 1. in the 25th plate, and speaking of the outline, he says; 'make the flanked angles IAE, FBK, equal to 110° .' Now it is evident that there is no polygon whatsoever, which by Vauban's first method can give the saliant or flanked angle of the bastion equal to 110° : for if n denote the number of the sides in any polygon above the pentagon, that angle will be generally and truly expressed within a second by $143^\circ 7' 48'' - \frac{360^\circ}{n}$, as has been shewn, we believe, by Mr. Glenie,

in his account of the methods that have hitherto been proposed by the principal writers on fortification. By equating this expression to 110° , we get $n = \frac{360^\circ}{33^\circ 7' 48''}$, which equation clearly shews that n cannot be an integer or whole number; and that there does not of course exist a polygon which, by the construction of Vauban's first method on its exterior sides, will give the saliant or flanked angles of the bastions equal respectively to 110° .

That the foregoing expression is very nearly the true one, in every case for the saliant or flanked angle in Vauban's first method applied to a polygon, is evident from this circumstance, that a perpendicular to an exterior side at the middle of it, and equal to a sixth part of it, is the tangent to half that side as radius of $18^\circ 26' 5'' \frac{57}{70}$, the double of which is $36^\circ 52'$

$11' - \frac{27}{35}$. This, taken from $180^\circ - \frac{360^\circ}{n}$, the angle of the polygon, gives the saliant or flanked angle of the bastion equal to $143^\circ 7' 48'' \frac{8}{35}$ or $143^\circ 7' 48''$ nearly. Now that celebrated

engineer always applied his first method to a rectilinear figure of some kind, forming by its sides an *enceinte* or enclosure; and the writers on fortification have uniformly re-

presented it as so applicable : but none of them, in giving the construction of it, direct the flanked angle to be made of any particular number of degrees, and much less of any convenient number at pleasure ; well knowing that the drawing of the lines of defence positively determines its magnitude, and excludes the possibility of any other than that which they absolutely give for it. The magnitude of the flanked angle does not even enter into the construction of Vauban's first method, nor form any part of it, but is on the other hand absolutely determined by it. That which Mr. Landmann offers to us as such is therefore not that method ; and, which is more, if it be continued, it will form no enclosure nor *enceinte* whatsoever, regular or irregular :—for his curtains, produced to meet, form angles equal each to $146^{\circ} 52' 11'' \frac{27}{35}$, and $\frac{n-2 \times 180^{\circ}}{146^{\circ} 52' 11'' \frac{27}{35}}$ is not

equal to an integer. It is moreover evident that he himself meant to apply it to a regular figure, or part of one ; for he makes both faces of each of his bastions equal : but Vauban's first method, applied to an irregular figure, makes the faces of the bastions unequal. The same observations may be made on Mr. L.'s statements in page 34.

The author next gives the outline of the square according to Vauban's first system : but here again his construction corresponds with that of Vauban only as far as it relates to the outline of the body of the place ; for, as in the hexagon, he determines the salient angle of the ravelin by intersecting the perpendicular produced from either of the angles of the flank as a centre, with a radius equal to $185 - 30\sqrt{10} \times$ toises as radius. He also supposes the exterior side of the square, from which the construction is made inwards, to be equal to 180 toises ; a length of side which that engineer did not employ for square works, as they were generally used for forts only. He also makes the faces of his ravelin, when produced, meet the faces of the bastions five toises from the shoulders ; a circumstance that, with the shortening of its capital, renders the defence of its ditch very oblique. In the next place, he gives what he calls an 'improved construction of the square according to the method of fortifying outwards,' without mentioning from whom he borrowed it. He supposes the interior side, from which the construction is made outwards, to be equal to 120 toises ; each of the demi-gorges to be equal to 24 toises, or a fifth part of that side ; the capital of the bastion, to 40 toises, or a third part ; and the curtain of course to three fifths. This is nothing, however, but the construction and

and proportions of Allain Manesson Mallet, in his *Travaux de Mars*. See book 3^d, page 46.

Mr. L. then lays down the 'construction of the pentagon according to Vauban's first system, supposing the exterior side, on which it is made inwards, to be equal to 180 toises;' a length of side, however, which that officer scarcely ever employed in pentagonal works, which he commonly adopted for citadels. The observations, which we have made respecting Mr. Landmann's construction of the square, are equally applicable here.—This part is followed by what he calls the 'improved construction of the pentagon according to the method of fortifying outwards,' which differs in nothing from that of Allain Manesson Mallet, but in his supposing the interior side of the polygon, from which the construction is formed outwards, to be equal to 130 toises instead of 120. The interior side, the curtain, the capital of the bastion, and the demigorge, he makes, like that writer, to one another respectively as 15, 9, 5, and 3.

In his construction of the outline of bastions with orillons and concave flanks, according to Vauban's first system, Mr. L. falls into a blunder similar to that which he commits in page 16:—for in page 34 he says, 'make the flanked angles of any suitable number of degrees, as for instance of 98 degrees.' Now there is not a polygon in existence, on which Vauban's construction according to his first method will give the flanked angles of the bastions equal respectively to 98 degrees: for by equating the expression $143^{\circ} 7' 48'' - \frac{360^{\circ}}{n}$ to 98° (n denoting the number of sides in any polygon)

we obtain $n = \frac{360^{\circ}}{45^{\circ} 7' 48''}$, and of course not equal to any integer or whole number whatsoever.

The dimensions assigned by Mr. L. in his 'construction of the rampart of bastions and concave flanks' are not those which Vauban laid down, as is evident from the fortresses that he erected in Flanders, and the account of his manner of fortifying published by the Abbot Du Fay. Besides, Mr. Landmann represents the orillons of that engineer as circular on the inside as well as on the outside, whereas he himself made them square on the inside for the convenience of the musketeers.

Mr. Landmann's construction of Vauban's second system is also in several respects erroneous, both as to the outline and the dimensions of the rampart, &c. and inconsistent with the account of it already mentioned; since he makes each demi-gorge of his tower-bastion equal to 5 toises instead of 6; the faces

of the counter-guard in front of the tower considerably shorter than that fortifier made them; and instead of determining the flanks of the counter-guard, by drawing from the inner extremities of its faces right lines in directions towards the points in the curtains at which the faces of the tower produced would meet them, he directs them towards points considerably distant from these latter. He does not, as Vauban did, draw the counterscarp of the ditch before the bastioned towers to the points at which the flanks of the counter-guards meet the lines of defence, or to the inner extremities of those flanks, but to points 9 toises distant from them. He forms the great ditch at the salient angles of the counter-guards 15 toises wide instead of 12; and that between the flanks of the counter-guards and the tenailles, 5 toises instead of 2. The demi gorges of the places of arms he makes equal each to 13 toises instead of 10, and some of his traverses in the covert-way equal only to 2 toises in thickness instead of 3. He gives no construction for the retrenchment in the ravelin, nor for the small inner ravelin, nor for the little harbour to cover the boats, which Vauban formed at the re-entering angle of this retrenchment.

The Professor's construction of this celebrated engineer's third system is much nearer to the truth than his statements for the first and second: but he improperly directs the cadets to make the flanked angles of the counter-guards equal respectively to $98^{\circ} 8'$, because the drawing of the lines of defence from the angles of the polygon, through the inner extremities of the perpendiculars to its sides, determines those angles at once. Vauban's construction, no doubt, applied to an octagon, as his third method was, gives the flanked angle of each counter-guard equal very nearly indeed to $98^{\circ} 7' 48''$, which falls short of $98^{\circ} 8'$ only by $12''$: but why should the cadets be directed to make use of either minutes or seconds in laying it down, when the lines of defence give at once the positions of the faces, and determine geometrically the magnitude of this angle?

As the dimensions of the rampart, ditch, &c. &c. which Mr. Landmann has allotted to Vauban's methods, depart in various respects from those which the Marshal actually applied in the fortresses which he erected, particularly in the first and second of them, his sections and profiles must also be widely different from the truth. Here it may not be amiss briefly to state that this able officer, in his mean fortification according to his first method, which he chiefly used, made the base of the rampart of the body of the place equal in breadth or thickness to 11 toises, that of its parapet to 3, and the breadth of its ditch

ditch to 20; the distance of his tenaille from the orillon of the bastion was equal to 3 toises, the base of the rampart of its faces and flanks equal in breadth to 7 toises, that of the rampart of its curtain to 5, and the base of its parapet to 3; the base of the rampart of his ravelin was equal to 10 toises, the base of its parapet to 3, and the breadth of its ditch to 12; the breadth of his covered way was equal to 5 toises, each demi-gorge of the places of arms at the re-entering angles equal to 10, each face of them to 12, the length of each traverse at the re-entering angles to 5, the length of each at the salient angles equal to $4\frac{1}{2}$ toises, and the base of each traverse equal to 3 toises.

At page 65, Mr. L. states the 'construction of Vauban's third system improved by Cormontaigne:' but his description of it is somewhat lame and defective. He then (page 67) gives the construction of Cormontaigne's system. He supposes it to be formed inwards like Vauban's construction of his first method, from an exterior side of 180 toises, with a perpendicular equal to 30 toises or a sixth part of the former: but, in describing this system, he unfortunately renders it inconsistent with itself, since he makes the flanked angles of the bastions equal respectively to 98° . Now it is demonstrable that no polygon whatsoever, with such a construction, can give the flanked angles equal to 98° ; and in directing the cadets, therefore, to draw the lines of defence, which determine the magnitude of the salient or flanked angles of the bastions, through the inner extremities of perpendiculars to the exterior sides equal each to 30 toises, and at the same time to make those angles equal respectively to 98° , he literally desires them to do that which is utterly impossible. On the hexagon, this construction gives the flanked angles equal each to $83^\circ 7' 48''$, on the octagon to $98^\circ 7' 48''$, on the enneagon to $103^\circ 7' 48''$, on the decagon to $107^\circ 7' 48''$, and so on.

Though manifestly borrowed from Vauban's first method, this system wants the simplicity of its prototype, and seems to be on the whole rather a corruption than an improvement of it. Cormontaigne's flanks, however, being the chords of arcs described from the flanked angles as centres, with radii equal to their distances from the opposite epaules respectively, to meet the lines of defence, make angles with these lines somewhat greater than Vauban's flanks describe, and thus render the defences a little more direct: but he makes the faces of his bastions ten toises longer than those of Vauban, and his flanks of course several toises shorter, which are two great and material defects.—The Professor next proceeds to give the construction of the rampart, parapet, &c. of Cormontaigne's

system, referring to plate 18, with that of the profiles belonging to it.

The rest of this performance is occupied, from page 82 to the end, with the construction of embrasures and platforms, of barbet batteries erected at the flanked or salient angles of bastions, of a powder magazine in an empty bastion according to Vauban's dimensions, of a redoubt in the re-entering place of arms, of a horn-work before a curtain, of a detached horn-work before a bastion, of a crown-work before a curtain, of a detached crown-work before a bastion, of lunettes, tenaillons, and bonnets, of counter-guards, detached lunettes, fleches, or arrows, the advanced ditch and the advanced covert-way. As to making extracts from the methods of construction, our readers would not understand them without consulting the plates to which they refer; and the limits, which we are obliged to prescribe to ourselves in reviewing so small and imperfect a work, will not permit us to follow Mr. L. through all the minutiae, nor to point out every error into which he has fallen. We have therefore confined our observations to such as are most striking and palpable. The book contains certainly nothing new but the author's mistakes; and it never can be read with pleasure or satisfaction by any one who is even moderately acquainted with the principles of military construction.—We should be wanting in that duty which we owe to the community at large, if we did not observe that it would have been for the credit of the Royal Academy at Woolwich, had this performance never made its appearance; since it can only tend to make the public apprized of the defective state of military instruction at present in this country, and to shew them how much it calls for improvement. To make the gentlemen cadets form drawings from these plates can only tend to occasion an unprofitable consumption of their time, and to retard their progress in the knowledge of fortification. Not a single reason is given in the work for the propriety of any one construction: nor are any observations inserted that might point out the advantages or disadvantages of the component parts of the methods delivered in it, or that are calculated to lead young minds to study the rationalia of the profession. Such a tedious mechanical exercise, without reasoning on the operation during the progress of it, must be irksome and unsatisfactory to themselves; and although it may prepare them for becoming in some measure draftsmen, it never can contribute to render them able, intelligent, and useful engineers. We cannot therefore refrain from expressing our surprise that the Inspector of that academy, who is always on the spot, and whose

peculiar

peculiar duty it is to attend most seriously to the mode of instruction carried on in it, has not earnestly represented to his superiors the absolute necessity of amending it, as far at least as fortification is concerned.

ART. VI. *The Costume of Great Britain.* Designed, engraved, and written by W. H. Pyne. Elephant 4to. Nine Guineas. Boards. Miller. 1808.

THE *Costumists* (if we may be allowed to coin a word for the occasion,) having made the tour of China, Turkey, Russia, and Austria, at last visit our own island, and have displayed in a very splendid volume those traits of rank, profession, character, and circumstance, which mark the appearance, manners, pursuits, and opinions of the British people. Well might the present author complain of being embarrassed by the multitude of objects which offer themselves, and of the difficulty which he felt in making a proper selection. Here his British purchasers will be able to decide with respect both to his judgment and his accuracy. As to the drawings, whence are taken this series of coloured engravings, little objection will be urged, since they are in general executed with sufficient neatness and fidelity: but few persons, we apprehend, will be entirely satisfied with the choice which Mr. Pyne has made, and the subjoined explanations are very obnoxious to criticism.

According to the publisher's preface, it has been attempted to include all classes of society, and consequently delineations are given from the most elevated ranks of public functionaries, down to the lowest gradation of mechanical and laborious avocation: but has this aim been accomplished? When the reader comes to peruse the list of plates, will he be contented that this volume, expensive as it is, shall travel into foreign countries as an adequate representation of British Costume? In the Costume of Turkey, we had a delineation of the Grand Signior; and ought not our Sovereign, in his coronation-robes, to have found a place in a costume of Great Britain? Will not the foreigner, moreover, expect to meet with an English Lady and Gentleman, with a Clergyman, Barrister, &c.? Besides, the Royal State Coach, Mail-Coach, and a Waggon, do not properly belong to the subject; and if they did, why was it necessary to give the Lord Mayor's State Coach in addition, or why were we not presented with a view of the gentleman's private carriage, and the ordinary post-chaise or stage-coach?—A very poor and limited idea of our agricultural habits and implements, also, is conveyed by depicting a clown using a Grass Roller.

Princip

Principally, however, we are dissatisfied with the execution of the letter-press department. When great pains are taken and great expence is incurred to invite attention, peculiar care ought to be exerted to prevent disappointment. The *Costumist* opens a very costly school of instruction; and if his lectures be necessarily short, that which is given ought to be pithy and correct. Two pages constitute the utmost extent of the historical and illustrative matter, and often it scarcely occupies one quarter of this space. Little can thus be told: but we repeat that this little ought to be accurately told, and with as much fullness as the circumstances of the publication will admit. In both of these respects, Mr. Pyne has been often very deficient. Sixty plates (with a vignette in the title-page) form the whole of the pictorial embellishments of this volume; the subjects of which are

1. Pottery. 2. Leather Dressing. 3. Yeomen of the King's Guard. 4. Fireman. 5. Woman selling Salop. 6. Herald. 7. Chelsea Pensioner. 8. Wardmote Inquest. 9. Welsh Peasant Washing. 10. Country Fair. 11. Halfpenny Show-man 12. Brewers (the best drawings of the whole). 13. Woman churning butter. 14. Coal-heavers. 15. Beadle of the Church. 16. Lord Mayor. 17. Serjeant Trumpeter. 18. Slaughterman. 19. Brick-maker. 20. Knife grinder. 21. Alderman. 22. Bishop. 23. Doctor of Laws. 24. Milk Woman. 25. Fisherman at a Capata. 26. Knight of the Garter. 27. Waterman to a Hackney Coach Stand. 28. Dust-man. 29. Lamp-lighter. 30. Pillory. 31. Guy Faux. 32. Admiral. 33. Rabbit Woman. 34. Judge. 35. Barge. 36. Speaker of the House of Commons. 37. Peer of the Realm. 38. Waggon. 39. Water Cart. 40. Grass-Roller. 41. General Officer on Horseback. 42. British Fishery. 43. Bill Sticker. 44. City State Barge. 45. Round-about. 46. Baron in Coronation Robes. 47. Baker. 48. Worsted Winder. 49. Highland Shepherd. 50. Prison Ships. 51. Lord Mayor's State Coach. 52. Smithfield Drover. 53. Dragoon. 54. Royal Mail. 55. Life Boat. 56. Royal State Carriage. 57. Lottery Wheel. 58. Country Butcher. 59. Female Shrimper. 60. Highland Piper.

'These are the sights *which you shall see* in this nine-guinea show-box; and specimens of the chief exhibitor's mode of lecturing during the representation may be obtained in a few extracts. We begin with the illustration of the first plate:

'POTTERY. The useful and elegant art of pottery is of great antiquity. convenience alone, it is likely, dictated the operations of those who first formed vessels of clay; but as facility of execution disposed the mind to improvement, it is not improbable that ornamental works of this material were produced among the early efforts of human ingenuity. The Egyptians excelled in this art; and there are various beautiful allusions to the potter interspersed in the Sacred Writings.

'The

The many antique vases, lamps, ornaments, utensils of sacrifice, &c. discovered during the last century in subterraneous researches in Italy and Greece, prove what exquisite perfection this art attained near three thousand years ago. The Chinese trace their knowledge of pottery to very high antiquity. The manufacture of *porcelaine* was practised by them as early as the fifth century; it was at first made entirely colourless, when they discovered that a deep blue, a species of lapis lazuli, would unite with it. This they employed for many years in ornamenting their ware, till perseverance in experiment at length enabled them to enamel their works with all the tints of the rainbow. The process for making this china they preserved with impenetrable secrecy for several centuries; its fame, however, spreading, and the demand for it increasing in the different parts of the world, induced the ingenious of various countries to attempt its discovery, and many men highly eminent for science exerted themselves in the pursuit. The clue to this secret was no doubt given by the Jesuit missionaries, sent to China by the Duke of Tuscany, but the Saxons claim the honour of making the discovery. The Dresden ware have been the first of the European manufacture, which soon attained such perfection as to possess some qualities superior to the true china, and to reduce larger prices. Since this, manufactories have been established for making *porcelaine* in most European countries, with various success. The Dresden china has been long celebrated; the French is famous for its admirable whiteness; Italy has produced excellent copies of the antique figures by this process; Delft, in Holland, established a ware which experienced an extensive circulation; and England, in addition to her various manufactures of China ware, which are much admired, has had the honour of restoring to the world the process of making the antique pottery, in imitation of the Etruscan and Greek. We owe the revival of this invaluable branch of that art to the ingenuity of Mr. Josiah Wedgwood, who, with the assistance of Mr. Bentley, analyzed every fragment of the antique he could procure, with unceasing perseverance, till the discovery was complete. Since which time, the modern Etruria has sent out an immense number of urns, vases, figures, vessels, and ornaments, composed with great spirit and beauty, and executed with surprising delicacy. He engaged artists of high repute to make copies of the finest specimens of the antique, and also to model original classic works, which were manufactured of various texture. Hence our houses are now decorated with ornaments, the simplicity and grace of which have contributed, in a high degree, to the improvement of the public taste.

Formerly a great passion existed, in this country, for collecting vases, jars, cups, and other ornaments of *porcelaine*, which were purchased at immense prices; some of the jars were several feet high. It was customary to have them in the apartments of the great, and ladies placed Chinese vases in their dressing rooms, filled with odorous herbs and flowers. There were collectors of Delft ware also; a pair of jars of this ware, and of no great magnitude, has produced three hundred guineas at a sale. This taste for the grotesque forms of the Chinese happily gave place to the beauty and justness of proportion.

portion, so obvious in the antique, and the China ornament is *principally confined* to the museum of the virtuoso.

'The subject of the plate is employed in making the red pottery, and was selected, in preference to any other, from the pictures of simplicity of the wheel, &c.'

This account is neither so full nor so correct as was expected to find it. When we were informed that the English China manufacturers have rivalled the foreign, we imagined that we should hear of our *Chelsea china*, and that our present most celebrated manufactories of the elegant and ornamental kinds, viz. at *Derby*, *Worcester*, and *Colbrook-Dale* would have been specified; even if the author had not chosen to enumerate those places at which the common blue and white ware, which has superseded the use of Nankin, is produced.

To the genius and persevering exertions of the late Mr. Wedgwood, the warmest praise is due, and great are the obligations which the country owes to his eminent talents: but we believe that, if he were alive, he would not assert that his discovery of the art of the Etruscan potter was *complete*. The form and colour of the antique vases he could exactly imitate, and express the figures which were painted on them: but the *lightness* of the earthen ware of the ancients is not to be found in his productions. By handling the antique and the modern imitation, the difference of weight may be immediately perceived.

As to the decoration of elegant apartments with foreign china, such is *still* the fashion; large sums are *now* given for very fine old jars, beakers, &c.; and beautiful Chinese ornamental china is not 'principally confined to the museum of the virtuoso.' In many of our noble mansions, the *Sevre*, which is extremely expensive, and fine pieces of our own domestic manufactures, are preferred: but in others the very beautiful old China preserves its ground.

The explanation appended to the plate representing a Country Fair is very little *ad rem*; and the engraving which professes to represent Brick-making exhibits little of the process, while the description is equally defective. In No. 12, *the Brewers*, however, some appropriate information is afforded, for the reader is told that

'Our breweries of the first class are conducted upon a very extensive plan, and afford employment for a great number of men and horses. The machines, coppers, vats, and casks, which have been constructed for the purposes of brewing, as exhibited on some premises, are upon a stupendous scale. One cask, for containing porter in the brewery of Messrs. Meux and Co. in Liquor-pond-street, is 65½ feet in diameter, and 25½ feet high; it is composed of 314

of English oak, 2½ inches thick ; the iron hoops (of which are 56) weigh from one ton to three tons each : this amazing wheel will contain twenty thousand barrels of porter. It was four years in building, and cost 10,000l.

With the plate of *the Woman churning Butter*, we have a particulars of the Butter trade. It is remarked that

Some compute that 50,000 tons of butter are annually consumed in London, which is chiefly made within fifty miles round the city. 1000 firkins are said to be sent yearly from Yorkshire, Cambridge, Suffolk, each firkin containing 56lbs.

It is surprising that no mention is made of Irish butter, which is imported into the metropolis in large quantities, and some of which, it has been said, is so excellent as to be sold for Epping water.

Under the article *Milk-woman*, the number of cows which supply London with milk is stated at 8,500, and the annual value of this commodity is reckoned to be 481,666l.

In the account of the *Bishops of England*, we are told that they are Barons and Peers of the realm : but, if Mr. Pyne on this instance be not entirely wrong, he is erroneous in part. It is a question whether Bishops are Barons : but it is unquestionable that they are not peers of the realm ; they are only members of parliament.

Mr. Pyne is equally inaccurate when he reports that 'the sword and mace are constantly placed on the table before the speaker of the House of Commons, and that Cromwell ordered these useless baubles to be taken away.' Whitlock states the words of Cromwell, on the memorable occasion of his silently dissolving the Parliament, to have been, "take away that Fool's bauble the Mace." Here no mention is made of sword.

We apprehend that, under the title *Bill-Sticker*, the author exaggerates when he remarks that 'we have lived to see a 0,000l. prize printed thirty thousand times as large as small letters.'—In the explanation also subjoined to the *Lottery Wheel* plate, another palpable misrepresentation occurs : for the reader is there told that 'four sledges are employed for the purpose of conveying the Lottery wheels from Somerset place to Cooper's Hall, two for carrying the wheels containing the tickets, and blanks and prizes, and the other two the cases for the wheels.' Are the Lottery wheels sent naked from Somerset Place, with the cases following them ; or are they not first carefully secured in the cases, with many locks, as represented on the plate, which on the days of drawing are removed ?

Of verbal errors, several occur ; as for instance we have twice *statutes* for *statutes*, and *Utriculari* for *Utricularii*. In a work of such expence, more care ought to have been taken.

ART. VII. *An Apology for Dr. Michael Servetus* : including an Account of his Life, Persecution, Writings, and Opinions : being designed to eradicate Bigotry and Uncharitableness ; and to promote Liberality of Sentiment among Christians. By Richard Wright. 8vo. pp. 458. 9s. Boards. Vidler.

THE ashes of a celebrated victim to protestant orthodoxy are here anxiously collected, and piously inurned by an ardent disciple of the unfortunate martyr. Calvin's share in this foul transaction is pointedly exhibited ; and the proofs of his being the first mover and the real principal actor in this tragedy are placed in the clearest light. The zeal and holy wrath of the reforming patriarch seem to have rendered his bosom inaccessible to the slightest degree of sympathy with the daring heretic, who presumed to rebel against the authority of the Genevese creed and ritual ; and while we detest the ferocity which he displays, we must equally despise the disingenuousness and the unworthy arts to which he had recourse, in order to conceal the part which he acted on this occasion. The care which he took to involve the magistracy and clergy of the reformed cantons of Switzerland in the deed betray the forebodings of his conscience, and the full reliance which he placed on the rectitude of the sanguinary proceeding which has fixed so foul a blot on his memory and his cause.

We believe that the greater and more respectable part of Calvin's followers in our own country reprobate this act of their founder, and are most averse from the spirit in which it originated : but we fear that this can not so truly be said of an amphibious body among us, who avow the theological tenets of the reformer, but pretend to reject his church discipline ;— who call themselves members of a hierarchy, to the heads of which they pay no obedience, and with regard to whom their followers are impressed with sentiments very opposite to those of reverence ;— who profess themselves to be the only genuine members of a church, the service of which they forsake, in order to follow teachers whose names are entered on the records of our courts as the ministers of opposing altars. We apprehend that this class, which adheres strictly to every iota of the terrific creed of the reformer of Geneva, has receded as little from his persecuting maxims as from his forbidding tenets. It is this body which we consider as the instigators and abettors of that intolerant spirit, which in the present day has attained such strength and prevalence in this once highly enlightened country ; and which is as repugnant to the dictates of true religion and to the maxims of justice,

it is adverse to the interests of the empire in the arduous times on which we have been thrown.

While we bestow unqualified commendation on the sentiments and professions contained in the following passage, we are under the necessity of observing that the writer does not set up to them through the whole of his volume. Agreeing fully with him in condemning the conduct of Calvin, and in protesting persecution, we find much that is questionable in his account of the opinions and conduct of Servetus.

‘The evil tendency of bigotry cannot be better exemplified than by exhibiting its malignant influence on the temper and conduct of a man otherwise great and good. If the unchristian temper and conduct of the reformers be described and reprobated, it is not with a view to depreciate them; for on many accounts we revere their memory; but in order to render bigotry and uncharitableness odious, among whatever party of christians they may be found, and to show that the most celebrated names shall not escape uncensured if stained with the blood of the persecuted. To promote free enquiry, candor, and christian liberality; to eradicate bigotry, party spirit, and all uncharitableness; to rescue from undeserved censure virtuous and good men, who have been branded with the name of heretics; are the avowed objects proposed in this work, and which have been kept in view in the composition of its several parts. It is hoped that, whatever may be found its imperfections, its tendency will be allowed to be the promotion of peace and goodwill among christians. The Lord of his infinite mercy grant that happy time may soon arrive when all the disciples of Jesus shall love one another as brethren, and live together in peace.’

The irresistible curiosity, which is felt to learn the particulars of the birth and early education of persons who attain to high fame or notoriety, must not be disregarded by us in the present article. We are hence induced to insert the subsequent passages:

‘Writers are not agreed as to the place where Servetus was born. Having called himself in the title of some of his books Michael of Villanova, and, in others, an Arragonian Spaniard, some have concluded that he was born at Villanova, or Vilia Neuva, in Arragon; but this seems not to be the fact. It appears from his own confession, in his examination at Vienna, that he was born at Tudelle in Navarre. Some have conjectured that his ancestors had lived originally at Villanova, and had removed to Tudelle. This is not improbable. The place of his birth is of no consequence any further than that it might furnish a clue to the discovery of where he imbibed his religious opinions, and the circumstances which might lead his thoughts into so new and singular a train. From all the information that can be collected, it seems most likely that he descended from a Spanish family which had lately removed from Arragon, and at the time of his birth resided in Navarre. They might still call themselves
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ded by its faithful ally, ecclesiastical tyranny, that undermined the laws and liberties of the people, and so introduced persecution and slavery. It seems unitarianism had flourished in parts of Spain until the country was enslaved.

The ancestors of Servetus left their native country because its liberties were subverted and its liberties no more, and to avoid the cruel merciless inquisitors, which is not improbable, they would cherish the love of liberty, and instil it into their offspring; and endeavour to excite in him a manly spirit and an abhorrence of civil and religious tyranny. If they came from Villanova, a town of Urgel, which has been called the old seat of unitarianism, it is probable they brought with them to their new residence, the principles; and of course would communicate them to their posterity. Robinson says, Servetus 'was an Arragonian of the old school. He seems to have imbibed both the political and religious principles of his ancestors; for it is far more probable that he was trained in these principles, in a country where it is known they had always been inculcated from the times of the Goths, than that he learned all on a sudden in Italy.'

At Navarre, where we suppose Servetus was born, and received the rudiments of his education, some degree of civil and religious liberty still existed. 'There (says the above writer) Jews, Moors, Christians, lived at ease, and there most likely he received his notions of civil and religious liberty, as well as his knowledge of physic, and his peculiar sentiments of religion.' He grew up amid the vallies and mountains where the Waldenses had dwelt for centuries, many of whom were unitarians, an ingenious and pious youth might meditate on their history, and it would be easy for him to catch something of their spirit, and have his mind directed to the examination of their principles. He might converse with the Mahomedans, without crossing to Africa, and be indebted to them in the doctrine of the divine unity.'

Servetus, having written against the Trinity, and being determined to assume the medical profession, went to Paris in 1528 to follow his studies, where he became acquainted with his persecutor:

Servetus made no secret of his religious opinions, Calvin opposed his sentiments, and, it is said, a time was fixed for them to dispute with each other. This disputation Servetus declined. We are told what were his reasons for declining it. They were much the same as those of Servetus, and it seems Servetus had no great opinion of the genius of Calvin: yet it is not likely he declined the contest either out of contempt of the abilities of Calvin, or because he was afraid of his arguments: his freely answering him afterwards showed that he did not despise him. His general conduct and writings prove that he feared no man.

After being admitted Doctor of Medicine, Servetus went and taught mathematics in the Lombard College. It is supposed that at this time he was employed in preparing for the press a treatise on the circulation of the blood.

new edition of Ptolemy's Geography. He also practised physic at Paris, and published three or four detached pieces. One was an apology for Dr. Champier at Lyons: another a professional piece, *De Symplicis*. He had a dispute with the physicians of Paris, which obliged him to publish an apology for himself. This dispute rose to a process before parliament, which was terminated by the suppression of the Doctor's apology, and an order of the house to the physicians to live on better terms with him, and to use him with humanity. This implies that their treatment of him had been reprehensible. It seems the misunderstanding with his brethren of the profession made his living at Paris disagreeable to him: accordingly we find, soon after the termination of the above process, he retired from that city.²

The succeeding passages will lead us to the epoch of the troubles that brought on the catastrophe, which so deeply tarnishes the lustre which the learning and spiritual ascendancy of Calvin had thrown around his name:

'Leaving Paris, Servetus went to Lyons, where he made some stay. He made a journey to Avignon, returned to Lyons, and at last settled at Charlieu, where he practised medicine about three years.'—

'From Charlieu, Servetus returned to Lyons, where he met with Peter Palmier, archbishop of Vienne, in Dauphine. This prelate had been some time ago at Paris either a friend or pupil of the Doctor, who had given him lectures on Ptolemy's geography. Being a great lover of learned men, and fond of Servetus, he pressed him to go to Vienne, to practice physic, and offered him an apartment in his palace. This offer the Doctor accepted.

'His friendship with the archbishop, and residence in his palace, led the enemies of Servetus to reproach him with hypocrisy: as if two men of learning and liberal sentiments could not live together in peace, however different their opinions on certain subjects, without one of them being a hypocrite. 'Not knowing (says Mr. Robinson) either his or his patron's principles of religious liberty, knowing for certain that one was what they called a popish prelate, and the other an anti-trinitarian anabaptist; and judging of the conduct of both by their own maxims, they had no notion of two such men living together each in the enjoyment of his own religious principles, and neither presuming to offer any force to the other. This prelate seems to have been one of those, of whom there have been numbers in the catholic church, who think freely but do not act consistently, who regulate their own private conduct by principles the most virtuous and liberal, but who for reasons best known to themselves, adjust all their public measures by established rules of despotism, which they inwardly disapprove. It belongs to the great being alone to combine all the circumstances that go to make up the merit or demerit of such men: and to him alone it must be left to pass the definitive sentence. *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.*' Happy would it be, if christians, of all parties, would treat each other with the forbearance and respect which this Roman catholic archbishop, and anti-trinitarian

baptist

baptist, notwithstanding the known discordance of their opinions, appear to have manifested during their long intimacy.'—

'During a residence of about thirteen years, the Doctor seems to have been fully employed at Vienne, either in the duties of his profession, or in some literary occupation. During that period he lived upon good terms with his right reverend patron, enjoying safety under his auspices, and might have continued to have done so had not his repose been destroyed by the wicked machinations of his enemies.'

It is, we think, here satisfactorily shewn that the proceedings which obliged the unhappy Servetus to fly from Vienne were instigated by the secret machinations of Calvin. This fact is proved by a letter from a partisan of the reformer to his catholic correspondent at Vienne, which every one must believe to have been dictated by Calvin. The writer remonstrates against the cruelties practised by the Romanists towards those of the new communion, and then proceeds thus to censure their culpable want of vigilance in the case of the sceptical physician :

'I am obliged to speak freely ; what a shame it is that those are persecuted to death, who say, That we must invoke one only God, in the name of Jesus Christ ; That there is no other satisfaction but that which has been made in the death and passion of Jesus Christ ; That there is no other purgatory but in his blood ; That there is no other service agreeable to God but that which he commands and approves by his word ; That all pictures and images counterfeited by men, are so many idols which profane his Majesty ; That we ought to keep the sacrament after the usage appointed by Jesus Christ ? But to see that they are not content with putting such people simply to death, but that they should be cruelly burned. And yet behold him who shall call Jesus Christ an idol ; who shall destroy all the foundations of faith ; who shall gather together all the dreams of the ancient heretics ; who shall even condemn the baptism of little children, calling it a diabolical invention ; and yet he shall have the vogue amongst you, and be supported as if he had committed no fault. Where is, I pray you, the zeal you pretend to ? and where is the wisdom of this fine hierarchy you magnify so much ? The man I speak of to you, has been condemned in all the churches you reprove. In the mean time he is tolerated amongst you, even to the printing of his books ; which are so full of blasphemy, that I need not say any more of them. This man is a Portuguese Spaniard, called Michael Servetus for his proper name, but at present he calls himself Villeneuve, practising physic. He has made some stay at Lyons ; just now he is at Vienne, where the book I have mentioned, has been printed by a certain person who has directed the press, called Balthazard Arnoullet ; and that you may not think I talk upon bearsay, I send you the first sheet as a specimen. You say that such books as contain nothing else, but that, we must keep to the pure simplicity of the holy scripture, poison the world ; and if they came

from any other quarter, you would not suffer them ; mean time you foster these poisons, which are enough to annihilate the holy scripture, and every article of the christian religion you believe.'

This letter was laid before the Inquisitor, who directed that farther inquiries should be made of the Genevese Calvinist; and additional information was supplied in another letter, which led to the arrest, imprisonment, and flight of Servetus. A most friendly intercourse was carried on between the votaries of Rome and the disciples of the Genevese reformer, the object of which was to shed the blood of the unhappy unitarian.—Servetus, in his absence, was condemned to be burned alive; and the sentence, in all its formalities, was executed on his effigy.

' Four months Servetus concealed himself nobody knows where. At length he resolved to go to Naples, and to practise physic there. He took the way of Geneva, and arrived there on foot. How long he was there before he was arrested is uncertain; but it is natural to suppose he would not choose to stay long in a place where he knew his greatest adversary resided, and had great influence: and while there he kept himself very close. How Calvin learned that the Doctor was in Geneva we are not told; but so soon as he knew that he was in that city, he prevailed on the chief Syndic to cause him to be put in prison. There were found upon him ninety-seven pieces of gold, a gold chain, which weighed about twenty crowns, and six gold rings. Of these he was robbed. They were delivered to the jailor, and he never recovered them. What right had his persecutors to seize his property as if he had been a common thief? Did they apply it to defray the expenses of their murderous proceedings against him?'

We cannot abstain from inserting the very just and pertinent reflections which the author makes on the arrest of Servetus:

' The arrest of Servetus at Geneva, was a gross violation of justice and hospitality, to say nothing of the principles of christianity. He was neither a member of Calvin's church, nor a subject of the Genevese state; consequently he could not be accountable to either the civil or ecclesiastical power in that city. He had published no book, nor committed any act of which the law could take cognizance, on the territory of the republic; it follows that, even allowing him to be a heretic, and heresy to be a capital crime, it was contrary to every rule of justice for the magistrates of Geneva to arrest him. To seize the traveller who merely stays to refresh his weary body at an inn in their city, is most inhospitable. Was this their christian entertainment of strangers, to cast them into a damp prison as soon as they found them on their territory? Were these their bowels and mercies to a persecuted brother, who had narrowly escaped being burnt alive, in a slow fire, by the anti-christian church of Rome? Was this their cup of cold water to a disciple of Jesus, in the

the day of his adversity? Was Geneva reformed for no other purpose than to intercept those who fled from the merciless fury of popish persecutors, to be a harbour of unsocial bigots, lordly usurpers of dominion over conscience? Poor Servetus! thou didst escape from the jaws of the lion, but it was only to fall into the paws of the bear! It will be seen in the sequel, that the treatment of the Doctor in the prison of Geneva was far more brutal than that he received in the prison at Vienne. In the latter he was treated like a gentleman, but in the former, he was treated with rudeness and barbarity.

‘Calvin ought to have been the last man in the world to call for the arrest of Servetus, and to promote a criminal prosecution against him. He could not do it without raising a suspicion that his own doctrines could not be supported by scripture and argument, without the aid of penal laws, and persecuting measures, the props of papal superstition. He could not do it without laying himself open to the suspicion of acting under the influence of the base principle of personal revenge, on account of the personal altercation he had been engaged in with the Doctor. As he regarded Servetus in the light of an enemy, he had a fine opportunity of doing honour to his own cause, and of showing the influence of the gospel upon his mind; by manifesting to him the spirit of christian charity, receiving him with hospitality, protecting him from harm, guaranteeing to him his liberty and safety, and rejoicing in his escape from the fangs of persecution; but letting so glorious an opportunity slip, of doing honour to christianity, and his own system in particular, he disgraced the christian name, and rendered it impossible for any one to call himself a calvinist without taking a deliberate murderer for his leader. Ah *calvinism*! thou derivest thy name from a man stained with the blood of his christian brother, who differed from him in opinion.’

The nominal prosecutor of Servetus was one la Fontaine, who is supposed to have been a poor scholar living in Calvin's family: but it cannot be doubted that the prime mover in the proceeding was the reformer himself.—It ought not to escape notice that one of the charges exhibited against the unhappy victim was, ‘that in the person of Mr. Calvin, minister of the word of God in this church of Geneva, he had defamed in a printed book, the doctrine that is preached, uttering all the injurious and blasphemous words that can be invented.’ The ambition, tyrannical temper, and ferocity displayed in the whole course of this affair shew that the Pope of Geneva would not have disgraced the Roman tiara; and the trial could not have been conducted with more oppression and severity by the Inquisition itself. Referring to this trial, Mr. Wright states that, ‘in this proceeding, two things are observable, First, that the offence Servetus had given to John Calvin was one of the great crimes charged upon him, and supposed equal to

blasphemy against God. Second, that the Genevese were strangers to that excellent maxim of our law, that no man shall be compelled to answer questions that would criminate himself.' The prisoner had petitioned "that he might on account of his ignorance of the laws of Geneva be permitted to have an Attorney to speak for him : " but, instead of complying with so reasonable a request,

' The Attorney General represented to the judges, that Servetus varied in his answers ; that they were full of lies, that he made a mock of God and his word, by alledging, corrupting, and wresting the passages of the holy scriptures to conceal his blasphemies, and avoid being punished. He added, that Servetus had made a wrong choice of the examples quoted by him, out of the Acts of the apostles ; and that what he had said of the emperor Constantine was false. Besides, he alledged against the prisoner the laws of those emperors, who condemned heretics to death. He further said that Servetus was condemned by his own conscience, and sensible that he deserved death ; and that like the anabaptists, he deprived the magistrates of the right of the sword. Lastly, he concluded, that since Servetus knew so well how to tell lies he should not have an attorney, as he desired : that such a thing was forbidden by the civil law, and never granted to such seducers.'

Many persons have entertained suspicions that Servetus was rather an indiscreet man than a heretic ; and some passages, which occur in his answer to the charges brought against him, seem to countenance these doubts : *ex. gr.*

' I said that the second person in the Deity, was formerly called a person, because it was a personal representation of the man Christ Jesus, hypostatically subsisting anciently in God, and visibly resplendent in the Deity itself. But because this account of the word person, is unknown to *Calvin*, and because the whole affair depends upon it, I will produce several places here, out of the ancient doctors of the church.'—

' To the first article I have more than once answered ; and it is evident from the authors, I have quoted, that in the divine essence and unity of God, there is not a real distinction of three invisible beings ; but there is a personal distinction of the invisible Father, and the visible Son. I religiously believe a Trinity in this second way, not in the first.'

We shall give to our readers the concluding part of the sentence pronounced by the protestant magistrates of Geneva, against a stranger whom they seized while he was passing through their city in his way to another place :

' By this our definitive sentence which we give in writing, we condemn thee MICHAEL SERVETUS to be bound, and carried to the place called *Champel*, and there to be fastened to a post and burnt alive with thy books, both written with thy own hand, and printed, till thy

thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like. We command you, our Lieutenant, to cause our present sentence to be put in execution.'

This adjudication was carried into effect at Geneva, 27 October 1553, 'to the encouragement of catholic cruelty, to the scandal of the reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants, who were the chief instruments of such a wild and barbarous deed.' Mr. Wright adds that 'Servetus ended his days, amidst the most excruciating sufferings, with firmness and composure, without speaking or giving the least sign that he repented publishing the book for which he suffered, or that he retracted the opinions he had avowed.'

It having been the professed object of the present work to discountenance and reprobate intolerance, this design would, we apprehend, have been better consulted, if the author had shewn himself a less violent stickler for the tenets which he ascribes to the object of his narrative. Though Servetus were regarded as a heretic, which he certainly would be by the major part of the christian world, if he held the opinions which are represented by his biographer as having been professed by him, still the injustice done to him was not less flagrant, and the conduct of his enemies not less heinous. The intemperate zeal, however, which the author manifests in favour of the supposed creed of Servetus, will occasion his report to be perused with suspicion; and the discerning reader will recognize in him rather the partizan of unitarianism than the friend of universal toleration. It was not necessary to canonize Servetus, nor to set him up as an apostle, in order to expose to detestation those who shed his innocent blood. If his enemies applied the harshest epithets to him, and spoke of him in terms the most opprobrious, it must be owned that in this respect the heretical martyr rather exceeded than fell short of their violence. The language which he sometimes used would in these days be considered as clearly indicating insanity; and though, in judging of it, we ought doubtless to recollect the times, certainly we are in justice required to observe the same rule when we pass judgment on his celebrated persecutor. We object not to the panegyric in which Mr. Wright indulges, with respect to the modern disciples of the supposed tenets of the Spanish physician; we admit that they are highly respectable persons: but we should be sorry to think that superior wisdom, piety, and worth, were confined to this little circle. If we do not approve moroseness and bigotry, neither do we admire pride and conceit; if we sanction not anathemas, neither do

we join in sneers; and if we applaud liberality of sentiment, we also respect christian humility. We ardently wish that sectaries would place no stress on their miserable distinctions, but rest their claims to preference on the practice of virtue; that they would regard none as heretics except the intolerant, and that bigotry should be deemed the only schism!

The famous passage in the *Christianismi Restitutio* of Servetus, in which the circulation of the blood is mentioned, is inserted in this volume from Dr. Douglas's *Bibliographie Anatomica Specimen*. Referring to it, Dr. Douglas says,

'This is that famous passage which is so much taken notice of on account of the circulation of the blood. There are indeed several things here that are remarkable. viz. that the blood, in a great stream, passes through a very large and wide duct, from the right ventricle of the heart, into the lungs; that there the blood is purified; and from thence it is driven, by the pulmonary vein, into the left ventricle of the heart; that there is an immediate communication between the arteries and the veins, by *anastomosis*; that the most pure part of the blood, refined in the lungs, enters the arteries, and from the arteries into the veins, &c. This shews that Servetus was a great observer of nature, and no doubt would have improved those notions and carried them much further had he not been prevented by an untimely death.'

We should have been unjust to this interesting victim of unrelenting bigotry, had we passed over a testimony which is so unexceptionable, and which redounds so much to his honour.

ART. VIII. *Christian Politics*. By Ely Bates, Esq. 8vo. pp. 445. 9s. Boards. Longman and Co.

HISTORY and recent experience abound in proofs of the difficulty which attends efforts to attain and realize the blessings of liberty. This consideration greatly enhances the obligation of those who live under its benign influence to value and cherish it, to protect it with the utmost vigilance and extreme jealousy against all inroads, and to defend the sacred treasure with incessant anxious care and unshaken firmness. It is not from foes alone that liberty has cause for apprehension; since dangers assail her on the side of false and pretended, of well meaning but ignorant and injudicious friends. To guard against these latter assaults appears to be the laudable object of the respectable volume before us: in which the author exposes exaggerated notions of liberty, points out the fallacy of crude theories of government, and examines the nature and state of man, in order to shew the necessary limits that

that must bound the good—which the best constituted civil society can administer. It seems to be his design to induce sound and practical notions on this subject, in the room of the visionary expectations which artful men have too often encouraged in order to serve their own purposes, and by which the simple and honest have been too frequently inveigled. It is true that, under this sort of cover, the cause of despotism and slavery has been sometimes pleaded: but all readers will acquit the ingenuous author before us of every thing that borders on such an intention. If we deem the danger to liberty from quarters evidently hostile to be the one that is more imminent at present, we are far from thinking that many of its well-wishers are entirely free from extravagant views of the subject, which it would be of the greatest benefit to correct.

While Mr. Bates is anxious to warn us against extremes in regard to liberty, we do not perceive that he can be justly charged with failing to appreciate its blessings. The passage which we here insert in our opinion sufficiently vindicates him, and shews that his views of this first of social blessings are worthy and liberal:

‘It is in those states whose animating principle is liberty, that we must look for a just exercise of reason, or a spirit of free inquiry. Under despotic governments, the mind lies abject and depressed with the body, without any ardour for rational investigation, which might draw down the vengeance of a power founded in ignorance and injustice; and this general depression of reason goes still further to strengthen the hands of despotism. Thus civil and intellectual slavery generate and increase one another; and the same is true of liberty. Let the government be free, and it will no less elevate and liberalize the public understanding, than it will sink and degrade it, when despotic. On the other hand, let the public mind be dignified and expanded with knowledge, and it will liberalize the government; as it will be sure to invite oppression and tyranny, when contracted and debased by ignorance.

‘Hence it may appear, how much the virtue and happiness of society is connected with the exercise of a free and expansive, yet solid understanding; or, in other words, with a just liberty of thinking; a liberty that should carefully be distinguished from the roving of a wild and vigorous imagination, which delights itself with framing new systems of religion or government, and with a perverse opposition to whatever is already established; and often proves equally mischievous to the public and the individual.

‘Let him therefore who is ambitious of breaking the shackles of credulity and prejudice, and who means, at the same time, to be of any real service to the world or to himself, learn to prefer plain and rational truth to the most plausible theories; and secondly, before he goes in quest of new opinions, let him carefully examine the old, and remember to propose his speculations with a due regard to the authority

authority of others ; since, without this modesty and precaution, he may come to be profane or heretical in religion, and seditious in politics and to need that control from his superiors, which he is unwilling to exercise upon himself.

‘ Indeed to restrain the excesses of a spirit of inquiry, without depriving society in some measure of its use, is, I suppose, beyond the reach of political wisdom. All human advantages must be taken as they exist, entangled with evils which it is impossible entirely to separate ; if we can get rid of the more importunate, it is all we can reasonably expect. Wise and moderate governments will therefore lean to the side of discussion, as generally tending to their own improvement, and the common good of mankind ; and will think it sufficient if they can prevent its more material inconveniences.’

This treatise is divided into four parts, subdivided into sections, which discuss civil government in its influence on virtue and happiness, chiefly from the relation which it bears to liberty and property ; the importance of religion, both to society and the individual, with reflections on religious establishments, and toleration ; the conduct of a good citizen, particularly under any moderate government ; and the way to live happily under all governments, and in all situations, on the foundation of peace of conscience and holy and well regulated affections.

While we approve many of the political lessons which Mr. Bates inculcates, the school of political economy, from which we derive our maxims, will not admit of our acquiescing in the sumptuary regulations which he proposes. Neither can we applaud the conduct of the author in mixing his particular notions of theology with political matters, though we must highly commend the liberal and tolerant maxims to which he gives his sanction. He appears strongly to feel the abuses which attend religious establishments, and the difficulty of preventing them from pressing hard on the rights of private judgment : but he is of opinion that, without an establishment, in any part of an empire would have no religious public service kept up ; and he seems on the whole to favour the system of an establishment with a perfect toleration. His observations on these subjects must be regarded as highly worthy of attention, when we reflect on the disposition to retrograde in these matters, which has of late unhappily shewn itself. Mr. Bates is not carried away by this stream. Though he is the zealous advocate of piety and sanctity, he manfully asserts the rights of conscience, and exposes the injustice and ill effects of civil disqualifications founded on religious opinions.

‘ Under a general toleration without an establishment, there is evident danger, lest some parts of a country should be left without any public administration of religion at all. If we look around us in our

our land, where such an administration is legally provided, we find numbers, especially in the upper ranks of life, who statedly withdraw themselves from it, and many others who attend with much indifference; so that, were no such provision made, we have little reason to expect, that either the one or the other would supply the deficiency; and those who were of a better mind, would probably, at least in some places, be too few and inconsiderable to provide for themselves. Hence, in such circumstances, the public worship of God would be in danger of a total extinction, without the aid of the magistrate, who, by dividing the country into commodious districts, and planting in each a clerical teacher, affords to all its inhabitants the means of religious instruction. And should it be said, to diminish this advantage, that the magistrate's religion may possibly be erroneous; yet, still, let it be remembered, that there is scarce any religion which is not better than none, as there is scarce any which does not inculcate some important principles of moral duty. Besides, under a *complete toleration*, which is here supposed, if the people be not satisfied with the religion established, they are left to their own liberty; the magistrate comes not to dictate, but to assist; he says, I have provided for you the best I can; if you can do better for yourselves, I am glad of it.

'One apparent advantage of the scheme now stated, and in which it is little inferior to that of a *toleration without an establishment*, is, that it unites all the citizens in a zealous attachment to their country, where they all have a common concern, and where every invidious distinction being set aside, each is permitted to aspire after any privilege or office, to which his virtues or talents may recommend or entitle him. Thus a nation is bound together by a regard to individual honour and interest, the strongest of all human ties; their resources are consolidated; they are better able to resist foreign violence, or to quell internal disturbance; and to advance still further their common security and welfare.'

If Mr. B. admits that some danger may arise to the Church from a complete toleration of Dissenters. he afterward obviates it, and shews that such complete toleration is more adapted to the interest of a state than one which is partial.

The following admirable paragraph manifests the author's turn of thinking on a subject of great interest:

'From what has been advanced in this and the two preceding sections, I think it sufficiently appears, that whatever may be the case of a *toleration without an establishment*, an establishment *without a toleration*, is neither consistent with the true interest of religion, nor with the peace of society; that for the magistrate to interfere at all in religious matters is a point of extreme delicacy; and that when he *does* interfere, it should be his first care to do no harm, either by an unnecessary abridgment of the liberties of any class of citizens; by his patronage of a false religion; or by his endeavours to promote the true one in ways that are not agreeable to its spirit, and that might endanger the temporal as well as spiritual welfare of the people. We have already noted some of those furious wars that have been kindled

kindled by religious persecution ; and where it does not cause an angry ferment, it is sure to diffuse an angry ferment, and to engender a crisis, which, by gradually undermining principle, may prove more destructive than the bitterest hostile contention. And so far as religion is made a tool for political purposes, the same, or other consequences no less mischievous, may be expected to follow.'

On the topic of subscription to articles of faith, Mr. Bates evinces considerable liberality. In the room of the present subscriptions, he purposes to substitute these Formulæ :

" I believe that the *holy scriptures*, as they are commonly received among protestants, contain all things necessary to salvation ; that, *whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation.* And I declare my intention, seriously to study the sacred scriptures, and to instruct the people in the same, according to my best abilities."

' Should the question respect an admission to minister in the church of England in particular, why might not the following, or some similar declaration, be thought satisfactory ? " I am persuaded that the doctrine of the church of England is so pure and orthodox, that whosoever believes it, and lives according to it, shall be saved ; and that there is no error in it, which may necessitate any man to disturb the peace, or renounce the communion of it." When Bishop *Saunderson*, who was a good man, and a skilful casuist, was consulted upon this *formula* by some divines who proposed it, as one to which they were willing to agree, he answered, " I never subscribed in any other sense myself." Or why might not *Chillingworth's* form of subscription be admitted, as expressed in these words ? " I do verily believe the church of England a true member of the church (universal) ; that she wants nothing necessary to salvation, and holds nothing repugnant to it." Either of these forms might be thought sufficiently high for any church that makes no claim to infallibility, and might help to relieve the scruples of some wise and good men.'

We recommend to general perusal the whole of this section, on ' the most effectual methods by which an established church may support herself under a complete toleration,' and which thus closes :

' A national church, formed according to the above rules—in her doctrine sound and evangelical, equally remote from a dry beaaten morality and a wild enthusiasm, from Pharisaic confidence and Antinomian presumption ;—in her instruction of children familiar and catechetical ;—in her public teaching, plain and expository ;—in her worship, pure and devotional ;—in her discipline, strict without rigor ;—in her ministers, exhibiting her pastoral care, as well as her aptitude to teach ;—in her pretensions, reserved and modest ;—in her conduct towards other churches, candid and liberal ;—and, in the last place, in her terms of admission to her communion, moderate without laxity ; neither so narrow as to make it difficult for wise and good men

men to enter without some wound to their conscience, nor so wide, as to allow an easy ingress to the profane and the profligate. A Church that bears these characters, and answers to this description, may have nothing to fear from the most complete toleration; she would have few separatists from her communion, at least, few of such as *beld the faith in a pure conscience*; and as to the conventicles of heresy and schism, they would have no other effect, than to draw off those noxious humours and inflammable spirits, which, if retained, would only have served to corrupt her purity, or disturb her peace.

Though we do not concur with all the principles of the present volume, we admit that its tendency is on the whole excellent. The points on which we do not coincide with the author are chiefly speculative; and on those which are practical we seldom have occasion to differ from him. If his creed embraces articles which we think the scriptures do not sanction, and his notions be more rigid than those which that code in our opinion inculcates, we are fully persuaded of his sincerity, and are confident that he principally cherishes them because he is satisfied that they elevate and meliorate our nature. Some of the political counsels here imparted, if taken detached from others, might be misconstrued and abused: but, if the nature and effect of the whole be considered, every candid person will allow that they strongly tend to render men more patriotic citizens as well as loyal and dutiful subjects. The work strongly impresses the reader with a persuasion of the integrity and worth of the author.

ART. IX. *Poems written at Lanchester*, by John Hodgson, Clerk. Crown 8vo. pp. 133. 4s. Boards. Longman and Co. 1807.

IN this little volume, Mr. Hodgson's muse for the first time meets the public eye, and is devoted chiefly to descriptive poetry; a path to fame which has not of late been very successfully pursued, though Mr. H. cannot be said to have found it untrodden. Nevertheless, to the observing eye and susceptible soul of real genius, Nature presents herself in forms ever new and interesting, and we do not hesitate to rank Mr. H. among her true and favoured votaries.

His first and longest poem is intitled '*Woodlands*,' which is the name of an estate situated near Lanchester in the County of Durham. Prior to 1779, this spot was a wild uncultivated heath: but, under the fostering care of the proprietor, Mr. White, it has assumed a very different appearance; and it is stated that this gentleman's improvements have obtained the gold medal of the society in the Adelphi ten times, and their silver medal once. To these respectable testimonials, Mr.

Mr. White may now add the not less flattering tribute poem before us ; in which his new creation is hailed in that ought to be as lasting as his Oaks.

Mr. Hodgson introduces his subject by representing him as seeking relief from the tedium of a sleepless night ' sending forth his imagination ' to take a survey of this interesting spot ; the former desolate appearance of which is characterized by these appropriate and well selected scenes

' Not thirty suns have yet, in annual round,
Gone to yon starry pastures, where the goat
Eternal habitation holds, and muffling up
The face of morning with a lowering veil,
Down from the gushing cat'racts of the sky
Pours his dark torrent, since no hedge or tree,
Nothing but heath, agrostis *, hardy plant,
And rush, delighting in the foulest swamps,
Covered the spot, which now employs my song.
It was a dreary scene, where oft at night
Th' unsteady glare, that mocks the traveller's eye,
Shot gleaming round. Here sailed the hawk, and here
Screamed the shrill glead, and plied her stormy song
'The curlew. Tenant of the poorest soils,
The tedious lapwing, too, her tumbling flights
Performed ; and basking on the sunny banks,
The beauteous adder coiled his shining length.
Browsing on sapless heath, a shepherd's care,
By day a scanty maintenance procured ;
And, as approaching twilight threw its shades
Of dimness o'er the world, in regular march,
Sought out the sheltering corner of some hill,
And, grouped together, lay in harmless sleep.
Here too, in Leo's sultry reign, and while
The hot and ruddy virgin ruled the year,
The toiling sportsman ranged. But now, no more
The curlew or the lapwing's voice is heard ;
No bleating of a hungry flock at eve ;
No roar of guns t'affright the jocund lark,
Or stop the blackbird's song : the fearful grouse
Have fled to hills, defying culture's art,
And rudely pushed into inclement skies.'

This description is succeeded by a very animated parison :

' And rushing now on fancy's airy mind,
Methinks I see fair Culture leading forth
The sons of Labour to these barren lands.
As on they move, Sterility alarmed,
In yelling terror, quits her heathy throne.

* Bent-grass.'

And, as an eagle, when a shepherd tries
 To scale its eyry and destroy its young,
 Rises and plunges, with distracted haste,
 The hungry demon rages, flies, and falls.
 With hope and fear, alternately possessed,
 She sails away, then reassumes her seat.
 But see! 'tis done. The blazing faggot lights
 Her purple glory, and she takes her way
 To mountains, brushed by surlier winds, and where,
 Associate with the Genius of the storm,
 Midst clouds and naked rocks, she sits,
 Like exil'd majesty, in sullen pride.'

The concluding line is, however, evidently borrowed from
 a Barbauld's beautiful metaphorical description of the
 yet Saturn, "in sullen majesty an exiled Queen," and this
 is the only instance of imitation to be found in this poem.
 The double image, with which Mr. H. illustrates his position
 'contrast teaches us the worth of things,' is a close though
 a free translation of the beginning of the second book of
 retius. A few other resemblances, which we have traced,
 probably accidental.

The subsequent description and apostrophe abound in
 force and pathos :

' Now Flora, loveliest of the train of spring,
 Her temples wreathed with many a blushing flower
 And loose robe floating on the sunny light,
 Calls out her children from the sleep of death.
 The humble speedwells, with cerulian eye,
 And deep-ting'd violet with fragrant breath,
 Adorn the shade : scatter'd o'er ev'ry mead,
 The golden spangles of the pilewort glow ;
 And, through the leafless woods, th' anemone,
 And fair oxalis, like yon world of stars,
 That crowd the galaxy, serenely smile.

' Meek offspring of the earth, your fragrance breathe
 O'er hill and dale ! In all your mingled hues,
 Burst from your seeds and little folded buds !
 O'er you, as well as man, th' Almighty's eye
 Watches for ever ; and the lily's bell
 Is still as white, as beautiful, as sweet,
 As in the morning, when the obedient earth
 Heard the Creator's mandate, and ye sprang,
 Seed-yielding herbs, tall trees, and grassy blades,
 All-jocund into life. How many hours
 Of sweet society I found with you,
 When grief and sickness every evening drew
 The wings of Misery above my head !
 And (hardiness may laugh) but I have thought,
 'Twas cruelty to pluck you in the bloom

and pleasure, p. 13, 14; the apostrophe to spring, p. the sun p. 33, and to winter p. 45: but we cannot to insert the highly finished picture of the plants Woodlands:

‘ Spread, like a mantle, o’er yon sloping hills
The forest now appears. It feels the vernal lymph
Ascending its innumerable veins,
And pleased, its dappled liv’ry reassumes.
For commerce or for war in future days,
Of slow maturity, the sapling oak
Unfolds his princely honors; and the lime
Weds his young branches to the shady beech.
Clust’ring and dark, the Caledonian fir
Puts on a brighter hue. The lofty spruce,
That on Norwegian hills, by twilight seems
A sable pyramid of dizzy height,
Extends the branches of his gradual wheels,
And throws his length’ning spears into the sky.
The larch, fair native of the towering heights,
Whence storm-fed Po, impatient down the brows
Of Viso, comes to kiss the blooming flowers
Of Parma’s pastures, like some beauteous maid
At Hymen’s altar, bends with graceful boughs,
Its robe is bridal, set with dangling flowers,
Of which the yellow male affords a dust,
That, by the zephyr’s ministerial hands,
Borne to the purple bride, with joy, insures
Fecundity. And trembling like a hart,
Entangled in a hunter’s toil, the poplar shakes
His hoary tresses o’er the murmur’ing brook.
Dark alders too, the many-leaved ash,
The supple osier, and the slender birch
Put on the vesture of the youthful year.’

ned to be the poet of nature rather than a moralist or
 rian.

the next composition, Mr. H. is transported in a dream
 ongovicum, a Roman station, the remains of which are
 visible in the neighbourhood of Lanchester; and here
 spirit of the place recites, to the sound of her harp, the
 ging fortunes of the country during the periods of British,
 an, and Saxon ascendancy. The whole is written with
 t vivacity; and the characteristic scenes of Druidical polity
 superstition, of Roman civilization, and of Danish and Saxon
 station, with which this wild narrative is interspersed, are
 introduced and supported.—The notes which accompany
 poem contain a description of the Roman station at Lon-
 cum, and of inscriptions and coins found in the neighbour-
 l; together with some details and discussions that are in-
 ting to the antiquary, but on which we have not room to
 rge.

he volume closes with three odes, of which the first is de-
 lly the best. Indeed, for elegance of fancy and smoothness
 rification it will not readily be equalled; and though our
 icts have been already long, we cannot withhold from our
 rs a share of the gratification which this little production
 afforded us:

• ODE I.

‘ TO THE WESTWINDS.

‘ Whither, ye timid zephyrs, have you flown,
 Ye people of the westwind, tell me where
 You stretch your aromatic wings,
 And in what gardens of the sun,
 At morning, breathe
 Your pleasant coldness? Have you southward fled
 With spring to linger on the breezy shores
 Of Ebro, or the olive’s leaf
 To paint with everlasting green
 On Tajo’s banks?
 Perhaps, you sport upon the golden sands
 Of Niger, and, in heat meridian, dip
 Your wings upon Anzico’s plains;
 Or, in the cocoa-vestur’d isles,
 Beyond the line,
 Kiss the young plantain, and to dance and song
 The simple natives call. O! ministers
 Of health and medicines, that cure
 The soul with sickness woe begone—
 O! back return,
 And brace my languid limbs, and on my cheek,
 With hands benevolent, your crimson lay:

27. JULY, 1808.

U

Come,

Come, and repair the dreadful waste,
 Committed by the ruffian tribe,
 That rule the north.
 From the fair pastures of the bright-horn'd bull
 Descending, on the orient shafts of day,
 A thousand sylphs of heat are come
 To strew your grassy road with flowers,
 And bid you hail.
 Already has the primrose decked for you
 Her fragrant palaces, and wide unfolds
 Their vestibule with yellow doors.
 The purple-spotted orchis, too,
 Prepares his halls
 Of curious workmanship, where you may spend
 Your festal mornings, or, beneath the gloom
 Of solitary midnight, rest
 In caves, that azure crystal seem
 To eyes like yours.
 Come, in the globe-flower's golden laver, wash
 Your little hands with dew-drops, and in seas
 Of evening tears, upon the leaves
 Of alchemilla, gently plunge
 Your beauteous limbs.
 Will you not sip the woodruff's od'rous lymph,
 And banquet on th' ambrosia it affords?
 Will you not in the wortle* sit,
 And luscious nectar drink beneath
 Its ruby dome?
 O! you shall revel on Eliza's lip,
 Madden with rapture on its coral bloom,
 And, in her gentle eye, behold
 The infant softness of your forms
 Reflected bright.
 Come then, O genial winds, and in your way
 Visit the fairest fountains of the sky;
 And, in the hollow of your hands,
 Bring each a precious drop to cheer
 Returning spring.'

In a work so easily revised, we did not expect to
 with such expressions as '*clumpses*' for *clumps*, '*lays*' for
 '*thrums*,' '*jammed*,' &c. Mr. H.'s sins against prosod
 still more inexcusable, since we are perpetually stumblin
 lines which are faulty in length or cadence.

* * *Vaccinium myrtillus*, *Billberry* or *Bleaberry*. The stem
 this shrub form a very beautiful dome.'

RT. X. *The Life of the Right Honourable Horatio Lord Viscount Nelson*, K.B. Vice Admiral of the White Squadron of His Majesty's Fleet, Duke of Bronte in farther Sicily, &c. &c. &c. By Mr. Harrison. 8vo. 2 Vols. 11. 3s. Boards. Chapple.

EXULTAT animus, maximorum virorum memoriam percurrens.

Such was the remark of Valerius Maximus, nearly two thousand years ago; and it will continue to be verified, while the mind of man can distinguish between great and base qualities, and prefer the eminence of virtue to the notoriety of vice. All human examples; however, animate and inanimate, should be studied with the view of profit, by discriminating the merits which they may display from the alloys with which they are invariably mixed, and by perseveringly endeavouring to imitate the former, while the latter are as resolutely avoided. In contemplating the finest works of human skill, the artist is anxious to discover any latent and minute imperfection, the indication of which may prevent a fault from receiving the sanction which the general excellence of the object confers; and in discussing the characters of illustrious dead, is not the moral obligation of this scrutiny much more weighty than the professional duty of the statuary, the painter, or the mechanic?

The qualities and the deeds of Nelson were singularly adapted to excite admiration: but, as we have formerly remarked, he was not "the perfect monster which the world ne'er saw;" and that world should no more be deprived of the cautionary lessons which the shades in his character may impart, than of the excitements which are emblazoned in the brilliancy of his career. As an historian, however, Mr. Harrison balances not with steady and temperate hands the scales of rigid justice; nor, as a painter, does he even give full and due effect to his picture by the requisite distribution of light and shade. His allotments are all thrown into one scale, that of encomium; and his colours are mixed up so as to produce only one general mass of lustre. Language does not seem to suffice him for eulogy, and the liberality of his country in rewarding the hero never satisfies his prodigal desires. In speaking of him, his terms almost remind us of Miss in a novel describing her lover: Nelson's actions are always *great, exalted, noble, incomparable*, and his *honourable lips* utter only correspondent expressions, becoming 'this *excellent, infatigable, and friendly hero*,' 'the glory of human nature as well as of his country,' 'of whom the world was scarcely worthy!'—Now we would ask Mr. H., what need there is of such a daubing representation of acts and characters that are really splendid, and what becomes of it if it be not deserved?

—As to the honours bestowed by the nation on its brave defender, they are at every period of his success inadequate in Mr. H.'s eyes to the merits of the warrior; and Lady Hamilton is quoted as having *'finely remarked, with a spirit and energy forcibly depicting the grand character of that superlative mind which renders her, at once, the idol and idoliser of transcendent genius and valour,*—that "the splendid reward of Marlborough's services was because a woman reigned, and women had great souls; and I (says her Ladyship, for these are "her own *matchless* words) told Nelson that, if I had been a "queen, after the battle of Aboukir, he should have had a "principality, so that Blenheim park should have been only as "a kitchen garden to it!"—Will Lady H. inform us what she would have *added*, after the *subsequent* victories of the Admiral? Her lavish disposition reminds us of the boy who was crying at noon for his dinner, and being asked whether his mammy allowed him none, answered that she had gone out in the morning and left it for him, but that he had eaten it all at his *breakfast*.—After such an Aboukirian breakfast, what would her Ladyship have allotted for a Copenhagen dinner, and, alas! for a Trafalgarian monument?

In the preface, Mr. Harrison boasts of having presented to his readers many novelties concerning Nelson, notwithstanding the various accounts of him which have hitherto appeared; and we shall readily acknowledge that his boast in this respect is well founded, since he has certainly furnished us with a great number of new particulars, anecdotes, and letters, hitherto secluded from the public eye. Indeed, with regard to epistolary communications, we can account for his having obtained possession of them no otherwise than by supposing that he has had access to Lord Nelson's own copies of his letters and dispatches; while for minute, personal, domestic, and travelling anecdotes, Lady H. and others of Nelson's companions must probably have been the author's informants. We have doubts whether he was justified in giving to us some of the official documents: but he has taken on himself this responsibility, and we have only to avail ourselves of the knowledge thus imparted.

On the other hand, Mr. H. has made free use of former details. Much is taken from Mr. Charnock's publication*, though not acknowledged; twelve pages are allotted to Captain Phipps's Voyage to the North Pole, and eighteen are copied from Dr. Moseley's book on tropical climates, relative to the expedition against the Spanish settlements in America; Col.

* See Rev. Vol. xlix. N.S. p. 165.

Drinkwater's account of the action off St. Vincent's is quoted through fifteen pages; Nelson's own journal is added; and the battle of the Nile occupies seventeen pages, transcribed from a sketch said to have been drawn up by Captain Berry, and which has before been printed.

Let us now, however, turn from the scene-painter to the Hero on the stage. Some minor errors of the former shall be the subject of a few concluding remarks.

Our abstract from Mr. Charnock's work has put our readers in possession of the chain of incidents which distinguished the life of Nelson. We shall now attend to some of the circumstances relative to them, which occur for the first time in the present volumes; and to the traits in conversation, letters, or otherwise, which mark the features of his extraordinary character.

Enthusiasm in the service of his country, and for the honour of his profession, was his distinguishing and paramount feeling. In the pursuit of this object, no danger terrified him, no obstacle deterred him, no consequences restrained him, life was desirable only as it tended to this duty, and death was welcome if occurring in the discharge of it. All the particulars here-recorded, concerning his command while protecting the two Sicilies, Malta, &c. eminently illustrate and confirm this truth, and afford perhaps an unparalleled display of exertion and anxiety. "Is His Majesty's service (said he) to stand still for an instant?" Few constitutions, we believe, could long support such a mind as he possessed, and such fatigues as the incessant workings of that mind created; *his* bodily frame certainly was too weak for the task, and suffered severely from the effects of it.

That he considered the cause, moreover, in which he was engaged, to be just, and that he deemed the views of his government to be laudable, must be argued from a remarkable passage in a letter to Lord Minto; "My conduct, as your's, is to go straight and upright. Such is, thank God, the present plan of Great Britain; at least, as far as I know: for, if I thought otherwise, I should not be so faithful a servant to my country, as I know I am at present."

A degree of irritation, and the most acute feeling, naturally attended a temperament of this kind; and we discover repeated instances of those sensations in his expressions respecting Sir Sidney Smith, whose appointment in the Levant seemed to interfere with his own command, as well as respecting his treatment by the Admiralty on various occasions, and on being superseded by a senior officer. The excess of his exertions, the unfortunate issue of the contest, and his disap-

pointments, call from him the observation, in a letter to Lord Spencer, 'you will see a *broken-hearted* man. *My spirit cannot submit, patiently.*'

Vanity was undoubtedly another leading feature in his character, and perhaps as inseparable from it as irritation. In a letter to Lady Nelson, on occasion of a storm and much danger, he himself says, "I believe it was the Almighty's goodness, to check *my consummate vanity!*" Yet in a future letter to Earl Spencer, on occasion of honours granted to him at Naples, he deprecates the idea of "one spark of vanity," and says, "God knows my heart is among the most *humble* of the creation." Again, on the other hand, he is represented by his biographer as venting the murmurs of ambition, against the sparing grant of a *baronial* coronet, after the battle of the Nile.—At an early period, his determination to become eminent was almost prophetically announced. When first acting with Sir William Hamilton at Naples, "Sir William, (said he) you are a man after my own heart: you do business in my own way! I am now only a Captain; but I will, if I live, be at the top of the tree." Again, writing to his sister, he observed, "they have not done me justice in the affair of Calvi; but never mind, *I'll have a Gazette of my own.*"—We know it to be a fact, moreover, that after the action off St. Vincent's, when a friend was complimenting him on his conduct, talking of the honours which must be conferred on him, and suggesting that he would be created a Baronet, "No," said Nelson, looking displeased and contemptuously, and placing his hand on the left side of his coat, "if I have done any thing that deserves reward, let them give me what will *mark the action.*"—By those, indeed, who knew Lord Nelson, no doubt can be entertained of his attachment to personal distinctions, and to the exterior marks of them. His death itself may probably be ascribed to this source.—Much may be said on the subject of honorary and personal distinctions. Where they have been deserved, they can neither be *grudged* nor disapproved: yet it is not desirable that they should be the principal stimulus to exertion, since purity of motive would thus be destroyed; and however the man who seeks and who ostentatiously displays them may be justified, he who with equal claims to them still contemns and rejects them will ever be deemed the greatest character.

His extreme hatred of the French, as a people, was another trait. In above a dozen instances in these volumes, we have such expressions as the following; "Down, down with the French:—" "I have an antipathy to Frenchmen:—" "the scoundrels of French:—" "there is no way of dealing with a Frenchman

a Frenchman but to knock him down." - "Down, down with the damned French villains! Excuse my warmth, but my blood boils at the name of a Frenchman. I hate them *all*, Royalists and Republicans." &c. &c.

If he was nationally illiberal, however, his *soul* was generous, (as he himself singularly calls it in a letter to Earl Spencer,) and his heart and purse were ever open to his friends. On being voted 10,000*l.* by the East India Company, he immediately made out drafts for 500*l.* each to his father, his two brothers, and his two sisters; his unvaried and unbounded solicitude for his *band of brothers*, as he called the Captains of his squadron at the Nile, and for all his brave companions at all times, is strikingly amiable*; and his zeal for the common cause, while at Naples, induces him to declare that, sooner than the operations of war shall be stagnant from a want of money, he will sell the property of Brontef, and the magnificent presents which had been made to him by different Sovereigns. His kindness of heart also appears in a letter relative to the Bronte estate, (see Vol. II. p. 240.) which he commences by saying, "my object at Bronte is to make the people happy, by not suffering them to be oppressed; and to enrich the country, by the improvements of agriculture."

Decision and promptitude were also well known attributes of Lord Nelson, and none perhaps can be more important and more requisite in a commander. These he not only displayed in the hour of battle, but on occasions of deliberation he resolutely abided all consequences, in following what he conceived to be his duty for the good of the service. When he was in Naples-Bay, and was desired by Lord Keith, then commander in chief in the Mediterranean, to detach to him at Minorca a part of his own squadron, he did not scruple to disobey the order "till the safety of his Sicilian Majesty's kingdom might be secured:" but he wrote immediately to Lord Keith, to the Admiralty, and privately to Lord Spencer,

* A prominent instance of this sensibility to the interests and reputation of his brother officers occurs in his well known letter to the Lord Mayor of London, August 1, 1804, in which he refused the proffered thanks of the city for having so long blockaded Toulon, because he denied the fact of the *blockade*, and because the other officers of the fleet were not included in the vote. (See Vol. II. p. 423.)

† Vol. II. p. 144. Mr Harrison strongly represents the reluctance of Lord Nelson to receive this title and estate as a reward from the King of the two Sicilies, for the discharge of his duty to his own sovereign: asserting that he yielded only to the representation of the necessity that the former Prince should adequately testify his gratitude.

(then at the head of that Board,) in justification of himself; and though he knows, he says, that he *must be subject to trial for his conduct*, he relies on the uprightness of his intentions, and submits to the judgment of his superiors. In like manner, he strongly though ineffectually urged General Sir James St. Clair Erskine to dispatch troops to the relief of Malta, though he was aware that particular circumstances prevented Sir James from conceiving himself to be warranted in such a step; nobly adding, however, "I wish if possible to take all the responsibility." His still more palpable disregard of orders which he disapproved was notoriously exemplified in the affair at Copenhagen: where he *would not see* a signal which was reported to him, but the *complexion* of which his ardent and sanguine mind could not tolerate.—This subject, of obedience to orders, is too delicate and important for our discussion of it in this place: we only record Lord Nelson's conduct, and refer to his opinion, as generally expressed in a letter to Lord Spencer: see Vol. 2. p. 191.

Political discernment also was displayed on many occasions, by the Admiral, in his judgment of men and his anticipation of events. When he saw the renowned General Mack at Naples, he observed, "General Mack cannot move without five carriages. I have formed my opinion. I heartily pray I may be mistaken;"—and when at a review, and sham fight, Mack's troops were by a blunder completely surrounded by the supposed enemy, Nelson exclaimed, "this fellow does not understand his business."—Of the Neapolitan minister, the Marquis de Gallo, he said, "He admires his ribbon, ring, and snuff-box so much, that an excellent *petit maitre* was spoiled when he was made a minister."—Of Sir John Acton, he usually speaks in high terms: "he has the wisest and most honest head in this kingdom,"—"Acton and Belmonte seem to be the only uncorrupted men in the kingdom,"—but afterward he changed his opinion, and said "Acton has, I am almost convinced, played us false."

As to professional conduct and ability, though these are points of the first importance, they require from us no illustration, since the actions of the hero have so splendidly illuminated them. We shall only add that, besides the judgment and daring which they displayed, he was remarkable for the diligence and rapidity of all his movements, whether refitting in port, or when in chace, or in combat. He adopted the best of all methods, that of personal example; and as he himself observed, he did not say "Go," but "*Let us go.*"

In a domestic point of view, a shade is cast over this sketch by the disagreement of Lord Nelson and his Lady; a subject

on which we feel ourselves incompetent to speak, and which we should have deemed it indecorous to introduce, had not Mr. Harrison chosen to treat it with more freedom than any other point which comes before him: except one that is intimately connected with it, viz. the character and conduct of Captain Nisbet, Lady Nelson's son by her first husband. In his preface, alluding evidently to this topic, the author declares that he 'has fearlessly endeavoured freely to investigate transactions of the utmost delicacy in private life;' a fearlessness which does not appear with the best grace on such a topic, especially when it is seen in that instance alone. A difference of temper and sentiment is ascribed to Lady Nelson; which, united to her reception of disadvantageous reports concerning some of the connections of her husband, created estrangement, and finally a separation. Lord N. then lived wholly in the society of Sir W. and Lady Hamilton; to the latter of whom it is universally known that he was enthusiastically attached, and to whom the biographer asserts he would certainly have been united after Sir W.'s decease if he had outlived Lady Nelson. Perfect purity, however, is ascribed to this attachment; though it is admitted, in the only passage which recognizes a failing in Lord Nelson's character, that he was not abstemious in regard to women; and which we shall quote, since it contains some mention of the female child so mysteriously recommended in his will:

'Among the amiable and interesting group at Merton, was Miss Horatia Nelson Thompson, Lord Nelson's adopted daughter, then an infant about five years of age. What real affinity, if any, that charming child may bear to his lordship, is a secret at present known by few; and, as it should seem, by none who feel at liberty to divulge it. She was, certainly, an object of his constant and most tender regard; and, though the family in general appear disinclined to believe her his daughter, it seems highly probable that she is so. Should this prove to be the fact, it cannot greatly affect his lordship's reputation; who, it is not to be dissembled, though by no means ever an unprincipled seducer of the wives and daughters of his friends, was always well known to entertain rather more partiality for the fair-sex than is quite consistent with the highest degree of Christian purity. Such improper indulgences, with some slight addiction to that other vicious habit of British seamen, the occasional use of a few thoughtlessly profane expletives in speech, form the only dark specks ever yet discovered in the bright blaze of his moral character.'

We shall not farther dwell on family disputes which are not properly before us, and are here certainly represented *ex parte*. A more important point of investigation, in which the public conduct of Lord N. was implicated, we have not yet touched in this place; we mean his refusal to ratify the treaty
with

with the Neapolitan insurgents : but, as Mr. Harrison's report of this affair has excited a specific vindication from Captain Foote, who was principally concerned in it, we shall reserve our remarks for a succeeding article, in which Captain Foote's tract will be considered.

On the point in question in the ensuing paragraph, we can say nothing : but since we know that the imputation here intimated has been made, and the contradiction here stated is so peremptory, it seems but justice to transcribe it :

“ Among the various gross imputations against his lordship, which the future historian may find registered in some of the preserved licentious public journals of blended facts and falsehoods, and inconsiderately adopt, is that of the Hero of the Nile's having been so addicted to gaming, that he lost, at a single sitting, the whole he had gained, both pay and prize-money, during the year of that memorable victory : whereas, in truth, his lordship was so extremely adverse to this vice, that he had scarcely ever, in his life, entered any one of the fashionable gaming-houses ; nor ever, as he repeatedly assured his friends, whom these base reports induced particularly to ask the question, won or lost even the trifling sum of twenty guineas ! ”

Hitherto we have been chiefly occupied with the features of the very uncommon portrait which we have been contemplating : but we shall now advert to a few passages from the work which relate to incidents and transactions.

It has been remarked that the official letter from Sir John Jervis, after the action off St. Vincent's, was extremely sparing of commendation to the officers of the squadron, and especially in regard to the astonishing achievements of Commodore Nelson. Mr. Harrison, however, has obtained Lord St. Vincent's permission to print extracts from a *private* letter which he wrote to the first Lord of the Admiralty, to the following effect :

“ The correct conduct of every officer and man in the squadron, on the 14th instant, made it improper to distinguish one more than another, in my public letter ; because I am confident that, had those who were least in action been in the situation of the fortunate few, their behaviour would not have been less meritorious : yet, to your lordship, it becomes me to state, that Captain Troubridge, in the Culloden, led the squadron through the enemy in a masterly stile, and tacked the instant the signal flew ; and was gallantly supported by the Blenheim, Prince George, Orion, Irresistible, and Colossus. The latter had her fore and fore-topsail yards wounded, and they unfortunately broke in the slings in stays ; which threw her out, and impeded the tacking of the Victory.

“ Commodore Nelson, who was in the rear on the starboard tack, took the lead on the larboard, and contributed very much to the fortune of the day ; as did Captain Collingwood : and, in the close, the San Josef and San Nicolas having fallen foul of each other, the Cap-

lain laid them on board ; and Captain Berry, who served as a volunteer, entered at the head of the boarders, and Commodore Nelson followed immediately, and took possession of them both. The crippled state of these ships, and the Captain, entangled as they were, and that part of the enemy's fleet which had been kept off in the morning—as described in the public letter—joining at the instant, it became necessary to collect the squadron, to resist an attempt to wrest these ships, the *Salvador del Mundo*, and *San Ysidro*, from us, which occasioned the discontinuance of the action."

Previously and subsequently to the action off the Nile, Admiral Nelson suffered much inconvenience, and the service was much impeded, from not having any frigates attached to his squadron; a deficiency which has occurred in other instances, with similar bad consequences. In a private letter to Lord Spencer, which is throughout worthy of notice, he commences by referring to this circumstance :

"MY LORD, "Mouth of the Nile, 9th August 1798,
 "Were I to die this moment, *want of frigates* would be found stamped on my heart. No words of mine can express what I have suffered, and am suffering, for want of them. Having only *La Mutine* brig, I cannot yet send off Captain Capel, which I am very anxious to do : for, as an accident may happen to Captain Berry, it is of some importance, I think, for your lordship to be informed of our success as speedily as possible. If the King of Naples had joined us, nothing at this moment could prevent the destruction of the store ships, and all the transports, in the port of Alexandria ; four bomb vessels would burn the whole in a few hours : but, as I have not the means, I can only regret the circumstance. I send you a packet of intercepted letters, some of them of great importance ; in particular, one from Bonaparte to his brother. He writes such a scrawl, as no one not used to it can read : but, luckily, we have got a man who has wrote in his office to decypher it. Bonaparte has differed with his generals here : and he did want—and, if I understand his meaning, does want, and will strive to be, the Washington of France. "*Ma mere*" is evidently meant for "*my country*." But, I beg pardon ; all this is, I have no doubt, well known to administration. I believe, our victory will, in its consequence, destroy this army ; at least, my endeavours shall not be wanting. I shall remain here for some time. I have thought it right to send an officer (by Alexandretta, Aleppo, and Bussorah) over land, to India, with an account of what I have gathered from these dispatches : which, I hope, will be approved. I have sent a copy of my letter to the Board of Controul, that they may give the necessary directions for paying the officer's bills. If it should have gone to the East India Company, I hope that board will forward it. Ever believe me, your lordship's most obliged and obedient servant,

"HORATIO NELSON."

The deplorable state of public affairs at Naples in 1798 is thus depicted also in a letter to Lord Spencer :

"I see

' I see the finest country in the world, full of resources, without enough to supply the public wants : all are plundering, and can get at public money or stores. In my own line, I can see that a Neapolitan ship of the line would cost more than ten English ships fitting out. Five sail of the line must ruin the country. Everything else is, I have no doubt, going on in the same system of mismanagement : I could give your lordship so many instances of the gross mis-conduct of persons in office, and of those very people being rewarded. If money could be placed in the public chest at this moment, I believe it would be well used : for the sad thing in the country is, that although much is raised, yet very little reaches the public chest. I will give you a fact—When the order of Jesuits was suppressed in this country and Sicily, they possessed very large estates : although these, with every other part of their property, were seized by the crown ; yet, to this moment, not one farthing has reached the public chest. On the contrary, some years, the pretended expence of management was more than the produce. Taxes have been sold for sums of money ; which, now, are five times more than when sold.'

When Lord Nelson was at Hamburgh, on his return to England,

' A venerable clergyman, apparently between seventy and eighty years of age, was perceived one morning by his lordship, with a large book under his arm, anxiously looking towards the door of his apartment, with the most expressive solicitude depicted in his countenance. His lordship, immediately, with his ever prompt kindness and humanity, desired Mr Oliver to enquire what was the object of his wish. Having learned, that he was the pastor of a place forty miles distant, who had travelled thus far with his parochial bible, in the first leaf of which he wanted the immortal hero to inscribe his name, his lordship instantly admitted him into his presence ; readily complied with his request ; and then, taking him kindly by the hand, heartily wished the patriarchal and spiritual shepherd a safe return to his rural flock. The aged and pious minister suddenly dropped on his knee : fervently imploring Heaven to bless his lordship, for so generously condescending to indulge his wish ; and solemnly declaring that he should now be happy till it pleased God to call him, when he would die contented, having thus done homage to, and obtained favour from, "*the Saviour of the Christian World.*"

' Another circumstance, of still greater singularity, occurred at Hamburgh, relative to a wine-merchant. This gentleman, who was likewise more than seventy years of age, and of a very respectable appearance, had requested to speak with Lady Hamilton. Her ladyship, accordingly, condescendingly admitted him to a private audience ; when he informed her, through the medium of Mr. Oliver, who interpreted for both parties, that he had some excellent old Rhenish wine, of the vintage of 1625, and which had been in his own possession more than fifty years. This, he said, had been preserved for some very extraordinary occasion ; and one had now arrived, far beyond any he could ever have expected. In short, he flattered himself

that,

that, by the kind recommendation of her ladyship, the great and glorious Lord Nelson might be prevailed on to accept six dozen bottles of this incomparable wine: part of which, he observed, would then have the honour to flow with the heart's blood of that immortal hero; a reflection which could not fail to render himself the most fortunate man in existence, during the remainder of his days. His lordship, being informed of these curious particulars, immediately came into the apartment, and took the old gentleman kindly by the hand, but politely declined his present. He was, however, finally persuaded to accept of six bottles, on condition that the worthy wine-merchant should dine with him next day. This being readily agreed, a dozen bottles were sent; and his lordship, jocosely remarking that he yet hoped to have half a dozen more great victories, protested he would keep six bottles of his Hamburgh friend's wine, purposely to drink a bottle after each. This his lordship did not fail to remember, on coming home, after the battle of Copenhagen; when he "*devoutly drank the donor*." It is said, that this wine-merchant, soon after Lord Nelson had first taken him by the hand, happening to meet with an old friend, who was about to salute him in a similar way, immediately declined the intended kindness, and said he could not suffer any person to touch the hand which had been so highly honoured by receiving that of Lord Nelson. Certain it is, that this man felt so overcome by his excessive sensibility, that he literally shed tears of joy during the whole time he was in our hero's presence.

The subsequent relations also prove the Admiral's benevolence of heart and openness of purse:

'At a grand public breakfast, given to Lord Nelson and his friends, by Baron Breteuil, formerly the French ambassador at the court of Naples, the celebrated General Dumourier was introduced to his lordship. Lord Nelson, notwithstanding his general aversion to Frenchmen, had a favourable opinion of this able and intelligent officer; and said to him, that he hoped they should both, in future, fight hand in hand for the good cause: adding, as there was then some prospect of General Dumourier's being employed in the British service, that there was no person, if we were to have joint operations by sea and land, with whom he would sooner act. The General was so overpowered by this generosity and grandeur of soul in our hero, that he could only articulate—"Great Nelson! brave Nelson! I am unable to speak. I cannot make any reply to your goodness!" His lordship, finding the circumstances of General Dumourier very humble, for a man of his merits, kindly sent him a weighty purse, next day, by Mr. Oliver, to whom the General feelingly expressed the utmost thankfulness.

'While Lord Nelson remained at Hamburgh, he received, one morning, a very extraordinary visit. An Englishman, of gentlemanly address, called on his lordship, and requested to speak with him in private. Sir William Hamilton, conceiving the stranger's appearance to be suspicious, particularly as he held one hand under his coat, advised his lordship not to withdraw. Our hero replied that, though he had never before differed with Sir William in opinion, he must de-

cidedly

cidedly do so now. He felt conscious, he said, that he had done no ill; and, therefore, dreaded none. He then, with firmness, bade the stranger follow him into another apartment; who soon gave his lordship to understand, that he was no less a personage, than the famous Major Sempie, of swindling notoriety. With a considerable degree of feeling, he detailed his miserable situation: an outcast from society in the deepest distress; avoided, and despised, by every body. Lord Nelson protested, that he had not expected the honour of such a visit; but, nevertheless, returning to Sir William and Lady Hamilton, and mentioning who it was, kindly asked—"What shall we do for the poor devil?" They accordingly gave him, between them, a sum of twenty guineas: his lordship tenderly remarking, that he seemed a man of talents; who had, probably, from some first error of early life, unchecked by friendly advice or assistance, finally sunk into a state of, perhaps, irrecoverable iniquity.

Lord N.'s departure on his final cruize is stated to have been preceded by the following circumstances:

* Lord Nelson had, at this period (August 1805), no intention of again going speedily to sea. All his stores had been brought up from the Victory; and he was, he said, resolved to enjoy a little leisure, with his family and friends, in the delightful shades of Merton. The Honourable Captain Blackwood, a few days afterward, brought intelligence that the combined fleets, reinforced by two more Spanish squadrons, and now amounting to thirty-four sail of the line, had left Ferrol, and got safely into Cadiz. All this, however, was nothing to him; "Let the man trudge it, who has lost his budget!" gaily repeated his lordship. But, amid all this *allegro* of the tongue, to his friends at Merton Place, Lady Hamilton observed that his countenance, from that moment, wore occasional marks of the *penseroso* in his bosom. In this state of mind, he was pacing one of the walks of Merton garden, which he always called the quarter-deck, when Lady Hamilton told him, that she perceived he was low and uneasy. He smiled, and said—"No! I am as happy as possible." Adding, that he saw himself surrounded by his family; that he found his health better since he had been at Merton; and, that he would not give a sixpence to call the king his uncle. Her Ladyship replied, that she did not believe what he said; and, that she would tell him what was the matter with him. That he was longing to get at these French and Spanish fleets; that he considered them as his own property, and would be miserable if any other man but himself did the business; that he must have them, as the price and reward of his long watching, and two years uncomfortable situation in the Mediterranean: and finished, by saying—"Nelson, however we may lament your absence, and your so speedily leaving us, offer your services, immediately, to go off Cadiz; they will be accepted and you will gain a quiet heart by it. You will have a glorious victory; and, then, you may come here, have your *otium cum dignitate*, and be happy." He looked at her ladyship for some moments; and, with tears in his eyes, exclaimed—"Brave Emma! good Emma! if there were more Emmas, there would be more Nelsons. You have penetrated my thoughts.

thoughts. I wish all you say, but was afraid to trust even myself with reflecting on the subject. However, I will go to town." He went, accordingly, next morning, accompanied by her ladyship and his sisters. They left him at the Admiralty, on the way to Lady Hamilton's house in Clarges Street; and, soon after, received a note, informing them that the Victory was telegraphed not to go into port, and begging they would prepare every thing for his departure. This is the true history of that affecting affair. Her ladyship feels, most severely, that she was the cause of his going; but, as she loved his glory, she could not resist giving him such advice. It is, however, the general opinion of those who best knew his lordship, that he would, in all probability, have fretted himself to death had he not undertaken this expedition.'

Relative to the battle at Copenhagen, we are furnished with some private accounts, and an interesting correspondence between the English Vice-Admiral and the Danish Adjutant-General Lindholm, but they are too long for us to quote. Lord Nelson's disobedience of the Commander in chief's signal is unequivocally stated: but it is denied that our fleet would have suffered a repulse if the flag of truce had not taken effect; and M. Lindholm admits that the *final result* was a defeat on their side, though not an inglorious one. We do not consider it as yet ascertained that the issue would have been similar if the action had been continued.

Another instance of the amiable feelings of Nelson occurs in his conduct towards Sir Robert Calder, whom he had orders to send home from the Mediterranean for an inquiry into his conduct in a previous action with the enemy; and it is much to be lamented, for Sir Robert's sake, and probably for the public cause, that Lord N.'s generous and judicious advice was not followed. — Mr. Harrison thus states the circumstance:

'On Lord Nelson's arrival in the Mediterranean, he had felt it his most difficult task to send home Sir Robert Calder. "I had never," said his lordship, speaking on this subject to his confidential friends, "but two enemies in the profession, that I know of, Sir Robert Calder and Sir John Orde; nor do I feel conscious of having ever given any of them any just cause of offence. However," added this excellent and exalted man. "I will, at least, endeavour to make Sir Robert love me." Accordingly, on communicating his orders to this unfortunate commander, he earnestly advised him not to return home immediately; but to serve with himself on the expected glorious occasion, after which, there could be nothing to apprehend from any trivial enquiry respecting what might previously have happened. Sir Robert, however, though he could not but feel sensible of his lordship's kindness, was resolved by no means to protract his justification; and Lord Nelson, finding him determined to go home, as a last proof of tenderness and respectful consideration for a brother officer thus disagreeably

disagreeably situated, insisted that, instead of Sir Robert's departing in a frigate, as directed, he should at least have the honour of returning in his own ninety-gun ship, ill as it could at this eventful crisis be spared from that station. Thus did the hero willingly hazard a degree of censure from his country, through excess of feeling for Sir Robert Calder; nor is it altogether an extravagant impossibility that, to this generous action, he owed even his own death, which the addition of a ship of such force might perhaps have prevented. In writing to the honourable Captain Blackwood a second letter, dated the 14th, soon after Sir Robert Calder's departure, his lordship feelingly says—"Sir Robert is gone. Poor fellow! I hope he will get well over the enquiry." What a lesson is here of Christian virtue, left by our incomparable hero for the contemplation and admiration of mankind. It is asserted, on no light authority, that Sir Robert Calder had formerly, rather rashly, advised a court-martial on our hero, for his departure from his commander in chief's orders on the memorable 14th of February; when the great Earl of St. Vincent, with a generous, noble, and dignified disdain, instantly replied—"You would, then, try a man for knowing better how to act than yourself."

Shortly before the commencement of the fatal battle of Trafalgar, the author relates, Lord Nelson took leave of the Captain of the *Euryalus* by saying, "My dear Blackwood, I shall never again speak to you;" and it may be supposed from all circumstances, that he considered it as probable that his career would be terminated in the approaching combat.

Though we have quarrelled with the profusion and bad taste of the encomiastic expressions employed by this biographer, yet we have always considered Lord Nelson as an eminently great character in his profession; and the more intimately we regard him, in all the various parts of his arduous duties, the more are we disposed to pronounce that he was a *wonderful man*. His actions and his habits should be the study of every British youth, who is destined for the military profession either on land or at sea; and the present volumes, as affording a near view of him through the medium of his own letters, dispatches, conversation, and actions, form a very interesting and valuable text-book.

We have previously animadverted on the principal faults to be attributed to this piece of biography; and we have now to observe in conclusion that, as a composition, it betrays a material deficiency in having no arrangement nor subdivisions, and is disfigured by many inaccuracies and absurdities of expression. It contains also some errors in matters of fact.—Mr. H. speaks of *chiefest* heroes, and *boasts* of *humility*; of persons being *presageful*, and of *anticipatory* reflections; of success being *acquirable*, and of the *culture* of the *plough-share*; of

of the existences of people, and of the fleet passing through the Pharos of Messina; of limitless authority and a limitropic barrier; with many sentences involved in obscurity by ungrammatical construction, or deformed by grammatical violations. In one place, Mr. H. most unfortunately attempts a little Latin, and talks of Genius which is "*nascetur, non fit*."—Among the errors, we find an observation p. 335. Vol. 1. that, after the battle of the Nile, *all the Captains received the honour of knighthood*. Vol. 2. p. 86. the Lion British man of war, and p. 90. the *Minerve*, are improperly called *Neapolitan*. P. 155. Captain *Coot*e occurs for *Cooke*. P. 288. Captain Foley is mistakingly styled *the Honourable*; and at the commencement, the birth of the hero is thus incorrectly stated, '*Horatio Lord Viscount Nelson was born*,' &c. In Vol. 1. pp. 244. and 252. something is said about Lady Hamilton having procured and communicated a *talisman* to Nelson, which essentially promoted his operations when at Naples, but which is totally incomprehensible to us, unless the author means the great talismanic engine of corruption, *gold*. A portrait of Lord Nelson is prefixed to Vol. 1. but no other engraving is given; nor is any table of Contents or Index subjoined.

ART. XI. *Authentic Narrative of the Death of Lord Nelson*; with the Circumstances preceding, attending, and subsequent to that Event; the professional Report of his Lordship's Wound, and several interesting Anecdotes. By William Beatty, M.D. Surgeon to the Victory in the Battle of Trafalgar. 8vo. 7s. Boards. Cadell and Davies. 1807.

THE first passage that strikes us, in the preparatory part of this narrative, is an observation made by Lord Nelson respecting General Mack, which decidedly coalesces with sentiments formerly expressed by him, and to which we have referred in our preceding article. When the Agamemnon joined off Cadiz, and brought newspapers, in one of which was a report that this General was about to be appointed to the command of the Austrian armies in Germany, the Admiral remarked: "I know General Mack too well. He sold the King of Naples; and if he is now entrusted with an important command, he will certainly betray the Austrian monarchy."

On advancing to the conflict which terminated the life of our great commander, we are furnished by Dr. Beatty with a circumstantial detail which is still interesting, but the main parts of which are sufficiently known. The most impressive scene occurs after the fatal wound had been inflicted; and it

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X

is an object of curiosity to contemplate the last moments of the dying chief. That he felt "the ruling passion strong in death" is evident; and his attention to the proceedings of the moment, his anxiety for their successful issue, and his self-gratulation that "he had done his duty," were manifested as long as his powers remained. These are circumstances of obvious interest in regarding him professionally; and in considering him in his private character, it is equally striking to the historian to observe that almost his first and last thoughts were directed towards Lady Hamilton and his *adopted* daughter Horatia, (whom in speaking to Dr. Scott he simply called *my daughter Horatia*,) while not a word of Lady Nelson ever escaped his lips. To this Clergyman also he said, "Doctor, I have *not* been a *great* sinner!" but no farther reference to his situation, in a moral point of view, appears to have been testified by him. A short time previous to the battle, however, he quitted the deck, and retired to his cabin, where he committed to paper the following prayer; which is in unison with that attention to religious services, and that expression of pious feelings, by which he seems to have been distinguished:

"May the great God whom I worship grant to my Country, and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in any one tarnish it, and may humanity after victory be the predominant feature in the British Fleet! For myself individually, I commit my life to Him that made me; and may His blessing alight on my endeavours for serving my Country faithfully! To Him I resign myself, and the just cause which is entrusted to me to defend. Amen, Amen, Amen."

Expressions of a similar import were found in his pocket book, written during his journey from Merton to join his ship:

"Friday Night, 13th September 1804.

"Friday night, at half past ten, drove from dear, dear Merton, where I left all which I hold dear in this world, to go to serve my King and Country. May the great God whom I adore, enable me to fulfil the expectations of my Country! and if it is His good pleasure that I should return, my thanks will never cease being offered up to the throne of His mercy. But if it is His good providence to cut short my days upon earth, I bow with the greatest submission; relying that He will protect those, so dear to me, that I may leave behind. His will be done! Amen, amen, amen."

It has been stated that Lord Nelson's health was become so bad, that long life could not have been his portion if he had survived this battle. From Dr. Beatty's report of his examination of the body, however, we learn that the contrary was the fact:

• The

'The writer of this can assert that his Lordship's health was uniformly good, with the exception of some slight attacks of indisposition arising from accidental causes; and which never continued above two or three days, nor confined him in any degree with respect to either exercise or regimen*: and during the last twelve months of his life, he complained only three times in this way. It is true, that his Lordship, about the meridian of life, had been subject to frequent fits of the gout: which disease, however, as well as his constitutional tendency to it, he totally overcame by abstaining for the space of nearly two years from animal food, and wine and all other fermented drink; confining his diet to vegetables, and commonly milk and water. And it is also a fact, that early in life, when he first went to sea, he left off the use of salt, which he then believed to be the sole cause of scurvy, and never took it afterwards with his food.'—

'The Surgeon had, on the occasion of opening his Lordship's body, an opportunity of acquiring an accurate knowledge of the sound and healthy state of the thoracic and abdominal viscera, none of which appeared to have ever been the seat of inflammation or disease. There were no morbid indications to be seen; other than those unavoidably attending the human body six weeks after death, even under circumstances more favourable to its preservation. The heart was small, and dense in its substance; its valves, pericardium, and the large vessels, were sound, and firm in their structure. The lungs were sound, and free from adhesions. The liver was very small, in its colour natural, firm in its texture, and every way free from the smallest appearance of disorganization. The stomach, as well as the spleen and other abdominal contents, was alike free from the traces of disease. Indeed all the vital parts were so perfectly healthy in their appearance, and so small, that they resembled more those of a youth, than of a man who had attained his forty-seventh year; which state of the body, associated with habits of life favourable to health, gives every reason to believe that his Lordship might have lived to a great age.

'The immediate cause of his Lordship's death was a wound of the left pulmonary artery, which poured out its blood into the cavity of the chest. The quantity of blood thus effused did not appear to be very great: but as the hemorrhage was from a vessel so near the heart, and the blood was consequently lost in a very short time, it produced death sooner than would have been effected by a larger quantity of blood lost from an artery in a more remote part of the body. The injury done to the spine must of itself have proved mortal, but his Lordship might perhaps have survived this alone for two or three days; though his existence protracted even for that short

'* These complaints were the consequence of indigestion, brought on by writing for several hours together. His Lordship had one of these attacks from that cause a few days before the battle, but on resuming his accustomed exercise he got rid of it. This attack alarmed him, as he attributed it to sudden and violent spasm; but it was merely an unpleasant symptom (*glolus hystericus*) attending indigestion.'

period would have been miserable to himself, and highly distressing to the feelings of all around him.'

Dr. Beatty has illustrated his publication by a portrait of Lord Nelson, and a plate representing the appearance of the fatal ball and the substances adhering to it, after it was extracted from the body.

ART. XII. *Captain Foote's Vindication of his Conduct, when Captain of His Majesty's Ship Sea-Horse, and Senior Officer in the Bay of Naples, in the Summer of 1799.* 8vo. 1s. 6d. Cadell and Davies 18-7

CONSIDERABLE notice was excited, though all investigation seems to have been repressed, by the order of Lord Nelson to annul a treaty which, in June 1799, was executed between the Cardinal Ruffo on the part of his Sicilian Majesty, united with the Russian and Turkish Commanders and Captain Foote as senior British officer, and the Republican garrisons of the Forts Nuovo and Uovo; and Mr. Harvison, in his memoirs of Lord N., having spoken of this capitulation as *infamous*, and having printed a private letter of his Lordship in which the same epithet is applied to the transaction, Captain Foote has very properly sent forth the present statement in vindication of the part which he acted.

In May 1799, Lord Nelson, being at Palermo, issued orders for the line of battle ships which had been left at Naples, to join him immediately; and the command of the blockade of that bay, the city being then in possession of the French, devolved on Captain Foote of the Sea-Horse frigate; to whom the orders and instructions previously delivered to Captains Troubridge and Hood were transferred. On the 16th of June, Captain F. writes to his Lordship that he had obtained by capitulation the fortified rock of Revigliano and the important fort of Castel à Mare; and that Naples was restored to the Royalists, with the exception of the Forts of St. Elmo, Nuovo, and Uovo.—In a progressive letter from June 18 to June 20, he states that the two latter forts had been summoned to capitulate; that, on their refusal, attacks had been made on them: but that subsequently the Cardinal had entered into an armistice, which was likely to end in a capitulation. It appears that this capitulation was actually ratified on the 22d inst. and an armistice settled with the commandant of St. Elmo. Captain F.'s correspondence with the Cardinal fully proves that, though his Eminence and the Russians arranged and executed the capitulation without consulting Captain Foote, he discharged the duty of an active and zealous British officer by protesting

protesting against the unusual length of the suspension of hostilities during its progress, against the ignorance respecting it in which he was kept, and against every thing in it "that can in any way be contrary to the rights of his Britannic Majesty, or those of the English nation"; and he put his signature to it, though the terms were very favorable to the Republicans, "to avoid (as he says in a letter to the Cardinal) throwing the least impediment in the way of the interests of his Sicilian Majesty, which are more particularly in the hands of your Eminence." Intelligence had also been received of the great probability of the arrival of a French fleet, which would have entirely changed the face of affairs.

On the 24th instant, however, very unexpectedly, Lord Nelson (instead of a French Admiral) came with his squadron into the Bay of Naples, and instantly issued his orders to annul the proceedings. That he did not shew disapprobation of Captain F.'s conduct is nevertheless apparent, as the Captain remarks, from his subsequent kind treatment of him, and friendly expressions in letters here pointed. When, on the evening of the 24th, Captain F. waited on the Admiral,

‘ His Lordship was pleased to say, that he was aware I had been placed in an arduous, and unpleasant situation; that he gave me all possible credit for zeal, assiduity, and good intentions; but that I had been imposed on by that worthless fellow, Cardinal Ruffo, who was endeavouring to form a party, hostile to the interests of his Sovereign, and his Lordship desired I would give him a statement, in the form of a narrative, of the heads of my proceedings, from the time the Cardinal approached near to Naples.—I respectfully observed to Lord Nelson that I had indeed been placed in a most anxious situation; having had more reason, among many disagreeable and trying circumstances, to expect the enemy's fleet, rather than that under his Lordship's command, in Naples Bay; that I could not be supposed to know, or even imagine, that the Cardinal was acting contrary to his Sovereign's interest, when I saw him retained in his *very high* and *confidential* situation; and my instructions directed me to co-operate, to the utmost of my power, with the Royalists, at whose head Cardinal Ruffo was known to be placed, even before the squadron, under Sir Thomas Troubridge, had sailed from Palermo.’

In the *statement* above mentioned, Captain F. remarks:

‘ On the 19th, I received a plan of a capitulation, already signed by the Cardinal, and the chief of the Russians, with a request that I would put my name to it. In answer, I informed the Cardinal that I had done so, because I considered him as the confidential agent of his Sicilian Majesty—and that some advantage would result from the capitulation, otherwise he would not have signed it; but I could not say I approved of such a manner of treating, and that I could not be answerable for its consequences. I also made some observations relative to St. Elmo's capitulating, which may be seen in my letter book.

‘ At length, on the 23d, I received a letter from the Chevalier de Micheroux, with the capitulation in form, already signed by the Cardinal and the Chief of the Russians. I replied to the Chevalier de Micheroux, that I had signed where he pointed out; but that I protested against every thing that could be in the least contrary to the honour and rights of my Sovereign and the British nation.

‘ I signed this capitulation—lest, on a reverse of fortune, or the arrival of the enemy's fleet, it might have been asserted, that my refusal was the cause of such misfortunes as might occur, and because I considered that the Cardinal was acquainted with the will and intention of his Sovereign; and the Count de Thurn had told me, that the Chevalier de Micheroux was authorized to act in a diplomatic character.

‘ The result of all this is, that with a very small force, I have had to conquer difficulties, which were only got the better of by that terror which the British flag inspires; that I never was consulted by the Cardinal relative to the capitulation; and that I had neither instructions, or any document, to assist or guide me.’

It seems to us, then, that Captain Foote has fully proved the sole point which he has here so properly attempted to establish, and to which he has almost wholly restricted himself in a judicious and temperate manner; viz. that of absolving himself from any imputation in this business, and from any liability to the application of the epithet *infamous*, which Lord Nelson used in his customary strong manner, but within the range of which we are fully convinced he did not mean to include the conduct of the British officer.

It is truly observed by Captain F. that Mr. Harrison has endeavoured to support the conduct of Lord Nelson by an unjustifiable confusion of terms :

‘ The term *infamous*, which Lord Nelson applies to the *treaty*, his biographer applies to the *armistice*, because it seems better to answer the purpose of clearing his Lordship from blame. A *treaty*, or a *capitulation* may be *infamous*, but an *armistice*, or *cessation from hostility*, cannot deserve this term : it is only a step towards an accommodation; something of this kind must precede all capitulations; even a surrender at discretion must be preceded by a cessation of arms : a truce, not confined to time, may, with justice, be annulled or broken; but a *treaty*, or *capitulation*, cannot be infringed without a breach of faith, which even the most barbarous nations have found it necessary to respect.’—

‘ The idea which the Chief of the Army of the King of Naples entertained of breaking the treaties, may be collected from the conversation which Cardinal Rufo, Sir William and Lady Hamilton, and Lord Nelson, held on board the Foudroyant, as related in Mr. Harrison's Memoirs. The Cardinal maintained, inflexibly, that the treaty ought to be kept sacred, and upon the following opinion: being given in writing, by Lord Nelson, the Cardinal retired in disgust :

"Rear Admiral Lord Nelson, who arrived in the Bay of Naples on the 24th of June, with the British fleet, found a treaty entered into with rebels, which, he is of opinion, ought not to be carried into execution, without the approbation of his Sicilian Majesty,—the Earl of St. Vincent,—Lord Keith."

Lord Nelson, however, acted without consulting these two senior Admirals, the terms of the capitulation were violated, and several individuals included in it were even executed. That the force opposed to the French and the rebels at the time of the capitulation might deem it advisable to grant terms which Lord Nelson, accompanied by seventeen sail of the line, would not have sanctioned, is one supposition, and a very allowable one: but that a compact, formally executed, should be broken, because shortly afterward one of the parties finds himself stronger than he before was, is a very different position, and a very indefensible and *infamous* dogma, whether applied to transactions between individuals or to the affairs of nations. It would be a waste of time and words to expose its evil nature and its mischievous tendency. As we have already observed, Captain Foote confines himself principally to his own exculpation, and refrains from a discussion of Lord Nelson's act; only remarking in the commencement, that self-defence calls him 'to bring forward *the most considerable, the most prominent error*, in his lordship's whole public life,'—and that 'all those who were acquainted with the true state of the case, and who regarded the character of Lord Nelson, or the reputation of the country, saw the necessity of burying the whole transaction in oblivion, as far as that could be done. In this view, and in this view only, I relinquished the idea of demanding a Court Martial.' He afterward says, however, 'the very name of an English Officer, acting for his country, was esteemed sufficient for the security of all that is dear to men! On this national character, Italians relied with confidence, before the unfortunate moment, in which a *wretched infatuation* produced this breach of sacred engagements.'

Though it is still fair, in judging of Lord Nelson's conduct, to remember that we have not before us his own representations of it, and of the reasons and circumstances by which he was guided; yet we have no conception that they could go the length of warranting him in thus compromising national faith, even supposing that they would justify dissatisfaction at the measure which had been adopted. We fear that his proceedings in this instance must ever be considered as a blot in his escutcheon, and, which is so much more important, as a reproach on the national character.

ART. XIII. *Calligraphia Græca et Pœcilographia Græca.* Edend. Johanne Hodgkin, Sculptor H. Ashby. Folio. 18s. Arch.

THIS very handsome publication consists of two parts, *Calligraphia*, dated in 1794, and *Pœcilographia*, dated in 1807. The *Calligraphia* is intended to teach a new Greek handwriting which the inventor, Dr. Thomas Young, calls *elegantior forma, magisque Græca*; and to accomplish this important design, an alphabet is given, with minute directions for cutting, holding, and guiding the pen. Three copper-plates, containing verses partly selected from the antients, and partly translated from Shaspeare by Dr. Young, are added as examples of the new character.

We might adduce reasons which, as we believe, would satisfy most of our readers, and perhaps make some impression on the author himself, for our opinion that this hand is not more beautiful, and is certainly much less Grecian, than the common letters. These, we allow, require improvement; but it is to be sought in the imitation of the round and equable writing of the 9th and 10th century, not in a finical compound of hair-strokes and flourishes. However, we feel no inclination to quarrel with the elegant trifle before us; especially as the extreme slowness and difficulty, attendant on the execution of a new plan, will effectually prevent it from corrupting the public taste.

The *Pœcilographia* is comprised in twelve plates, of which the first exhibits nineteen Greek Alphabets, from Montfaucon and others, arranged in chronological order, each in a separate column. We notice the omission of one, which, though imperfect, is extremely curious, and which perhaps was not inserted because its date is not ascertained. It is used in a broken inscription found at Athens by Stuart, and published by the late Daniel Wray in the second volume of the *Archæologia*, p. 216. Its subject eluded the penetration of Mr. Wray: but it consists of a list of names in the Doric dialect, (the last of which should be supplied * * ΑΡΧΙΔΑΣ) with these imperfect words on the side of the stone; Ι ΜΑΡΝΑΙ ΡΕΑΙ, ΗΟΥΤΟΙ ΜΑΡΝΑΜΕΝΟΙ. † It is needless to add that the marble was the στήλη of the tomb of some warriors.—In this first plate of the *Pœcilographia*, we have much cause for complaint. The table is unaccompanied by a syllable of explanation, and the references are so defective as always to give trouble, and sometimes to occasion uncertainty. For instance, an Athenian alphabet, A. C. 430, is produced;

† Probably the first words of an Hexameter.

~~and~~ Wachter *apud* Massey is quoted. Not possessing Massey, we cannot ascertain whether this be a mistake for 450, at which time the *Marmor Baudelotianum*, (Montfaucon, Palæogr. p. 133 *et* seqq.) was engraved at Athens. If not, the omission is very reprehensible: but, if we are right in our suspicion, the copy is both defective and inaccurate. In either case, H and OI, put as equivalent to H and Ω, are gross and palpable mistakes.

The *fac-similes* from MSS. do not give an accurate representation of the progress of writing. The *σ*, assigned to A. D. 1200, is as old as the ninth century; and the mark—for *ν*, here put under A. D. 1000. goes through MSS. of all ages.

The other eleven plates are taken up with *contractions* and *connections*, of which some were communicated by Professor Porson; and at the recommendation of Dr. C. Burney, Villotson's *fac-simile* of the contractions of the MS. Apollonius is repeated. This addition is judicious and important. The collection is extremely copious, and very useful: but its utility is much diminished by the want of explanation and analysis. Unless a student knows, 1. the original form of a contraction, 2. its date, 3. the limits of its use, as to its position, the letters to which it is affixed, and the species of MSS. in which it occurs, he cannot safely apply that contraction to critical purposes.

Much unnecessary repetition has taken place in this collection. The mark *ν* being given as equivalent to *σ*, there was no need of inserting *τ* and *αλογ*, which, as they stand, a beginner is apt to take for abbreviations appropriated to the words *τὸν* and *αλογον*, not as arbitrary compounds of the usual characters and a very common mark.—The greatest redundancies, however, occur in the *connections*: which, except some few of the most difficult, should be omitted altogether in the table, and introduced into a collection of words and sentences, which should always follow lists of contractions by way of *praxis*. The same may be said of the numerous variations which the caprice of scribes, and the untractableness of pens and paper, occasion in the formation of the same character. To range these in a table only bewilders the learner, who in course fancies them to be intrinsically distinct, and worries himself in vain to account for a difference which is of no consequence.

With these exceptions, we bestow very sincere commendation on this part of the present work. The engraving is generally correct, and always beautiful; and should any scholar be inclined to compose an analytical treatise on Palæography, and its application to criticism,—a work which, if properly executed,

executed, would immortalize its author, and be of immense service to literature,—he would do well to avail himself of the abilities of Messrs. Hodgkin and Ashby.

ART. XIV. *Observations on the present State of the East India Company*; with prefatory Remarks on the alarming Intelligence lately received from Madras, as to the general Disaffection prevailing among the Natives of every Rank, from an Opinion that it is the Intention of the British Government to compel them to embrace Christianity; the Proclamation issued by the Governor and Council on this subject; and a Plan humbly submitted to the consideration of His Majesty's Ministers, the East India Company, and the Legislature, for restoring that Confidence, which the Natives formerly reposed in the Justice and Policy of the British Government, as to the Security of their Religion, Laws, and local Customs. By Major Scott Waring. 4th Edition. 8vo. 5s. Ridgway. 1808.

OUR opinion respecting the Missionary mania has been uniform, and we continue to think that infinitely more good intention than good judgment has been displayed by its patrons. The obstacles which presented themselves, and the inadequacy of the means to the proposed end, were not duly calculated; and experience has proved that the Missionaries were sent mostly on an useless and often on a ludicrous errand. As to the region of Hindostan, their endeavours promise to be worse than useless. Had we perused only Mr. Twining's pamphlet, we should have seen enough to convince us that much danger was to be apprehended from their indiscreet zeal: but if any shadow of doubt remained on our minds respecting this point, the tract now before us must have dispersed it.

We should suppose that the most credulous bigot must be vanquished by the strong proofs which are here adduced, of the *peril* to which our Eastern empire has been exposed by the steps that have been taken to convert, or *coerce**, its numerous population to Christianity. Fully awake to the importance of the subject, Major Scott Waring delivers his sentiments with becoming boldness and energy; and it would be a reflection on the Government, and on the East India Directors, to suppose that his statement will make no impression. They must

* 'The native troops in Vellore were led on to mutiny, by being told that the next measure of the British Government would be, to order them to become Christians. It is well known, that the Portuguese in the 16th century lost the territorial dominion which they had acquired by their zeal for converting the natives to Christianity.'

be aware of the folly of risking the loss of the vast empire of the East, by the *amiably insane* project of conversion; and we hope that those gentlemen at Calcutta, who for certain reasons have been so forward in the business of *coercing* the Hindoos to change their religion, will receive a gentle *rap* *their knuckles*. Drs. Buchanan and Kerr must know how feasible is the attachment of the natives of India to the religion of their forefathers, and how impossible it is for a few missionaries to make any impression on fifty millions of people so circumstanced. Can these divines think it "*a duty which we owe to God and Man*," to expose the British subjects of India to all the horrors of a religious insurrection of the natives, for the sake of making a hopeless experiment? The count which the Missionaries give of themselves must, we, to the conviction of all men of sense, that their efforts are nugatory*; and the idea of educating the children of the Hindoos and Mohammedans is perfectly ridiculous, since five hundred thousand free schools would not suffice for the population :

Dr. Kerr admits (says Major Scott Waring) that missionaries hitherto have "made few good converts;" I firmly believe *not one*. I am assured by gentlemen lately returned from India, that notwithstanding the very great increase of missionaries of late years, the case is not changed since my time; that they have not made a single Mahomedan convert, and that the very few Hindoos who have been converted, are men of the most despicable characters, who had lost their casts, and took up a new religion because they were excommunicated. Indeed, converts of no other description can be expected from a population of fifty millions, amongst whom the *principle* has been fixed for ages, that the greatest possible disgrace a man can incur, is by departing from the religion of his forefathers. The immediate interposition of the Almighty can alone effect the conversion of such a population. But Dr. Kerr imputes the little success of the missionaries, to their having received no support whatsoever from the British Government, a fact which I am truly happy to find so well authenticated; and I am sorry that it was not stated in the Proclamation, with an assurance also, that they never *should* receive any support from the British Government.'

Major S. W. suspects, however, from the conduct of two missionaries, (Mr. Carey and Mr. Moore) that they were powerfully patronized, and that their great presumption can only be explained on this ground. Some specimens of their indiscre-

* The writer knew a very worthy Italian priest in Bengal, who had been twenty years a Missionary in India, and who told him that twenty years he had made but twenty converts, and that those were all of very bad characters.'

trous Shastah, and to embrace the religion taught by the
tah, the Holy Bible. Should we be surprised, if, instead
the people had thrown such madmen into the Ganges?

It is a *principle* amongst the Hindoos, to hold the p
every religion in respect, and to speak with respect of eve
They admit of *no converts to their religion*. Why is it the
the case of these missionaries, and in their presence, they
Gospel with abuse? Because in the pamphlets, so profu
buted, *the Hindoo religion was abused*.

The missionaries represent to their Society, the great
may be done to the cause by the exertions of active nativ
"who might get *silent and unperceived* into houses, and
precious seeds; whereas, *the mere appearance of an English*
in a bigotted city would occasion the greatest alarm." After
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Convinced that the prosecution of the Missiona
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the notice of the East India Company and the L
hoping that the clergy, in the pay of the Company
will be directed in future to confine themselves to
the souls of their fellow christians and countrymen
leave the conversion of the Hindoos to the Providen
in his appointed time.

The Major discusses also the state of the Com
respect to its finances, &c: but, as the zeal of the
aries is the chief object of his animadversions, we h
ed it to engross our notice.

with Strictures on his illiberal and unjust Conduct towards the Missionaries in India. 8vo. 2s. Hatchard.

16 *A Reply to a Letter, addressed to "John Scott Waring, Esq." Refutation of the illiberal and unjust Observations and Strictures of the anonymous Writer of that Letter. By Major Scott Waring.* 8vo. 5s. Ridgway

to refute and expose be synonymous with attacking and vilifying, nameless antagonist of Major Scott Waring may plume himself on complete success; for, under the semblance of the most perfect honour and liberality, he aims many bold thrusts at the fair fame of Major, who is charged with having 'no religion at all,' with being the number of those who knowing the wrong still the wrong 'true,' and with having 'made an attack on the christian religion.' After this ungracious preface, the letter-writer proceeds to charge his opponent with inconsistency, and to controvert the facts adduced by him; denying that the natives of India have any apprehension of the subject of their religion, and asserting that numerous converts have been made, and that there are not fewer than 700,000 christians of various denominations in India; so that in his estimation the prevailing scheme is not unpromising.

Well might the Major complain of the letter-writer's virulent personal abuse; and, as the pamphlet demanded a reply, he has with proper spirit resumed his pen. With a temper of mind not unadapted to fair discussion, though with some warmth, he reconsiders the points at issue; and farther evidence is adduced to confute his antagonist's representations, and to justify his own statements. It is asserted on the most recent testimony, that the mutiny at Vellore did not result from a preconcerted plan of revolt, as stated by the letter-writer, but merely from the order for a change in the dress of the Sepoys: but supposing, adds the Major, the existence of a plan of revolt among the native troops, 'the force of my argument is increased, for who would try to increase their disaffection by interfering with their religion?' Recent accounts speak of conversions as rare; and the favourable representation given by the anonymous writer of the moral conduct of the converts is pronounced by Major S.W. to be an atrocious falsehood. 'Of the hundred converts, (says he,) which have been baptized in *thirteen years*, (about *eight* in a year) many have been dismissed for immorality, by the accounts of the missionaries themselves.'—From the conduct of the Bengal Government to the Missionaries, in refusing them permission to itinerate, the Major infers that the sentiments of that Government were in unison with his own, respecting the danger to be apprehended from their zeal.

Art. 17. *Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity.* With Observations on the "Prefatory Remarks" to a Pamphlet published by Major Scott Waring. By a late Resident in Bengal. 8vo. 2s. 6d. Hatchard.

Art. 18. *An Apology for the late Christian Missions to India: Part the First.* Comprising an Address to the Chairman of the East India Company,

tion are given ; after which he extends a little wholesome reproof to their patron, whose prospect of an 'Asiatic Bishopric' has, we believe, now vanished :

' Dr. Buchanan must, as I conceive, have been thus provoked to forget himself, by the contemptuous behaviour of the natives, to his friends the Baptist missionaries. Would he *coerce* the people of India because they returned abuse for abuse ? A copy of one of the pamphlets, as the missionaries call the papers they gave away, is in England. In that paper, the people are exhorted to abandon their idolatrous Shaastah, and to embrace the religion taught by the true Shaastah, the Holy Bible. Should we be surprised, if, instead of abusing the people had thrown such madmen into the Ganges ?

' It is a *principle* amongst the Hindoos, to hold the professors of every religion in respect, and to speak with respect of every religion. They admit of *no converts to their religion*. Why is it then, that, in the case of these missionaries, and in their presence, they loaded the Gospel with abuse ? Because in the pamphlets, so profusely distributed, *the Hindoo religion was abused*.

' The missionaries represent to their Society, the great service that may be done to the cause by the exertions of active native converts, " who might get *silent and unperceived* into houses, and scatter the precious seeds ; whereas, *the mere appearance of an English missionary in a bigotted city would occasion the greatest alarm*." After so frank a confession, can the Legislature hesitate an instant in recalling these madmen from Bengal ?

Convinced that the prosecution of the Missionary labours will be followed by a general insurrection of the natives in India, and that some measures ought to be taken, in addition to the Madras Proclamation, for allaying the apprehensions of our Hindoo subjects, the Major recommends the affair to the notice of the East India Company and the Legislature, hoping that the clergy, in the pay of the Company in India, will be directed in future to confine themselves to the care of the souls of their fellow christians and countrymen, and to leave the conversion of the Hindoos to the Providence of God in his appointed time.

The Major discusses also the state of the Company with respect to its finances, &c. : but, as the zeal of the Missionaries is the chief object of his animadversions, we have suffered it to engross our notice.

MONTHLY CATALOGUE, For JULY, 1808.

AFFAIRS OF INDIA.

Art. 15. *A Letter to John Scott Waring, Esq., in Refutation of his " Observations on the present State of the East India Company,"* with

Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet by Major Scott Waring. with an Appendix, containing Authorities, principally taken from the Reports of the Society for promoting Christian Knowledge. By Andrew Fuller, Secretary to the Baptist Missionary Society. 3d Edition. 8vo. 2s. 6d. Burditt.

Art. 19. *An Address to the Chairman of the East India Company, occasioned by Mr. Twining's Letter to that Gentleman, on the Danger of interfering in the religious Opinions of the Native India, and on the Views of the British and Foreign Bible Societies as directed to India.* The 3d Edition. To which is added, *Postscript, containing brief Strictures on the "Preface" to Observations on the present State of the East India Company.* By the Rev John Owen, M. A., Curate of Fulham, and one of the gratuitous Secretaries to the British and Foreign Bible Societies. 3d Edition. 8vo. 1s. Hatchard.

Art. 20. *A Letter to the Rev. John Owen, A.M., in Reply to the "Brief Strictures on the Preface to Observations on the present State of the East India Company."* To which is added a Postscript. By Major Scott Waring. 8vo. 3s. 6d. Ridgway.

Though the late Resident in Bengal differs *totò calo* from Major Scott Waring, he opposes him with no ungentlemanly language or illiberal insinuations, but fairly argues every point in debate, and supports his side of the question with much ability. To prove that the conversion of the Hindoos is not *impracticable*, he adduces the cases of the St. Thome or Syrian Christians, and of the Mohammedans, of which latter a large proportion of the population of India consists, and which must have been converts from the faith of Brahma. Hence it is inferred that the attachment of the Hindoos to their superstitions is *not invincible*; and that, as it differs not from the systems of Paganism which Christianity has overthrown, hopes of success may be entertained from the preaching of the Gospel in India. To shew the *policy* of attempting this task, he affords a picture of the disgusting idolatry and defective morality of the Hindoo system, and states the advantages which would result to our dominion in India from the accession of a body of natives who were united to us by the bonds of a common faith; while to prove our *obligation* to endeavour to effect their conversion, he quotes Deut. xiii. 6-9, and deprecates the idea of our taking *idolatry with all its guilt under our patronage*. The latter part of the *Considerations* is the most weakly argued; and the author's ardor for proselytism seems a little to have blinded his judgment, when he absolutely reverses Major S. W.'s position, by asserting that 'the prohibition of the circulation of the Scriptures and the recall of missionaries are most fatal prognostics with respect to the permanency of the British dominions in India.'

It is asserted by Mr. Fuller, who combats on the side of the late Bengal Resident, that the gentlemen, on whose evidence Major S. W. depends, are '*utterly unworthy of credit*'; and he does not hesitate to insinuate that the individuals, who have expressed their apprehensions of the effects of missionary zeal in India, are unbelievers. By this

is old trick in controversy, viz. affixing suspicion on the adverse party, Mr. Fuller hopes to aid his argument : but, in our judgment, it is unfair to convey such an insinuation, especially when some of the opponents of the missionaries avow themselves to be Christian believers. With respect to the cause which Mr. F. advocates, it is a fair matter of inquiry whether it be *politic*, under the predicament in which our dominion in the East stands, to allow societies formed at home to send out individuals for the purpose of converting the Hindoos. Their motive may be good : but will not more injury than benefit result at present from their interference ? Is it not better to wait for the operation of civil causes, on the prejudices and habits of Hindoos ? Is *the fullness of time* for their conversion come ? We think that the negative to the last of these questions may be maintained by those who are not Deists ; for they who attend to the operations of Providence, or are acquainted with the history of Christianity, must be convinced that the progress of truth is slow, and that it has often been retarded by injudicious attempts to hasten it. If a notion, however unfounded, has spread among the native inhabitants of India, amounting to fifty millions, that the British Government is meditating an attempt on their religion, may it not be prudent, *for the present*, to recall the missionaries, and to suppress the circulation of translations of our sacred Scriptures ? Such a measure is not to be considered as an abandonment of Christianity. We do not renounce our faith, when we abstain from proclaiming it to those whom we perceive to be altogether unprepared for receiving it.

Mr. Fuller charges Major Scott Waring with 'a quantity of misrepresentation,' and is particularly solicitous to correct his account of "the great number of sectarian missionaries," by stating the plain fact that 'they amount to 15 or 16, the greater part of whom reside at Serampore, near Calcutta.' On the testimony of a gentleman who came from India in 1806, he asserts that the success of the missionaries has been greater than the Major reports, and that several respectable Hindoos have embraced Christianity : but, if the Hindoos be remarkable for their falsehood and profound hypocrisy, even their conversion is suspicious.—As the official servant of the Baptist Missionary Society, Mr. F. replies to Major S. W.'s reflections on Sectarians.

A postscript having been subjoined to the third edition of Mr. Owen's Address *, &c. which contains some strictures on the Major's Preface to his *Observations*, the latter now replies in a Letter to the Rev. Gentleman ; in which, notwithstanding the obloquy and opposition that he has encountered, he keeps steady to his text. On a review of the important subject which has obtained so ample a discussion, he perseveres in his condemnation of missionary interference ;—and, 'considering the nature of the government of India, the character of the people, their invincible attachment to their religion, and the immense disproportion between thirty thousand British subjects (which is the extent of our population, including the whole army,) and fifty millions of native subjects,' it is his opinion

* See Rev. Vol. lv. N. S. p. 106.

that 'no sort of interference with them on the subject of religion can be attempted without immediate danger, and ultimately affecting our destruction in India.' Reference is again made to the Madras Proclamation, and to the reports of the Missionaries, as the grounds and documents on which he has formed his judgment. He admits that the alarm itself was unfounded: but, the people of India having been alarmed, he insists that a regard for the safety of our oriental empire demands the measure which he has recommended. Some instances of the effects of alarms in our own country, on the score of religion being in danger, are quoted in support of the reasonableness of his apprehensions; and he spiritedly repels the charge of an indifference to Christianity, which the avowal of his opinion has brought on him. Having proceeded on the principle of the *Salus Republicæ*, he certainly has reason for complaining of the harsh epithets which have been affixed to his name.

On the whole, Messrs. Twining and Scott Waring have provoked a very minute discussion of a question of great importance to our empire in the East; and as the success of the Missionaries is proved to have been very inconsiderable, and the attachment of the Hindoos to their religious prejudices to be very inveterate, the step which these gentlemen advise appears in a worldly view to be politic: but the advocates for Missions will not allow it, and are prepared to extend the controversy.

Art. 21. *An Essay to shew that no Intention has existed, or does exist of doing Violence to the religious Prejudices of India.* 8vo. 1s. 6d. Hatchard. 1808.

Dr. Buchanan's remark, "that we should use every means of coercing the contemptuous spirit of our native subjects" in India, seems to intimate a wish that some strong measures should be taken towards the conversion of the Hindoos and Mohammedans: but we are persuaded that less was meant than met the eye, though more than was consistent with sound policy, considering the very small proportion of Europeans to Asiatics. We grant that Dr. B. only intended legal means: but, as the government is in our hands, it is in our power to legalize means which might have alarmed the religious prejudices and stimulated the religious fury of India. A misconception of our motives having already caused an agitation of the public mind in India, 'the British and Foreign Bible-Society will pause, (we are here told,) before they proceed farther, and wait a fitter season for their labour.' This is a prudent resolution.

Art. 22. *A Letter to the President of the Board of Controul, on the Propagation of Christianity in India: to which are added Hints to those concerned in sending Missionaries thither.* 8vo. 1s. Hatchard.

While this writer applauds Mr. Twining's Letter, he does not adopt the whole of that gentleman's opinion, but advises a middle course. He would not appear so indifferent to the cause of Christianity in India, as to exclude all means of conversion: but he recommends great discretion in the mode and circumstances of its communication. No danger, he apprehends, would arise from the dissemination of

of the knowledge of the Gospel, if the natives of the East were assured that they were perfectly at liberty to receive or reject it.

MILITARY AFFAIRS.

Art. 23. *The Review-Exercise and Evolutions of a Squadron (as published by Authority), methodically arranged and illustrated by a Series of Engravings, descriptive of the Relative Situations of the Commissioned, Staff, and non-commissioned Officers, &c. &c. on Parade and in Manœuvre.* By an Adjutant of Yeomanry. Crown 8vo. Boards. Printed at Gloucester, and sold in London by Longman and Co.

The author of this small performance, which consists of 40 pages, and twenty plates illustrative of the review exercise, evolutions, skirmishing, &c. appears with modesty before the public. Far from arrogating to himself any particular merit, he informs us that his intention in publishing it was to explain some points probably considered by military men as of minor importance, that are only slightly or ambiguously noticed in the prescribed regulations, and others that are wholly omitted in them. It appears to him, however, not unfair to conclude that, as far as his tract supplies such deficiencies, it may be regarded as an additional improvement in the system, and may be useful to commanding and other officers of Yeomanry and Volunteer-cavalry; whose engagements too frequently preclude the study of military tactics in theory. The work itself, exclusively of the plates and the table explanatory of the marks and figures, consists in the formation of the squadron, the tidings off, the posting of officers and non-commissioned officers, the fetching and lodging of the standard, the inspection or review of the squadron, the sword exercise, the evolutions, and the words of command; and it must be allowed that the directions and observations, together with the engravings, are well calculated for conveying clear and distinct ideas on these several points.

Art. 24. *Progressive Military Instructions for forming Men and Horses in the Rudiments of Cavalry Service.* By Captain Skeene, Riding Master, Cavalry Depot. 8vo. 3s. 6d. Boards. Egerton.

The precepts and lessons here delivered have no connection with high manège, but are of a preparatory nature, and are solely intended to perfect men and horses in those acquirements which they ought to make previously to their joining the squadron. They are the result of many years of observation and experience, and are offered by one who has had peculiar opportunity of a certaining the most effectual mode of forming both men and horses for cavalry service. Captain S.'s methods are simple and expeditious, and his lessons are easy and progressive. The volume consists of two parts; the first of which relates to the instruction of the recruit, and the second to the formation of the horse. In the first are ten lessons, besides directions relative to the position of the recruit before mounting, then to mounting, to leaping, to the drawing and returning of swords, and to the modes of using the carbine and pistol. The second contains nine lessons, in which, among other instructions,

directions are given never to treat the horse with severity.—Captain Skeene modestly recommends his methods to those who are employed in the riding department.

Art. 25. *Suggestions for raising from 10 to 20,000 Men annually for the Line:* for training 250,000 Men, in a general way: forming a Reserve of 275,250 Men, appointed, regimented, and capable of being assembled at the King's Pleasure: for increasing the Home Establishment 24,750 Men: and raising the Supplies for the total Expenditure. By Samuel Bridge, Paymaster of the 95th Rifle Regiment. 8vo. 2s. 6d. Kerby and Bowdery. 1858.

We are here presented with one of those schemes with which the press is almost daily teeming, for rendering England a military country; and if the author's positions respecting the necessity of an '*imminent army*' for the purposes of national defence be once admitted, his plan is perhaps the best that has made its appearance, as being least burdensome to the subject, and calculated both for forming on the spur of an occasion a large, useful, and efficient force for defensive operations, and for rendering a huge and enormously expensive standing army unnecessary, particularly in time of peace. We must remark, however, that Mr. Bridge, like all our other projectors of military organization, does not go one inch beyond the mere alphabet of the profession: and that he does not devote so much as even one solitary sentence to the true principles of national defence, or to the proper application of the force which we already possess according to those principles.

As the means of defence are the sole object of this scheme, and as the force supposed to be raised by it is to be drawn from the whole of the male-population of the country, it stands on a much broader basis than the others which have been proposed; and it would operate less oppressively on the people in general, while it would answer the purposes either of war or peace as far as defensive measures might be concerned. The Reserve Bill obliged men to serve not only in this but in the adjoining islands: the Defence Act incorporated them not exclusively for home service, but as a mixture also for offensive operations; and the Training Bill is not only more severe as to the extent of fines, but is also much less efficient by admitting these payments generally as exemptions in favour of those who could afford them. Mr. B. takes the whole of the male population at 7,000,000, and supposes one fourth or 1,750,000 to be capable of bearing arms, between the ages of 16 and 45 years; or in a situation from their property to commute that service by payment of a fine, if even above the age specified. From this number, he deducts 350,000 for men employed in the public service, leaving a remainder of 1,400,000 subject to the operation of his plan. The 400,000 he allows for deficiencies arising from various causes, and speculates on 1,000,000 only. By admitting one half, or 500,000, to pay a fine of 5l. each, producing the sum of 2,500,000l. he compares his amount with the following statement of the necessary expenditure in the first year on 225 regiments of 1000 men each, or on a defensive force of 225,000.

• EXPENDITURE.

EXPENDITURE.

| | | | |
|---|---|---|------------|
| Each man 40 days: married men 2s. single men 1s. average 1s. 6d. per day; 3l. Cloathing, 1l. 5s. Accoutrements, 15s. Each man, 5l | - | - | £1,126,250 |
| 22: adjutants, at 100l. per an. pay | - | - | 22,500 |
| Allowance for arms, &c. to each, 50l. per an. | - | - | 11,250 |
| 125 subalterns, 50l. per an. in addition to half pay | - | - | 11,250 |
| 50l. to each for paying regiment, provided they give the requisite securities | - | - | 11,250 |
| 11,250 serjeants, at 35l. per ann. each | - | - | 393,750 |
| 11,250 corporals, at 25l. ditto | - | - | 281,250 |
| 2,250 drummers, at 20l. ditto | - | - | 4,500 |
| Cloathing for 11,250 serjeants, at 2l. 10s. each | - | - | 28,125 |
| Ditto for 13,500 corporals and drummers, 2l. | - | - | 27,000 |
| 250,000 great coats and knapsacks, at 16s. 6d. for each man | - | - | 206,250 |
| 225 stores for arms at 10l. each | - | - | 2,250 |
| Bounty for 22,500 serjeants and corporals, or substitutes for them for the embodied militia, at 10l. each | - | - | 225,000 |
| Bounty for 10,000 volunteers, at 15l. each | - | - | 150,000 |
| Total Expenditure first year | - | - | £2,500,625 |

He thus finds the expenditure for the first year exceed the amount of the fines by 625l.: but he makes it appear that, by savings on the cloathing and accoutrements for the privates, on the great coats and knapsacks, and on the bounties to non-commissioned officers, after having deducted the bounties for 2000 men to fill up vacancies, the amount of the fines will after the first year exceed the expenditure by 861,751; which ~~he~~ he proposes to convert into a fund for various modes of relief, or exemptions to the poor and the families of men actually serving. The best part of his plan seems to be the keeping of 11,250 serjeants, or 50 for each regiment, with an equal number of corporals, in constant pay and discipline, as the most effectual way of rendering the whole speedily fit for service when embodied. He supposes the whole to be divided into two classes, and would permit a certain number to volunteer for the line on a bounty of 15l. each man — For his proposed regulations, we must refer to the pamphlet itself: but we cannot conclude without observing that Mr. Bridge appears to us, in assuming that this country in its present situation requires ‘a numerous and immense army’ for its defence, to proceed on a principle radically and fundamentally erroneous. We agree entirely in opinion with General Lloyd, that, while our fleets can venture out, a serious invasion of this island for the purpose of conquest cannot take place; and that, while we maintain any thing like a naval superiority, 50,000 marines would be of more efficient use both for defensive and offensive measures, than a standing army of ten times that number. The constitution has already been materially affected by military plans and arrangements; and should they continue to be indulged, they will soon occasion its total overthrow.

Art. 26. *Statements relating to the Measures adopted during the present War for the Augmentation of the Military Force of the Country*, previous to the Introduction of the System of recruiting for Service during a Term of Years. 8vo. 1s. Hatchard. 1808.

The statements contained in this short pamphlet are founded on authentic information, and chiefly on official documents presented to the House of Commons; they are made with every appearance of candour and impartiality; and they are therefore well adapted for correcting any errors and misconceptions, that may have arisen either from a want of general information on the subject, or from the misrepresentations of parties. By bringing into a narrow compass the several facts relating to the effects of the measures, that were adopted under the administrations of Mr. Addington and Mr. Pitt, for augmenting the military force of the country, the author has enabled any person, who reads his pamphlet attentively, to judge for himself respecting their relative degrees of efficiency.

We find that the effective strength of the army, when Mr. Addington succeeded Mr. Pitt in 1801, was 211,100; that on the first of January 1802, previously to the conclusion of the definitive treaty of peace, it was 230,864; that on the first of January 1804, about seven months after the commencement of the present war, it was 220,418; and that on the first of July 1804, at the termination of Mr. Addington's administration, it was 232,380. It also appears that, during the last administration of Mr. Pitt, instead of an increase in the effective strength of the British army, and notwithstanding the acts for raising an additional force, a considerable diminution would have occurred without the several ~~acts~~ ^{measures} afforded by the continued operation of the measures of his immediate predecessor.

We must repeat that the military force of this country is sufficiently large for the purposes of national defence, and the proper application of it be made; and were it ten times as great, it would, without such an application, only increase our danger and our calamities.

RELIGIOUS.

Art. 27. *An Unitarian Christian Minister's Plea for Adherence to the Church of England*: including a Narrative of the unsuccessful Fate of the celebrated Clerical Parliamentary Petition and Bill, and its Consequences; with the Proposal of a practicable Plan of Church Reform, on a Scriptural Basis. By Francis Stone, M.A. F.S.A. 8vo. 1s. 6d. Eaton.

Is the Church of England constructed on an Unitarian basis? If it is not, but rather on the most explicit and unequivocal principles of Trinitarianism, how can any rational plea be urged by a professed Unitarian for his adherence to it? A man who carefully conceals his real sentiments may, without any violation of mere decorum, appear to belong to a communion of which the tenets are not in accordance with his own: but, as soon as he has thrown down the gauntlet, and declared war against that system of faith, how can he boast of his attachment to it? Though, therefore, we much respect Mr. Stone's ingenuous and fearless avowal of his opinions respecting the proper humanity of Christ, we cannot think that the declaration of
that

that humanity in an Establishment-pulpit is an evidence of his adherence to the Church of England; for, though he may quote the 11th article, and his engagement with the Bishop at his ordination, as affording him the fullest power to inculcate his *own* views of scripture on the people, he has no right to alter one iota of the Liturgy; and the liberty, which he apprehends to be given to him by the 11th article, is completely taken away by the statute, as he has found *that* to his cost.

The whole system must, if we argue fairly, be taken into consideration, and not isolated portions of it: and if Unitarianism cannot be reconciled with the general tenor of the Church doctrine and service, an Unitarian cannot conscientiously officiate as a minister of the Established Church: for he must read the Liturgy, and by first reading and afterward preaching against the doctrines which it contains, he plays a very inconsistent part. We sincerely pity Mr. Stone, but we do not admit his *plea for adherence*. He is a Dissenter, and as a Dissenter he must be classed.

Our opinion of the expediency of a reform of the Liturgy has been unvaried: but, till this amelioration takes place, an Unitarian cannot be a true churchman. Mr S. will tell us that others 'have no right to interfere in a matter which concerns only his God and his own conscience:' but when he appeals to the public, stating the merits of his case, the public will judge of his consistency. The plan which is here proposed, of leaving it to the choice of clergymen to use either the present trinitarian or an unitarian liturgy, would probably be acceptable to many: but we apprehend that the times are not propitious to innovation, and that we are more likely to see the law enforced against than altered in favour of ministers who stand in the predicament of Mr. Stone.

Art. 28 *Seventy Sermons on the Doctrines and Duties of Christianity*, consisting partly of Discourses altered and abridged from the Works of eminent Divines. By William Toy Young, M.A. &c. 8vo. 2 Vols. pp. 420 in each Vol. 12s. Boards. Longman and Co. 1807.

The divines, to whom Mr Young has been indebted, are stated in the preface to be Barrow, Jeremy Taylor, Beveridge, Smallridge, and Fiddes: but he has not discriminated his original compositions from those which are constructed with materials professedly borrowed. From their uniformity of style, we must consider the author as indebted to the old divines for thoughts only, which he has clothed in his own language. Seventy-one sermons are included in these volumes, and they have the merit of being plain, practical, and short.

Art. 29. *Sermons on various Subjects*, by the Rev. Joseph Townsend, M.A. Rector of Pewsey, Wilts. 8vo. pp. 384. 8s. Boards. Mawman.

This respectable writer is already known to the world by different publications, and particularly by his *Travels in Spain*, &c.

* See M. Review, New Series, Vol. v. p. 121.

Concerning the sermons before us, we are informed that it was his intention not to have given them to the world until he was himself removed from it: 'but (he adds) lamenting to see that the progress of infidelity and the morals of the age are such as call for the zealous exertions of religion and virtue, he has resolved to lose no time in committing his thoughts and admonitions to the press.' The advancement of the interests of Christian piety, benevolence, and virtue, is the tendency of these discourses, which are fifteen in number, on the following subjects: Being of a God, Moral Law, on which there are two; Gospel, also two;—Temptation, on which we find not fewer than eight;—Leaven of the Sadducees;—Leaven of the Pharisees.

These Discourses are unequal, but they display the qualities of a serious and intelligent mind, are generally accurate and clear in their style, and are also convincing and impressive. The second and third sermons might, perhaps, at first view and to some readers, appear not quite to harmonize with the passage of Scripture placed at their head, '*I was alive without the law*:' but they will be found strictly to agree.

'We have seen (says the writer,) that rejecting this superior law (religion or the law of God) the human race can have nothing but guide their conduct, but their own will and inclination, nothing but instinct, prejudice, or passion. Now supposing that you who pour contempt on religion and live without the law, that you could vindicate your freedom from restraint; would not all mankind partake of the same privilege and claim a similar exemption? What then would be the condition of the world? Should the planets forsake their orbits and the elements forget the laws impressed on them when the foundations of the world were laid, and should the pristine chaos be restored; we should have only a faint or most imperfect image of that confusion, which must reign for ever in the moral world, if the wild passions of mankind were set at liberty from the obligations of religion, and suffered to rage without the restraint or fear of those future punishments which are threatened by a just and most holy law.'

In some instances, Mr. Townsend may be considered as too classical and philosophical. What have common assemblies to do with the names of Democritus, Plato, Zeno, Cleanthes, &c. or with the perpendicular lines or curvatures of Epicurus, or with the sects of Stoics, Academics, or Peripatetics? Yet some propriety may be discerned in all this, when regarded as illustrating that reply which was made by Peter to his Divine Master, (*John*, vi, 18.) "Lord, to whom shall we go? Thou hast the words of *Eternal Life*."—Though it may not be requisite to introduce these allusions so particularly in discourses of this kind, a general notice is surely not impertinent.—Concerning the sermons on *Temptation*, we shall observe that each of them, separately considered, is fitted to the purposes of moral correction, but that the eight taken together display repetitions which do not add to their beauty.

* See Sermon IV. in this vol., also Sermon V. from Col. ii. 8.

Art. 30. *Sermons on the Existence of the Deity, the Immortality of the Soul, Authenticity of the Bible, and other important Subjects.* By the Rev John Adams, A. M. Master of the Academy at Putney, and Author of several *much approved* Historical Publications. 8vo. 7s. 6d. Boards. Longman and Co.

Vanity, it has been often remarked, *is the sin which most easily besets authors*; and Mr. Adams, in this publication, affords a ludicrous case in point. He calculates that his *much approved* historical compilations have fallen into the hands of at least one hundred and thirty thousand persons; and he presumes that many of these 130,000 readers of his historical epitomes will be induced to peruse his sermons, even though they should have no novelty to recommend them. We hope, however, for his sake, that he has not acted to the extent of this conceit, and prepared a copy for each of these 130,000.—The writers, whom Mr. A. professes to have consulted for materials, are Stillingfleet, Abernethy, Addison, Butler, Bryant, Clarke, King, Pearson, Tillotson, Scott, Sharp, Baxter, Swift, Sherlock, Porteus, Paley, Seed, Langhorn, Sterne, Mason, Grant, Burnet, Barrow, Sherlock, West, Ray, Derham, Atterbury, Blair, and Leland. To these celebrated authors, who are not chronologically arranged, he should have added the names of several of our poets, from whose works he has liberally sprinkled his pages with quotations. As the discourses rest on such authorities, it is not probable that we should have any thing to object to the sentiments which pervade them; and as compilations they display considerable energy and animation.

Art. 31. *A Letter to a Barrister*, in answer to "Hints to the Public and the Legislature on the Nature and Effects of Evangelical Preaching." By Robert Hawker, D.D. Vicar of Charles, Plymouth. 8vo. 1s. 6d. Williams and Smith.

Surely Dr. Hawker cannot consider this letter in the light of an answer to the "Hints on Evangelical Preaching, by a Barrister." (Mr. Sedgwick). Can he seriously think that his moral character has been attacked, and that it is necessary to summon a jury to clear it? We are persuaded that the Barrister had no more intention of questioning the correctness of Dr. Hawker's moral conduct, than we have; he only meant, as we do, to lead the present letter-writer and others, who have assumed to themselves the title of *Evangelical Preachers*, to a close examination of the accuracy and tendency of those doctrines which they promulgate as the sum and substance of the Gospel. Now this close examination Dr. H. avoids; substituting a repetition of favourite expressions, in the place of critical inquiry into their strict import. He forgets that, in his warfare with the Barrister, declamation and rant will be of no avail. He must define terms, settle preliminary propositions, and agree on certain data, before he can bring the controversy to termination. In our opinion, it is necessary to determine in the first place what is meant by *righteousness* and *unrighteousness*: whether righteousness can have the properties of unrighteousness, so that righteousness can be *filthy*; if righteousness be synonymous with virtue or the performance of duty, and unrighteousness be synonymous with vice, whether these qualities are not in the very nature of things untransferable;

and lastly whether it is possible for any person to have any virtue or merit to transfer. When these points are settled, and it is found as impossible for a man to have any other righteousness than that which properly belongs to his character, as it is "impossible for God to lie" or to be what he is not, all men will be forced to agree in opinion on those expressions of scripture which would seem to indicate the transfer of moral qualities: but which, from the utter impossibility of the fact, cannot strictly have any such meaning.

Dr. H appears to have a very confused and undefined idea of righteousness, for he remarks that 'there is a wide distinction between his views of moral rectitude and those of the Barrister, in the comparative statement of human life as they relate to man with man, and as that rectitude appears in the divine eye:' but, as to the matter in dispute, we see no room for the distinction. God appreciates the nature of our conduct as it respects both himself and our fellow creatures; if there be any rectitude in the latter, he must register it as such; and if man in any point of view be competent to rectitude, he cannot be represented as naturally incapable of thinking or performing any thing that is good.

The distinction made in the next page between two passages in the Psalms, viz. *Judge me, O Lord, according to my righteousness, &c.* and *Enter not into judgment with thy servant, &c.* is equally unwarranted. In both texts, the appeal is made to the Lord; and David meant in one place to assert his innocency, and in the other to confess his guilt, or to represent himself as a compound of good and evil.

We conceive that the Barrister will say that he is misrepresented, when Dr. H exhibits him as contending that 'the doctrine of grace leads to licentiousness.' He may complain of what he deems the erroneous views of the doctrine of Grace, but not of the doctrine itself; since it is the very principle for which he is so strenuous, that the mercy of God in Christ has for its object the production of holiness, and excludes every notion of our being saved in our sins.

Dr. H. and the Barrister have both the same end in view: according to the interpretation of the latter, virtue is produced in the first instance, according to the Dr.'s system, it is a subordinate consequence. He would call a change from vice to virtue, *regeneration*, or a New Birth; while Dr. H. regards this Regeneration, or New Birth, as a certain change operated in the soul by the grace of God, from which good works flow as a sort of consequence. Is the former, however, less hostile to morality than the latter?

'Moral preaching' says Dr. H.) may propose precepts, but possesseth no power to enforce them' Is not this also the predicament of evangelical preaching? If the human mind be incompetent to any good act, it is as absurd to exhort men to *faith*, as it is to call them to virtue or repentance, since *faith*, as a pure exercise of the mind, cannot be discriminated from virtue at its source, and is no otherwise distinguished from holiness than the principle is from the act. All, therefore, that has been said of the reception of virtue, by means of faith, can only signify the reception of one virtue through another; which in this view may be very good sense, that one virtue attracts and prepares the heart for another; and it can never denote the

the sudden transfer of every virtue to the sinner by the simple act of faith. *Righteousness by faith* considered in one meaning is very intelligible, and in the other it is downright nonsense.

No other instance is necessary to prove that Dr. H. has not weighed the meaning of the terms which he employs, than his sage remark that '*everlasting* could not commence in *time*.' If this doctrine be true, how can he hope for everlasting life?

In order to shorten this controversy, we are anxious for the settlement of some previous questions, since otherwise it will be a mere strife of words. We wish these matters to be arranged previously to the examination and quotation of scripture, because no one will presume to quote the word of God to prove a position which he has allowed to be utterly impossible. We therefore invite the Evangelical Preachers and their advocates to define all their favourite terms.

Art. 32. *A Defence of the principal Doctrines of Evangelical Religion, in a Letter to "A Barrister,"* occasioned by his "Hints on the Nature and Effects of Evangelical Preaching" By a Layman. 8vo. pp. 112. 3s. Williams and Smith.

When Layman meets Layman, even in theological warfare, we might reasonably expect less theological prejudice and rancour than from Divines by profession and habit: but this letter-writer is abundantly more enraged with the Barrister than even Dr Hawker; not only suspecting him of 'guilty design and malignant perversion,' but pronouncing his pamphlet to be a 'foul and atrocious libel.' The motive, however, of that author is with us less a matter of inquiry than the accuracy of his statements and the strength of his arguments; and if these be overturned he must succumb, whether his object in presenting them to the public be good or bad. As the doctrines termed *Evangelical* are to be fairly put to the test, it is necessary that they should be clearly understood; and we think that nothing would facilitate this object so much as the substitution of some equivalent or equipollent expressions, in the room of those which are commonly employed in setting them forth; since thus we should perceive in what sense words are employed, and, as in an algebraical equation, we should obtain the precise value of each term in the proposition. It is begging the question to tell us, as this letter-writer does, that the doctrines of the Evangelical Preachers 'are as old as Paradise,' and to quote in proof of this position the passage which declares that "by *faith* Abel offered," &c; for the Barrister and the present Layman have different notions of the term *faith*, which must be nicely defined before we can obtain any correct result from their debate. If it signifies a persuasion of the truth of the promises of God, the above quoted text will of necessity express no more than that Abel was instigated by this persuasion to the practice of righteousness; a principle which is, in truth, as old as Paradise, but which the Evangelical Divines cannot appropriate to themselves*.

If

* That *Faith* in the instances adduced in Heb. xi means a persuasion of the truth of revealed religion, and not any mysterious feeling

If writers and preachers would endeavour accurately to conceive the nature of virtue and vice, they would never talk of 'the transfer of transgression,' nor of 'the pacifying efficacy of the blood of Jesus on the conscience in taking away a sense of guilt.' This is the language of *Evangelical Divines*, but they have not borrowed it from the Evangelists, nor from any part of the O. or N. T.; passages from which the Layman liberally quotes, without endeavouring critically to understand them. This gentleman has therefore blotted many pages to little effect; for if by some texts it can be proved that 'the guilt of Christ's people was imputed to him,' by others it can be as satisfactorily shewn that the bodily diseases of which he healed multitudes were also imputed to him. When, however, it is once ascertained that moral imputation is utterly impossible in the very nature of things, we shall be led to the only true sense which can be affixed to the passages that represent the Saviour as *bearing our sins*, &c.

We were not prepared, after this Layman's philippic against *works* as not contributing to *justification*, to find it admitted 'that there is a sense, in which it may, with propriety, be said, that a Man is justified by his works;' and surely this admission is fatal to his whole hypothesis, for if in any sense works justify, the doctrine of the *Evangelical Preachers* falls to the ground. If justifying righteousness can only be obtained by a kind of transfer, we cannot understand how in any case it can subsist in act or obedience.

In many other instances the Layman appears to us to reason weakly and superficially: but, as the Barrister will probably reply to his opponents, we leave to him the task of combating the heavy charges here preferred against him, and of shewing that the *Evangelical Preachers* have not sufficiently examined the nature and tendency of those doctrines, the truth of which they so vehemently assert.

P. S. Since we wrote the above, we have seen the second Part of the Barrister's *Hints*, but we have not had time for perusing it.

Art. 33. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland*; together with the Psalter, or Psalms of David. To which is prefixed an Introduction, comprising a history of the English Liturgy, a sketch of the Reformation of Religion in England; and a view of the English Translations of the Holy Scriptures. The Calendar, Rubrics, Services, and Book of Psalms, are accompanied with Notes, historical, explanatory, and illustrative. By the Rev. Richard Warner. 8vo. 13s. Boards. Wilkie and Robinson.

We cheerfully bear testimony to the utility of this publication, which is calculated to assist the members of the Established Church in understanding our National Liturgy. Mr. Warner has brought together and exhibited with much brevity a great variety of curious

feeling or impulse, is clear from the definition of it in verse 1. and the explanation in verse 6. In the latter place, its connection with obedience is regarded as a principle in which the outward act originates.

information

Information respecting the *Tables, Rules, and Calendar*; and he has given an account of the occasions on which the different *Rubrics* were established, as well as notices of the *sources* whence the various *Sermons* of the Church have been compiled, with the time of their introduction into the places which they now respectively occupy. With these notes are incorporated familiar explanations of the obscure and difficult passages in the *Epistles, Gospels, and Psalms*. Such appendages to the Book of Common Prayer must be highly acceptable to those who wish "to pray with the spirit and the understanding also."

The history of the Liturgy, and of the alterations which it underwent till it assumed its present form, constitutes a valuable and amusing Introduction. Mr. Warner distinctly specifies the originals whence the different prayers, collects, &c. were taken; and he states, on the authority of Dr. Bennet, who made a curious calculation to ascertain the point, that not more than a fourteenth part of our present offices has been borrowed from the Popish Liturgies. The reader will find that, previously to the reign of Elizabeth, the following harsh deprecation made a part of the Litany: "From the tyranny of the bishop of Rome and all his detestable enormities, good Lord deliver us."

Though this annotator is a warm admirer of the Establishment, he speaks with great candour of the Puritans, as having obtained, from the prejudice which ran strong against them, a character which they by no means deserved. He brings down the history of the Liturgy to 1662, the period of its final adjustment, and then adds: "From this time, the Liturgy of the Church of England has not been altered". It then received the form in every respect in which it is now found in our Book of Common Prayer: a model of simplicity and majesty; of loveliness and sublimity; claiming the prayers of all those who enjoy its use, that the Divine blessing would ever continue to watch over and preserve it; nor suffer even "the gates of hell to prevail against it."

We shall glance at some of the notes, though we cannot be expected to advert to the merit of all that occur in this volume. They are very properly inserted at the bottom of the page. In those on the Lord's Prayer, Mr. W. has not informed us why *which* is there preserved, while *who* occurs in every other address to our heavenly Father, from the 3d Collect for Grace to the end of the Service.—On the Apostle's Creed, he observes that, in its most antient and original form, it wanted the following articles, viz. "He descended into Hell;" "the Communion of Saints;" and "the Life Everlasting"—The Creed of St. Athanasius is ascribed by Mr. W. and others to Vigilius Tapsensis; and an apology (said to be ingenious) is inserted in the note, for those of the Clergy who omit the recitation of it in their churches. To the ingenuity of this apology, however, we cannot subscribe, and we think that a much better justification of

* Excepting, he should have said, in a word or two, as (perhaps) *Tab* for the disgraceful *Tea* in Ps. lxxviii. 4. and, recently, *dominions* for *kingdoms*, in the prayer for the High Court of Parliament.

its omission might have been assigned.—Of the most beautiful prayer in the whole Liturgy, viz. “the General Thanksgiving,” Bishop Sanderson is known to be the author.—The *Sacramentarium* of Gregory is reported to contain most of our Collects.—In a long note subjoined to “the Order for the Burial of the Dead,” we are reminded of the sage regulation of the Roman law, that no corpse should be buried or burnt within the city; (*in urbe ne sepeñto, nec arito*;) a regulation which we have not only disregarded by admitting burial grounds within towns and cities, but even by making our churches the repositories of the dead. The words in this service, “ashes to ashes,” Mr. W. supposes to refer to the custom of burning the dead, to which the early Christians were often compelled by the Romans.

To Mr. W. as a commentator we do not generally object: but we must affix our *veto* to his explanation of St. Paul’s “*coals of fire*,” in the Epistle for the 3d Sunday after Epiphany, on Rom. xii. 20. viz. “If he be not affected and softened by this unexpected and unmerited behaviour, God will punish him hereafter in proportion to his obstinacy and implacable temper.” We know that Dr. Whitby gives nearly the same gloss: but it is strange that it never occurred to Dr. W. and Mr. Warner that such a reason for being apparently generous to an enemy is the most malignant and unchristian that can be supposed. The Devil could be charitable on this ground. It is evident that the expression is figurative; and the meaning of the Apostle must be, that by such acts towards an enemy as he prescribes we shall melt the most obdurate heart, as metals are fused by coals of fire.

It is, however, more surprising that a man of Mr. Warner’s learning and taste should assert in a note on the Psalter, that “the translation of the Psalms in James the First’s reign (which we have in our present Bible) is by no means so accurate or beautiful as that which is retained in our prayer-book.” On the other hand, we assert, without fear of being contradicted by the biblical critic, that it is infinitely more accurate and more beautiful. The Psalter psalms are often bald, low, unmythical, and not in close accordance with the original Hebrew; whereas the Bible Psalms not only closely follow the literal sense but even the rhythm of the Hebrew. “*Tuah*,” “*Most Highest*,” “*runnegates*,” &c. do not occur in the Bible Psalms. It were easy to shew, in a multitude of instances, the superiority of the Bible version of the Psalms, and which the late Bishop of London allows: but we shall satisfy ourselves with quoting a single example. Psalm xix. 2. stands thus in the Psalter Psalms. “One day telleth another; and one night certifieth another,” which is a passage almost without meaning, and is no translation of the Hebrew, nor of the Septuagint, nor of the Vulgate; whereas Ps. xix. 2. in the Bible literally follows the Hebrew and is perfectly intelligible; viz. “Day unto day uttereth speech, and night unto night sheweth knowledge.”

We have often noticed the high and extravagant praises which clergymen confer on the language and phraseology of the Common Prayer: but we never observe them making any attempts to imitate

in their own style; though we should not remark this dissonance between their commendation and their practice, if the former did not stop to uphold a version in common use, which ought to be supplanted by a superior translation that has obtained the sanction of the Church.

POLITICS.

Art. 34. *Remarks on the Proposals made to Great Britain, for opening Negotiations for Peace in the Year 1807.* By William Roscoe, Esq. 2d Edition. 8vo. pp. 58. 3s. 6d. Cadell and Davies. 1808.

The talents and accomplishments of Mr. Roscoe are scarcely disputed by any, though his judgment as a politician is with some a problem, and by others is altogether denied. With us it has been matter of great surprise, to witness the animosity which has been testified against him, on account of the sentiments professed by him in a former tract, and which he manfully avows and ably defends in the present. Be it that he errs, why must his understanding be called in question, and his motives be impeached? Why is discussion to be shut out only on the topic of peace and war; why may not wise men conscientiously differ on this as on other political matters; and why may not each party state and vindicate their opinions, and truth be in that way elicited? The intolerance manifested on this subject appears to us to be absolutely incomprehensible.—We intended to have given a summary of the arguments contained in this tract, with some specimens of them; but we have forbore doing this, because we apprehend that the highly interesting events, which are now passing in Spain, will for a time at least indispose to peruse the most sanguine of its friends, without excepting even the amiable author before us; and we shall only farther observe that the ingenuity and candour, which are habitual to Mr. Roscoe, are conspicuous in the discussion contained in these pages.

Art. 35. *An Address to the Roman Catholics of Great Britain and Ireland; occasioned by the present awful Appearance of Public Affairs.* By the Rev. W. Cockburn, A.M., Christian Advocate in the University of Cambridge, and late Professor of St. John's College. 8vo. 1s. Hatchard. 1807.

Mr. Cockburn endeavours to justify the imposition and continuance of a Test, on the principle of maintaining 'the peace and security of the prevailing party:' but this argument labours under the misfortune of proving too much, since on this ground the exclusion of separatists from the House of Commons, and from every civil privilege, might be vindicated. Indeed, if the largest religious sect has a right, on the plea of security, to engross to itself all civil honours and emoluments, the Catholics of Ireland, since they come under this description, may claim, in that country, all the offices of the state. To counteract this obvious inference, Mr. C adverts to the history of Ireland, where, he tells us, 'the religion of victory was established;' and he avails himself of the *Union*, to assert his first position of reserving political power in the hands of the dominant sect of the *Empire*. In conclusion, he thinks that, before the claim of the Catholics be admitted, they ought to be able to persuade the majority of the people to
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espouse their religious belief: but we cannot bestow any praise nor hope much from such kind of reasoning

Art. 36. *An Appeal of an injured Individual to the British Nation, on the arbitrary and inquisitorial Consequences of the Tax on Income, commonly called the Property Tax and particularly to the Manner it is assessed on Professions, Trades, and small Incomes.* By Charles Rivers, Solicitor, Basing Lane, Bread Street, Cheapside. 8vo. 1s. Richardson

In order to make the Property Tax productive, it has been deemed necessary to employ vigorous measures for ascertaining the amount of individual incomes; and in certain instances, it may be presumed that the process adopted has been inquisitorial and oppressive. The case of the present author, who unsuccessfully appealed on oath against an excessive assessment, appears to be very hard: but, as we have not the reasons of the Commissioners for their conduct towards Mr. Rivers, we must not positively decide. His remarks concerning the unequal operation of the tax on the rich, and on persons in moderate circumstances, are just, though not new; and his hint respecting people of landed property, who, on the renewal of leases, saddle their tenants with the tax, is not altogether unworthy of notice. He considers the burden thus ingeniously shifted from the landlord to the occupier, as a virtual increase of rent, for which the latter should be surcharged: but perhaps our gentlemen will quote in this instance the maxim of law, *Qui facit per alterum facit per se.*

Art. 37. *Brief Considerations on the Test Laws; in a Letter to the Right Hon. Lord Viscount Milton.* By a Beneficed Clergyman of the Established Church and a Yorkshire Freeholder. 2d Edition. With a Postscript containing additional Observations and a Reply to Objections. 8vo. 1s. Mawman.

We noticed the first edition of this liberal and sensible pamphlet in M. R. Vol. liv. N. S. p. 444; and we recall the attention of our readers to it, in consequence of the Postscript, in which the writer most satisfactorily exposes the futility of the objections to the repeal of the Test Act, that have been founded on the nature of the Coronation Oath, and on the plea that it is a fundamental law of the realm. He concludes with a fervent wish that religious differences may cease to be the ground of political distinctions, and that vice and incompetency may be the only causes of civil disabilities and exclusions.

EDUCATION.

Art. 38 *The Calendar; or Monthly Recreations;* chiefly consisting of Dialogues between an Aunt and her Nieces; designed to inspire the juvenile Mind with a Love of Virtue, and of the Study of Nature. By Mrs. Pilkington. 12mo. pp. 268. 3s 6d. Boards. Harris. 1807.

To instruct young persons to conduct themselves with propriety in life, and to teach them just sentiments respecting the more familiar phenomena of nature, are the objects of this useful publication. Mrs. Pilkington has contrived, by means of occurrences which are supposed

have happened within the cognizance of the characters whom she produces, and by the changes which were observed to take place during the several months of the year, to make an interesting work for the improvement of the juvenile mind. The valuable information, just sentiments, and the familiar and pleasing manner in which they communicated, render it worthy the attention of those who are engaged in forming the minds of the rising generation.

. 39. *The Preceptor and his Pupils ; or Dialogues, Examinations, and Exercises on Grammar in general, and the English Grammar in particular.* For the Use of Schools and private Students. By George Crabb. 12mo. pp. 203. 3s. 6d. Boards. Bossey. 1807.

Mr. Crabb has divided the subject of this volume into 22 Lessons, Dialogue, each of which is illustrated by various examinations and exercises. He does not pretend to any improvements ;—acknowledging his adherence in disposition, terms, and definitions, to those of Mr. Murray. He professes only arrangement and method, and in respect the teacher of youth will find the work of considerable use for the junior classes.

. 40. *Scenes for the Young ; or Pleasing Tales calculated to promote good Manners and a Love of Virtue in Children.* By I. Day. 2mo. 1s. 6d. Darton and Harvey. 1807.

In these tales, the necessity of learning to read, the propriety of good behaviour, the value of good humour, and the advantages of diligence and a trust in Providence, are exemplified in a manner which is adapted to the comprehension of children. They form, therefore, a useful little work for young persons.

MISCELLANEOUS.

t. 41. *Narrative of the Expedition to the Baltic : with an Account of the Siege and Capitulation of Copenhagen ; including the Surrender of the Danish Fleet.* By an Officer employed in the Expedition. 12mo. pp. 307. 8s. 6d. Boards. Lindsell. 1808.

t. 42. *The Siege of Copenhagen ; or, Documents comprehending in official Detail of the Bombardment of that City, together with a Danish Narrative of the dreadful Calamities suffered by the Inhabitants in consequence thereof ; the whole compiled from original British and Danish Papers.* By an Officer from Copenhagen. To which is prefixed an historical Account of the City of Copenhagen. 12mo. pp. 115. 2s. 6d. sewed. Hughes. 1808.

A clear idea may be formed, from either of these publications, of our late expedition to the Baltic. The editor of the smaller tract, however, has contented himself with doing little more than reprinting the Gazettes which contained the letters from the officers employed, and that which conferred on them the honours of the peerage as a reward for their exertions. The larger work consists of a rather more extended narrative, and is accompanied with a considerable portion of political reasoning to prove the necessity and justice of the measure. In defending our ministers for this very questionable act, the

writes

writer boldly asserts: 'the direct motives which led to it will doubt soon be developed.—the secret articles of the Treaty of Tilsit will be their avengers'—The work appears, by the date of the dedication, to have been published on the 20th of last January, a very few days before the meeting of Parliament; and the author must have been not a little surprised at the falsification of his prophecy, by the refusal of Administration to produce those Articles, or even to state the substance of them. They still remain a profound secret to the public, which was desired to judge of the measure by referring to them; and the public, on the other hand, is now tolerably well satisfied that they have always been equally a secret to those ministers who so confidently appealed to them.

Art. 43. *Thoughts on the Expediency of disclosing the Processes of Manufactories*; being the Substance of two papers lately read before the Literary and Philosophical Society of Newcastle upon Tyne. By John Clennell, F.S.A. Edinburgh and Perth. 8vo. Pamphlet. Newcastle. 1807.

When public spirit shall generally triumph over selfishness, then Mr. Clennell's proposition will be adopted: but, as long as trade is carried on with views of private gain, so long will the manufacturer, who has a profitable secret, endeavour to keep it to himself; and he will not be easily persuaded that he shall gain more by divulging it. By the grant of Patents, individuals are indeed obliged to make disclosures, which are ultimately advantageous to the public. Mr. C.'s hints are good, but the difficulty will be to get them adopted.

CORRESPONDENCE.

We have received a letter from Mr. Crabbe, the ingenious author of the volume of Poems recommended in our last Number, in which he disclaims any title to the Poem called *the Skull*. He observes that he recollects to have seen, many years since, that this production was imputed to him in our General Index, and he had some intention of writing to us on the subject: but, not having then fulfilled his design, he now finds it expedient to declare that he neither is, nor knows who is, the author of that publication.—We very readily communicate this information, both as a matter of justice, and because we have considered *the Skull* as very inferior to Mr. Crabbe's other compositions. On what authority we originally ascribed it to him, we cannot at this distance of time recollect.

The publication intitled *Ecclesiastic's Hore*, concerning which we sometime since received a letter, has not yet come to our hands.

J. S. of Dundee is acknowledged. We shall make inquiries on the subject.



THE MONTHLY REVIEW,

For AUGUST, 1808.

Some Account of the public Life, and a Selection from the published Writings, of the Earl of Macartney. The latter consists of Extracts from an Account of the Russian Empire: a sketch of the political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China: an Appendix to each Volume. By John Barrow, F.R.S., author of "Travels in China" and "Southern Africa," and of "a Voyage to Cochinchina." 2 Vols. 4to. pp. 1150. 3l. 3s. Boards. Bell and Davies. 1807.

are not now for the first time to consider the qualifications of Mr. Barrow as a writer, and, for the information of the public, to appreciate his merits and his defects; because, in several works which he has already communicated to the world, and of which we have made due report, he is well known in both these respects. It has before been remarked that he is too much addicted to prolixity; and we are sorry to find, on *prima facie* evidence, in the present instance, affords confirmation to the charge:—evidence, too, which a farther examination will strongly corroborate. We fear also that we shall be obliged to add to this objection, another on the score of partiality. A biographer may be supposed to feel a peculiar interest in the subject of his labours; and if the character which he describes should on the whole stand high, it is natural for the writer's feelings to betray him into excess of panegyric. His duty to the public, however, requires him to correct this fault; and his obvious liability to fall into it takes from him all excuse, not being on his guard. His very sense, moreover, of the position, when as in Mr. Barrow's case his patron is his hero, and his portion as it is creditable to his private feelings, is so far incompatible with his task as a writer of history, that, like the astronomer's bowl, it requires to be calculated, and allowance to be made for it.

In the first volume, Mr. B. gives an account of the "birth, age, and education" of Lord Macartney; and he then proceeds to a minute and circumstantial narrative not only of his

his actions, but even of his words and observations, in the various situations of Envoy to St. Peterburgh, Chief Secretary of Ireland, Governor of Grenada, Governor of Madras, Ambassador to the Emperor of China, and Governor of the Cape of Good Hope.—He thus assigns his reasons for writing and publishing these memoirs :

‘ The design originated in a hint that was conveyed to me of the great probability, amounting indeed nearly to a certainty, that the history of a life employed on such various and extraordinary occasions, as that had been of Lord Macartney, might be expected, in these times of general reading, to find its way into print in some shape or other, however imperfect ; for that even in his life time application had been made to him for materials for this purpose, and that the pursuit of such materials after his death was not likely to be abandoned. On this suggestion I became naturally desirous not to be anticipated in a work of this nature ; and thus deprived of the opportunity of fulfilling what I considered to be a duty to the memory of a great and distinguished public character, particularly due from one who for so many years had enjoyed his friendship and been honoured with his patronage. It appeared to me, indeed, on every consideration which I could give to the subject, that a faithful sketch of the public conduct of a man who had filled various and eminent situations in the four quarters of the globe, of one who, with the eye of a statesman and a philosopher, had surveyed mankind in every region and climate of the earth, and who, after a long and laborious life spent in the service of his country with an unblemished reputation, resigned it at last full of years and crowned with honour, in the midst of his friends and in the bosom of his family—it appeared, I say, that a sketch of such a life would afford an illustrious example for imitation not unworthy of being handed down to posterity ; and in this opinion I had the satisfaction to be confirmed by the concurrence of many of those friends, who were most dear to him when living, and in whose memory he will long survive. Such were the motives and the origin of the undertaking.’

He adds that, ‘ being furnished with the means of giving a tolerable account of the many difficulties his Lordship had to encounter, of the firmness with which he always met them, and the wisdom by which he overcame them, he flattered himself with the hope of being able to exhibit an illustrious example of extraordinary self-denial and disinterestedness, of inflexible integrity, unabating zeal, and unrelaxing energy in the public service.’ Though this be the very language of a determined and unscrupulous eulogist, Mr. B. declares that he has not indulged an inclination to launch into a strain of general and indiscriminate panegyric, but has contented himself with rather relating the actions of his patron than reciting his praise : but how can he expect his readers to regard his narrative of Lord Macartney’s life as strictly candid and impartial, when he expressly

pressly says that, though he considers public characters as public property, and a connivance at their abuses as little short of treason to the State, his object has been to establish in the opinion of the world the rectitude of his Lordship's conduct, and to make it appear that his actions were right, rather than that those who opposed his measures, and were engaged in disputes with him, were wrong? *Audi alteram partem* is a maxim as old as civil society itself; and an *ex parte* narrative of public conduct, which Mr. B. acknowledges was attended with difficulty and danger, and exposed the actor to every kind of calumny and to hostile opposition, will not enable any person to form a correct idea of it.

We can scarcely suppose that Lord Macartney, who was sometimes carried along by favourable gales and at other times involved in storms, could have been throughout a long political life uniformly blameless; and that those who differed from him were invariably wrong, or actuated by unworthy motives. He himself allows that he had recourse to strong measures in India, though he was compelled to take them, contrary to his own natural disposition; and measures, which a courtier and politician acknowledges to be *strong*, are seldom perfectly justifiable. We are inclined to believe that Lord Macartney's political career was as disinterested as that of most public characters, and in some respects more so: but if it once be received as a maxim, that justice and morality may yield to policy in cases of urgency, such pleas may be set up to the levelling of all barriers between right and wrong, in the administration of human affairs.

George Macartney was descended from a respectable private family, and was born at Lissanoure in Ireland, the 14th of May 1737.

At the age of thirteen, he was admitted a fellow commoner of Trinity College in the University of Dublin, and proceeded master of arts there in 1759. From Dublin he came to London, and was entered of the society of the Middle Temple, where he formed an intimacy with Mr. Burke, Mr. Dodwell, and many other characters then rising into eminence; but having no intention to study the law with a view to practice, he remained there but a short period before he had completed his arrangements for making the tour of Europe, in order to collect, by his own observations and the reports of others on the spot, whatever information could be procured relative to the physical strength and the resources of the several States of that continent, and the characters and politics of their respective courts.¹—

¹ In the course of his travels, he made the acquaintance of Mr. Stephen Fox, (eldest son of the first and father of the present Lord Holland) whom he had an opportunity of serving in a manner so essential to himself and his connections, that he was ever afterwards

honoured with the esteem and confidence of the old Lord and Lady Holland, and with the friendship of all the younger part of the family.

' On his return to England, he became an inmate of the Holland family, by whom he was introduced to the acquaintance of Lord Sandwich, then Secretary of State for the northern department; and an arrangement was speedily concluded between these two friends for bringing him into Parliament for the borough of Midhurst, afterwards represented by Mr. Charles Fox.'

About that time, however, the unexpected revolution in Russia, which placed Catherine on the throne of that country, attracted the attention of most of the nations of Europe; and it was in the contemplation of the British government to form a treaty of commerce with Russia, though they had taken no notice of a *projet* for a treaty of alliance, which had been sent to London while Lord Buckinghamshire was at St. Petersburg. The interest of the Lords Holland and Sandwich was therefore directed to procuring for young Macartney the situation of envoy to that court, and the honour of knighthood. This was certainly an important employment for a man who was then little more than 27 years old; and it is somewhat curious to observe the reasons assigned for his appointment:

' His knowledge of European politics alone fitted him for the undertaking; but a graceful person, with great suavity of manners, a conciliating disposition and winning address, were considered as no slight recommendations at a female court, where such accomplishments, it was fair to conclude, might work their way, when great but unaccommodating talents alone would prove ineffectual.'

At his first public audience, he addressed her Imperial Majesty in a speech of some length, in the name of the king his master: adding, in the true courtier style, "And forgive me, Madam, if here I express my own particular satisfaction, in having been chosen for so pleasing, so important an employment. By this means I shall have the happiness of more nearly contemplating those extraordinary accomplishments, those heroic virtues, which make you the delight of that half of the globe over which you reign, and which render you the admiration of the other." Mr. Barrow gives a very minute account of the sedulous attention which Sir George Macartney paid to Mr. Panin the Imperial Foreign Minister, of the difficulties which he had to encounter, and of the address which he manifested in the course of the negotiation. Suffice it to observe, that; notwithstanding the dexterity which his biographer ascribes to him, he was obliged to accede to the two *sine quâ non* conditions of the Russian Minister; which were that, in order to annihilate the French interest in Swe-

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len, Great Britain should furnish money for bribing a majority at least of the Swedish diet, and that a war with Turkey should be made a *casus fœderis*. So anxious does Sir George appear to have been to conclude a treaty of some kind, that he exceeded his own instructions in signing the one which was executed. The introduction of the navigation-act by name, in the words "*en reciprocité de l'acte de navigation de la Grande Bretagne*," seems to have been an instance not only of superelevation, but also of unnecessary indiscretion; for the clause might as well have stood as follows without them, "*Mais alors on se réserve de la part de la Russie, la liberté de faire dans l'intérieur tel arrangement particulier qu'il sera trouvé bon, pour encourager et étendre la navigation Russe.*" Mr. Barrow himself observes (p. 23.) that, at the time of framing this treaty, 'it might fairly have been doubted whether a single subject in the Russian empire had ever even seen our navigation-act, or had any more acquaintance with it than the mere name.' Where was the occasion, then, for mentioning it at all? It is more than probable that the British ministry seized on the introduction of it as a mere pretext for finding fault, while the real cause of their disapprobation of Sir George's conduct was that, contrary to his instructions, he had signed the treaty before he sent it over for His Majesty's approbation. The Duke of Grafton, then Secretary of State for the northern department, in a letter acknowledging the receipt of the treaty, did not advert to any impropriety on the part of Sir George in signing it, but stated that it was very agreeable both to him and to the rest of His Majesty's ministers; in another letter, ten days subsequent to this, the Duke's secretary informed Sir George that he was extremely concerned at not being able to send him a confirmation of those hopes, which his former letter had encouraged him to entertain, that his treaty and his conduct would meet with general approbation, since a very material objection to it had appeared on a thorough examination of it; and two days afterward the Duke himself gave him to understand, that the King's Ministers were highly dissatisfied with his departure from his instructions, without His Majesty's consent previously obtained. His Grace, who is said to have been Sir George's friend, and much mortified at the disapprobation of the treaty which some of his colleagues in office chose to express, referred the clause in the fourth article to the Russia company, for their opinion; who, without assigning any reasons, declared "that it might essentially affect and prejudice the trade and navigation of Great Britain, and render the whole treaty ineffectual."

Sir George, on the receipt of this declaration, made some observations to his Grace respecting the composition, &c. of the court of assistants of that company; and in self defence he desired our Consul at Petersburg to assemble the British merchants there, to read the treaty to them, and to require their opinion in regard to every part of it, particularly the clause in the fourth article which had been disapproved. In consequence of this requisition, they drew up, we are told, and unanimously agreed to sign a letter, which is inserted by Mr. Barrow, expressive of their "entire and unreserved approbation of every article in the treaty, and that they are particularly obliged to his excellency for that part of the fourth article, by which an equality of duty on exports between the British and Russian merchants is established."

Thus the opinions of the Russia Company, and of the British merchants at Petersburg, were placed in direct contradiction to each other. The administration of both countries appears to have become foolishly and uselessly obstinate. Thrice did the cabinet of St. James's refuse to ratify the treaty, and thrice did they send back fresh proposals. After a modification of the clause, which had been disputed, was settled with Mr. Panin, Sir George, (to use his own language) "put his safety again on the cast for the public service, and signed the treaty a second time." On the management of the northern department devolving on Mr. Conway, Sir G. Macartney at last received His Majesty's ratification of the treaty; and at the same time, as if some blame was still conceived to attach to his conduct, a notification of Mr. Stanley's appointment as ambassador extraordinary and plenipotentiary to the court of St. Petersburg, without the least intimation as to what was to become of himself. This proceeding he naturally considered as a slight, and felt much mortification in consequence of it, though he seemed anxious to make people believe that he was not in the least dissatisfied. His letters to Mr. William Burke and to Mr. Conway, on the subject, are full of plaintive observations, and expressive of a sense of ill usage. Mr. Barrow tells us, by way of representing the almost insuperable difficulties opposed to his patron at St. Petersburg, and his dexterity and exertions in overcoming them, that the empress Catherine 'was so vain of her past successes, so giddy with her present prosperity, so blind and incredulous to the possibility of a reverse, that both she and her minister seemed every day to be more intoxicated with pride, more contemptuous towards other powers, and more elated with their own;' and that Sir G. M. could not impress on their minds the advantages, which Russia would derive from a close alliance with England.

land. He then makes Sir George speak of himself in these words :

“ No art has been left untried, no argument unenforced, and no effort unexerted. All that my own ingenuity could inspire, the nature of the subject furnish, or the circumstances of the times suggest to me, I have employed, with most unshaken attention, the most unceasing diligence and unremitted assiduity. But this court has listened to me with the most provoking phlegm, and the most stoical indifference.” “ Nothing on this side of heaven could bribe me to pass the last six months over again : mortified and dejected as I am, I have long since disclaimed the least hopes of applause for any ministerial endeavours, however judiciously conducted, or fortunately concluded : persuaded that nothing is more dangerous than to do more than is commanded, and that he alone is secure and happy who entrenches himself within the bounds of his duty, unambitious of the renown which arises from enterprising boldness or successful temerity.”

In his letter of the 26th of August 1766, to Mr. Secretary Conway, we find Sir George asserting that he could prove that no other man could have equalled him in that official situation !

‘ Conscious,’ says he, ‘ of having acted in all things entrusted to my care, with the utmost integrity, vigilance, and activity, having exerted every talent which nature and education have given me for the service of my sovereign and the interest of the public, ambitious only of honest fame, I present myself to every scrutiny, convinced of being able to prove, that no man in my situation could have obtained what I have done, convinced that you, Sir, and every branch of administration, will in the end see the strongest reasons for approving every particular of my conduct ”

Soon after Sir G. Macartney's return from Russia to England, Mr. Stanley gave in his resignation, and Sir George was appointed to succeed him as ambassador extraordinary and plenipotentiary to that court : but, for reasons which his biographer does not explain, he almost immediately resigned his appointment ; and, with a just and becoming sense of propriety, he returned the warrants for a service of plate, the equipage money, and every other emolument annexed to it, retaining only the pictures of their Majesties, ‘ which he particularly desired he might be allowed to keep.’

On the 1st February, 1768, he was married to Lady Jane Stuart, second daughter of John Earl of Bute ; and as he frequently observed that he always wished to stand well with the King, he could not perhaps have taken a step better calculated for securing to him the sovereign's favourable opinion. In April, 1769, he was chosen one of the representatives for Cockermouth in the British Parliament, and in July he was

elected for the borough of Armagh to serve in the Irish Parliament, where he conceived that he could be more useful than in the other. The management of the House of Commons in Ireland appears to have been confided to him; and in it he often spoke: but he never took a part in the debates of either of the British Houses of Parliament. This is the second public situation in which his biographer exhibits him; and his conduct in it is stated to have been all perfection. The ministers, at least, seem to have been satisfied with it; and he certainly bore an active part in the administration of Lord Townshend, the commencement of which was marked by a very material and useful alteration in the government of Ireland, by freeing the country from the dominion and rapacity of the Lords Justices, commonly known there by the name of *Undertakers*. Several of the measures of that noble Lord were spirited and manly, and in a short time contributed materially to break in pieces the formidable aristocracy of that kingdom, which had in a great measure long dictated its own terms to the English government.

After his return from Ireland, Sir G. was in June 1772 nominated a Knight Companion of the Bath; and, as he had given up the office of muster-master-general for that country, in order to accommodate the Lord-Lieutenant, he was in 1774 appointed governor and constable of Toome-castle, with a nominal salary of 1300*l.*, producing in London 1036*l.* 5*s.* annually. Mr. Barrow considers this as a scanty reward for four years' services in Ireland.—In October 1774, he was elected a member of the British Parliament for the boroughs of Air, Irwin, Rothsay, Cambletown, and Inverary; and in December 1775 he was appointed Captain General and Governor in Chief of the southern Caribbee Islands of Grenada, the Grenadines, and Tobago. On the 10th June 1776, His Majesty was also pleased to make him an Irish peer, by the title of Lord Macartney, Baron of Lissanoure in the county of Antrim.

[*To be continued.*]

ART. II. *The West-India Common-Place Book*; compiled from parliamentary and official Documents: shewing the Interest of Great Britain in its Sugar Colonies, &c. &c. by Sir William Young, Bart. F.R.S. M.P. 4to. pp. 256. 1*l.* 5*s.* Boards. R. Phillips. 1807.

By its very designation, this work places itself almost without the province of criticism. We may not look in it for method, symmetry, nor style. If the facts be correct, and the observations

observations just, these are the only circumstances that can properly be required from it. It is to be regretted, however, that Sir William Young, who is not without experience in authorship, did not farther add to his materials, and form them into a complete statistical account of the interesting districts to which his collection relates. The abundance of essential data, which these pages present, cannot fail to attract the particular attention of all persons connected with our colonies; while the importance of these dependencies, or rather parts of our empire, will draw to it a great degree of general interest.

Of the nature of these multifarious contents, we cannot convey a better idea to our readers, than by extracting the heads of the chapters into which the volume is divided, and which are again subdivided into sections :

‘ Chap. I. On the African Slave Trade. II. On the Cultivation, Produce, Progressive Improvement or Decline, severally, of the British Sugar Colonies. III. General Produce and Export from the British Sugar Colonies. IV. British Shipping employed in the West India Trade. V. Imports of Colonial Produce to Great Britain and Ireland. VI. and VII. Export Trade of Great Britain to its Sugar Colonies; and how far exclusive and secured by Law. VIII. On the Intercourse of the British West Indies with America, and in particular with the British Provinces of Canada, Nova Scotia, and Newfoundland. IX. On the Intercourse and Trade of the United States of America with the British West Indies. X. On the Navigation Laws, and on the Shipping Interest of Great Britain, as affected by the Trade of America to the West Indies. XI. The British West Indies considered as a Depôt of Foreign Trade. XII. Navigation to and from Great Britain and the West Indies, and with Convoys in Time of War. XIII. On the Military Defence of the West Indies. XIV. On the Mortality of European Troops in the West Indies, and the Means of Prevention or Remedy. XV. Observations on Limited Military Service, as applicable to Troops serving in the West Indies. XVI. In Times of War, the Transport Service an essential Resource to the Shipping Interest of Great Britain, with comparative Returns of the Ships built in the Ports of Great Britain at different Periods.’

From a table of the produce of Jamaica, compared with the total produce of the British West Indies, Sir W. Young deduces these results :

‘ First, That Jamaica alone, returns above one-half of the sugar produced by the whole of the British colonies.

‘ Secondly, That Jamaica produces above three-fourths of the total coffee.

‘ Thirdly, (and it is the most important result in views of this compilation), That Jamaica is yet a growing and improving colony, and that, its cultivation appearing progressive, and especially of coffee, a further increase of produce may yet be expected, and a further market in Europe become necessary, and to be provided.

‘ Jamaica

'Jamaica exports, and sends to Great Britain yearly, about 20,000 puncheons of rum, being about two thirds of the total rum freighted home from the British colonies.'

With regard to the influence of the colonies in increasing our shipping, the author observes that,

'The West India ships will appear to be of a size suited to the employment of seamen in the line of practice and knowledge of their business, which may best fit them for future service in ships of war; whilst yet the dimensions of the shipping are not such as to require the largest oak timber, and deprive the public dock yards in any degree of that resource which, it is feared, is yearly diminishing, and more difficult to procure.'

'The navigation from five to eight weeks, or five months out and home, has the advantage of more distant voyages, by returning the crews at certain periods within the year, for national service, if eventually so required: at the same time carrying the seamen through various climates in so short a period, and in so frequent succession, cures their habits, and fits them to bear the fatigues of duty in every quarter of the globe.'

From a table of the quantity of coffee imported to Great Britain by our West India islands, Sir William argues that,

'Coffee is to be considered rather as an article of trade and export, than of national consumption: teas have superseded its general use in England. Abroad, coffee is in general use; it is the beverage of all persons in Turkey; of the nobility and middle ranks of life in France and Italy; and the drink of all, to the very porters and portillions, in Germany; and to the north the demand for coffee is increasing: it is, however, a plant of no difficult culture. It is said that plantations in Jamaica alone are made, or making, which may yearly return 400,000 cwt. and finally the European market may be overloaded, and the article depreciated, and then its further culture will be stopped.'

No doubt this article might be made to supersede the use of tea to a vast extent, if the art of extracting from it the palatable beverage, which is universal in many parts of the continent, were introduced into this country. The *Caffè au lait* of our neighbours is more grateful, and we presume more nourishing, than our favourite tea breakfast. As coffee is in one sense a home production, would it not be worth while to favour its consumption rather than that of tea; and might not this be effectually done by naturalizing among us the foreign mode of preparing it?

In the section relating to the export trade of Great Britain with the sugar colonies, the author observes that,

'In proportion to the value of the articles laden, the freight of the export is greater than that of the import trade. Charged on bulk comparatively, as on value or weight of the article, it operates to a third, to a half, or even to the full value, of sundry exports. Of
hoops

Boops for binding hogsheds, all of which are supplied from Great Britain, the cost and freight are nearly equal. From examination of various and actual invoices of stores sent to the plantations, I compute the freight (in time of war) as at least one-fourth of the invoice; and on the total export, to a yearly value of six millions; the freight is then 1,500,000*l.* This is a great interest; and I think *that* of the West Indian is no ways repugnant to the just claims of the British ship-owner to hold and keep the advantage; for if he did not pay a heavy freight outwards, and the ship came to the islands light, or in ballast, the planter would have a proportional surcharge to pay on the freight of his produce home. The planter has no interest in requiring, and therefore should not be supposed to require, any articles from America, and in American shipping, but articles of immediate necessity, and which Great Britain will not supply at all, or cannot supply as wanted.

Sir William ably vindicates the provisions of the American intercourse bill, which, at the time of its passing, excited so much unjust and unfounded clamour, but which its opponents, now that they have the power of repealing it, do not chuse to disturb. He thus concludes the view which he takes of this subject:

‘ On the medium of ten years, from 1793 to 1803, the supply to the British West Indies from the United States, was annually 164,680 barrels, each 196 lb. of bread flour; and, in the same period, the average supply from the British provinces was only 1570 barrels; whilst the supply of flour from Great Britain is limited by statute to 3200 tons, or 32,000 barrels, of 2 cwt. leaving a deficiency of this article of life, of 131,110 barrels, to be supplied by the United States, supposing even Great Britain henceforward to supply its complement, and to have sent no flour to the West Indies for years past: but the British supply taken apart, as supposed at all times, the deficiency, if left to Canada and Nova Scotia, is of 163,110 barrels of bread, wanting for the usual and annual consumption of planters, British officers and soldiers, in the West Indies!

‘ On a view of this statement, which will be explained and confirmed by official documents, no benevolent man, no considerate statesman, no friend to his country and its colonies, will require that they should depend for provisions, that is, for food and life, on supplies to be furnished exclusively by and from the British provinces in America.’

A return is afterward inserted, which was made to the House of Commons, May 5, 1806, of the provisions and lumber imported into the West Indies, exclusive of the conquered colonies, from the American states, in the years 1773, 1793, 1797, 1800, 1803; and Sir W. remarks:

‘ It appears from the column 1793 of the preceding return, that Great Britain or Ireland, in *times of peace*, can furnish all the beef and pork; and that Newfoundland and the home fisheries supply most of what is required of the important article, *fish*; but bread-flour and

and rice (most essential to the subsistence of the planters and negroes in the West Indies) seem in no case, and at no time, to have been fully provided, excepting from America. Of oak staves too, as it appears, England can furnish a considerable part of the supply; but I must doubt, that it is the national interest so to do.'

At this moment, when so much discussion is taking place with regard to our commercial relations with America, the following statement is powerfully interesting:

'By a return made to the House of Commons, 18th April, 1806, the total export of British produce and manufactures for three years, ending 1801, was, average the year, 40,056,015*l.*: of which, the export to the United States of America, as above, was 9,349,380*l.* being nearly one-fourth of the whole export. And from the above table it appears, that this valuable trade hath nearly doubled during the war in 1800-1, rendering an actual balance of trade in favour of Great Britain, to the amount of 6,781,428*l.* It matters not, in this view, whether America is wholly the consumer, or in part the mere carrier, for Great Britain.'

Where all the matter is so curious, it would be easy to multiply extracts which would interest the reader: but we must conclude with one which does the greatest credit to the head and heart of the writer, and which is taken from the close of volume:

'Long protracted wars ever have been, and ever must be, pregnant with mischief and disorders to every condition of people and government so unhappily engaged; but most of all, will they fatally affect a commercial people, and a free government, such as ours.

'Long duration of war must, in its nature and course, divert from social duties and occupations; must depress industry, and obstruct commercial intercourse; must corrupt manners and morals; and, finally, must effect a change, not only in the characters and conduct of men, but in the character and constitution of the state itself; for at the same time that long habits of military dissipation and distinctions must cast in oblivion, or impair the domestic virtues and gradations of society, the military principles of despotism and subjection will creep in to vitiate, and ultimately to supersede those of regulated government and liberty.

'Commerce, and a carrying trade, is but one of the losses, and not the most important loss, to be apprehended, from an over-protracted state of war.

'Justin, speaking of the continued war with the Peloponnese, says, "*non erant Athenienses vi victi, sed fortunæ varietate debellati*:"—Industry was warred down, commerce was warred down, the sense of virtue and freedom was warred down, and all finally was lost.

'I have heard the language, and in societies where I should have expected better and wiser consideration, "that war is to be preferred to *any* peace with the present enemy of Great Britain." Vain, light, and improvident indeed is the language, which objects not to terms of peace, but to peace itself; as if a state of perpetual war

was a fitting condition of civilized society, and so to be preferred, and by a people and government such as ours. The intimations with which I have introduced this important subject, lead to far other inferences.

‘ In any negotiation for peace, may our Ministers peremptorily require conditions of honour, justice, and security : as I trust my country hath yet the further means to contend for these her rightful pretensions by force of arms : but let us remember, that no war is, or can be just and wise, which is not waged with views to peace.

‘ On good and fair conditions, I pray to God that peace may speedily be restored to my country ! and with this earnest and heartfelt prayer I close this Miscellany.’

In the solemn petition thus addressed to heaven by this very respectable person, we cordially unite. May similar sentiments be diffused ; and may the inestimable blessing, here duly appreciated, be realized !

ART. III. *An History of Jamaica ; with Observations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diseases of Europeans, Customs, Manners, and Dispositions of the Inhabitants.* To which is added, An Illustration of the Advantages, which are likely to result from the Abolition of the slave Trade. By Robert Renny, Esq. 4to. pp. 333. 11. 7s. Boards. Cawthra. 1807.

THE country which is the subject of this volume proves the grave of Europeans, yet it is distinguished by fine natural scenery, by many advantages of climate, and even by the longevity of its native inhabitants. Mr. Renny, though a stranger, bears honourable testimony to these islanders : who, notwithstanding that they live in the utmost luxury, have, according to him, ever since they have been a people, displayed on all occasions a high spirit of independence, and an ardent passion for liberty. A few passages illustrative of this position, which militates against the hypothesis of Montesquieu, we shall submit to our readers ;

‘ Charles the Second, who was at once the most popular, the most corrupt, and the most unprincipled of all the Stuarts, had, on the restoration of his family to the throne of England, displayed some regard to the privileges of the people. But as the selfish passions always increase with age, and especially after a life of debauchery, it is not surprising that Charles endeavoured to establish a despotic form of government. The assembling of parliaments had never been an agreeable measure to any of the Stuarts, and Charles was inclined and advised to govern without their aid. The administration of Jamaica being a link of this great chain of despotism, was now completely altered. A new code of laws was now framed for the colonists, one of which settled a perpetual revenue upon the crown : and the house of assembly

their liberties, they would have merited the chains which were put on them, and would undoubtedly have been exposed to the contempt of posterity. But they indignantly rejected the measure, which would not have left even a shadow of deliberation. "could frighten, no bribes could corrupt, nor arts nor arguments persuade them, to consent to what would enslave their posterity." Colonel Long, chief justice of the island, and member of the council, distinguished himself in this honourable contest. He argued with great eloquence against the system, which was equally contrary to the interests and inclinations of the colonists; and his opposition to the measure was successful. Being, on account of his patriotic conduct, dismissed from all his offices, he was sent as a state-prisoner to England. His misfortunes only advanced the interests of the cause for which he suffered. Having been heard before the king and privy council, and pointed out with such force of argument, the evil tendencies of the measures pursued, perhaps also, not without hints of the danger of tending them, that the English ministry, though with reluctance, and a very bad grace, thought it prudent to submit. The Earl of Carlisle was recalled, the house of assembly had its rights restored, and Henry Morgan, now created a baronet, was appointed lieutenant-governor.

Mr Morgan conducted himself with that firmness and independence which are usually displayed by those, who raise themselves from low situations. He, agreeably to his orders from the English court, discouraged and severely punished those who were treading in the steps of the Buccaneers, but not, like them, with commissions, committed depredations on the commerce of the Spaniards. He administered the affairs of the colony until 1682, when Sir Thomas Lynch, who had formerly presided over the island as lieutenant-governor from the year 1670 to 1674, was appointed to the satisfaction of the inhabitants, appointed governor.

* Sir Thomas Lynch's administration was distinguished

advised to withhold their assent from acts of the legislature, on which many important judicial decisions in the colony had been founded. On this precarious footing did the affairs of Jamaica remain, till the year 1728, when a compromise was made, by which an irrevocable and permanent annual revenue was granted to the crown, and his majesty consented to confirm all the laws which had been, or should be, enacted by the legislature of Jamaica.'

Recently insulted at home, and degraded abroad, by bigotted and fanatical professions and addresses, proceeding from men in high stations, it is with satisfaction that we see that in times less enlightened, even before toleration had a legal establishment among us, and in a sequestered corner of the empire, there lived men who advanced the public prosperity by a policy more liberal, and more worthy of the magnanimous character of the British people :

' Sir Thomas Lynch having returned to England in the year 1684, Colonel Hender Molesworth was created governor. His administration was peaceful and moderate ; and the island, at this time, with a rapid, though silent, progress, advanced in the career of civilization. The Jews, an industrious, persecuted, and unjustly degraded people, who, as a nation, are unreasonably stigmatized, *on account of the vices of some individuals*, were treated by Governor Molesworth with a laudable kindness, and a politic protection. They were, at this period, almost the only individuals in the western world, who possessed accurate views of commerce ; and the rulers of the various nations of Europe were now become sensible of its advantages, and anxious for its success. The Jews in Jamaica were favoured with several privileges, which, by the selfishness and fanaticism of other countries, were denied them ; and what was, in these days, thought to be great condescension, they were allowed to erect synagogues, and to worship God according to the forms of their own religion. Their unremitted attention to business, their cautious bargains, and their sober manners, not only gave them a decided superiority over their competitors, but furnished them, at the same time, with useful lessons, and an instructive example.'

Instances in history, in which a policy of this sort has rendered states great and flourishing, are numerous : but we challenge the selfish zealot to produce one in which systems of exclusion and a religious *hue and cry* have had that effect.

The principal incidents in the annals of the colonization of Jamaica have been so often stated, that we need not pursue its outline step by step with the present writer ; and we shall confine ourselves to distinct passages, that excite our attention.

Mr. Renny's description of the dreadful hurricane of 1722 is highly creditable to his powers as a writer ; and our desire of drawing attention to communications of superior practical interest alone prevents us from inserting it.

We

We are happy to find that this author coincides with the notions which we have uniformly professed, in regard to the dispute between the mother country with the American colonies, which ended in the independence of the latter. Speaking of that event, he remarks that, with a view to revenue,

‘The executive government turned its attention to the thing colonists, who were not only independent, but, compared with the people of the same rank in Europe, were even rich. But the English ministers were unfortunately ill fitted for their situations; they were presumptuous, arrogant, weak, and wavering. They were incapable of entertaining those enlarged views, which enable men to rule and harmonize the discordant parts of a widely extended empire. Instead of conciliating the colonists to a measure which must have been unpalatable; they first provoked them by their haughtiness, and afterwards excited their contempt by meanness. War was by the madness of a presumptuous administration, declared against the people of North America; and thus, the richest and most powerful colonies, which the world had ever seen, were not only severed forever from the mother country, but were actually rendered her most bitter enemies, and her most dangerous rival.’

That love of liberty, which is ascribed to the people of Jamaica, was shewn by the House of Assembly of the island presenting a petition to the king, in favour of their brethren of North America, which was couched in strong but respectful language. From the subsequent account will be seen the necessity of a late measure, about which much clamour was at the time raised ;

‘A considerable trade has also, for several years, been carried on with the United States of America. This traffic is certainly more advantageous to the colonists, than to the mother country. Indeed, it is actually contrary to the interests of the latter, while, to the former, it seems to be in a great measure necessary. It is carried on in direct contradiction to both the spirit and letter of the navigation act, which has been one of the principal sources of the naval superiority of England. It increases the wealth, by advancing the commerce, encouraging the industry, and enlarging the naval power of the Americans. These considerations led the English ministers effectually to exclude American ships from the ports of Jamaica, after the termination of that unhappy contest, called the American war. This exclusion proved extremely detrimental to the colonists, as the cargoes of the American ships chiefly consisted of articles necessary to their subsistence, with which they could not be supplied in sufficient quantities by the mother country. The prohibition of this traffic was therefore, for several years, a source of alarm, discontent, and danger to the colonists. During the space of seven years previous to the year 1787, no less than five hurricanes had desolated the fairest and most productive portions of the island; and to add to their distress, a great drought succeeded, and destroyed such of the provisions

in the years 1785 and 1786, to supply the continent of North America. That the house of assembly made a government on the subject, in which, in the space of seven years, no fewer than fifty thousand persons perished by famine, or by disease, contracted by the use of a scanty and unwholesome diet. This calamity suffered to continue; the governor issued a proclamation, by which the trade in rum was prohibited for a specified period, a measure which is not, indeed, in some degree, necessary to the commerce of the island. The goods imported by the Americans consist chiefly of rum, sugar, and shingles. In return, the Americans take a certain quantity of rum or some other article, and the rest is paid in gold coin, or dollars. The trade, now for a considerable number of years, has been highly advantageous to both parties, has been (1806) an act of the British parliament, subject, however, to the power vested in his Majesty's privy council. Regarding an act of this nature, it is not at present our business to say; but there cannot remain a doubt, that it will be highly advantageous to the colonists of this island, and will be agreeable to them, and to the Americans.

It is a serious and qualified approbation, which Mr. Renny gives to this proceeding, is a trait which has nothing else like it in his work. On other occasions, he shews no more than speaking the language of humanity and sound policy; he regrets that the fair and manly character of his book is given in a single instance. Was the fact alleged true? Did ten thousand negroes die within the space of seven years from famine, or from disease contracted in consequence of a scanty or unwholesome diet? Is a measure suggested by so dreadful a calamity to be described as one in some degree necessary? If this be not a case of *absolute* necessity, we are at a loss to guess what can be such.—Can any thing be highly advantageous to the colony, and at the same time injurious to the mother country? Was the discretion better lodged in insulated individuals, far removed from responsibility, and surrounded by examples which have little tendency to strengthen the moral principle, or in the Privy Council of Great Britain?

On the subject of population, Mr. R. states that 'the total number of inhabitants able to carry arms, including free Negroes and Mulattoes, will amount to about ten thousand; while the whole population of whites does not exceed thirty thousand. The free Negroes and people of colour amount to about ten thousand; and of slaves, there are at least two hundred and sixty thousand. The population of the island of

Jamaica, therefore, amounts on a moderate calculation to three hundred thousand souls.'

Of the staple produce of the island, in sugar, cotton, and indigo, Mr. Renny in course gives minute accounts: but we have formerly attended to these details in reviewing other publications; and particularly in our analyses of Mr. Edwards' valuable *History of the British West Indies*.

We may refrain from attending to the particulars collected by this writer respecting the origin and circumstances of negro-slavery, since it is now a topic which we are happy to say has lost its interest. Mr. R.'s language of exultation at the abolition of the trade does him high honour; and in order to remedy the evils which may arise out of this good, he exclaims:

'Turn your eyes, Ye legislators of Jamaica! to the quickly depopulating plains and vales, and the crowded shores of Scotland and Ireland! Here, an immense, an incalculable accession of strength, power, and security, awaits you. Let allurements be held out to these industrious and respectable, though unfortunate, individuals, sufficient to counterbalance their terror of the climate. Let them, and their families, be carried, free of expence, across the Atlantic ocean. Let small settlements for the culture of coffee, cotton, or any other of the lesser staple commodities of the island, be formed in the mountains, or uncleared woods; and to those who have not money sufficient for these purposes, let small sums be advanced from the public purse, to be, at a limited period, repaid. Thus, in a few years, an immense accession of wealth to the country, and of security to the white inhabitants, might be easily procured; a most valuable class of men would be encouraged; industry would be awakened, and cultivation would increase, even in mountains almost inaccessible, and the island would gradually arrive at a high pitch of security, civilization, and happiness—These observations will probably be considered by some, as only the wild schemes of a chimerical projector, but unless some such conduct is adopted, it requires no great foresight to perceive, that sooner or later, the lives, or at least, the happiness of the white inhabitants will be destroyed; the wealth of the proprietors will be swallowed up, and the colony will be for ever lost to the mother country.'

We believe not in the depopulation to which the author here adverts. If Mr. R. will study Mr. Malhius, and the recent work of his own countryman Lord Selkirk, with our remarks on it, we think that his apprehensions on this subject will be tranquillized.

The introduction of negroes into our colonies has occasioned several varieties of our species;

'The people of colour are distinguished by different names, according to their nearness in consanguinity to the white or black inhabitants. They are called Samboucs, Mulattoes, Quadroons, and Mustees,

Mustees. A *Sambo* is the offspring of a black woman by a Mulatto man. A *Mulatto* is the child of a black woman by a white man. A *Quadroon* is the offspring of a Mulatto woman by a white man : and a *Mustee* is that of a Quadroon woman by a white man. The offspring of a female Mustee by a white man, is white in the eye of the law ; but all the rest, whether Mulattoes, Quadroons or Mustees, are considered by the law, as Mulattoes, and are treated with considerable, perhaps ill-judged, rigour. However rich they may be, their evidence in criminal cases against white persons, or even against people of colour, is inadmissible ; and in this respect, it has been with justice observed, that they are placed in a worse situation than slaves, who have masters interested in their protection, and who, if their slaves are maltreated, have a right to recover damages, by bringing an action against the aggressors. The Mulattoes are also denied the privilege of being eligible to serve in parochial vestries and general assemblies, of holding commissions in the black and Mulatto companies of militia, or of acting in any office of public trust, even so low as that of a constable. They are precluded also from voting at elections for members of the house of assembly. They are likewise prevented, as much as possible, from acquiring too great an influence in the island, by means of wealth. In an act of assembly passed in the year 1762, it is declared, That a testamentary devise from a white person to a Negro or Mulatto not born in wedlock, of a real or personal estate, exceeding in value two thousand pounds currency, shall be void, and the property shall descend to the heir at law.'—

The females of this class are still more objects of compassion than the males. Their education is almost totally neglected. They have no ideas of a dignified propriety of thought or of conduct ; and their notions of virtue are confused and depraved. They are never allowed to expect the enjoyment of that most perfect of all sublunary happiness, especially to a female, the pleasures of the marriage state. The young men of their own rank and condition are too much degraded to think of marriage ; and for a white man to marry a Mulatto would be a degradation, which would for ever exclude him from the respectable company of his own colour, and sink him to a level with those, who are excluded from all consideration in society. The utmost ambition of a young Mulatto female, therefore, is to become the mistress of a white man, in which station, she behaves with a fidelity, modesty, tenderness, and prudence, which are highly exemplary, and which might furnish an important lesson to many a married European lady. They are all highly and honourably distinguished by their tender care and compassion for the sick, tending them with the most constant assiduity from mere motives of benevolence, expecting no reward, and unambitious of applause. They are very affectionate mothers, and display towards their children the most unbounded attachment.'

Mr. R.'s reflections on the condition of these degraded beings bespeak great excellence of heart.

With regard to customs and manners, we are told that

'The most prominent feature in the character of the white inhabitants of Jamaica, is, their high spirit of independence. The conscious dignity of man appears in their very looks. No tremulousness of voice, no cringing tone of submission, no disgraceful flexibility of body, no unqualified humbleness of countenance, are ever to be observed in their conduct. A natural consequence of this most laudable characteristic of man, is candour. They speak what they think, without fear or reserve. Far superior to the low arts of duplicity and cunning, they express their sentiments and emotions, without sinister intentions, or terror of the consequences. No people are more free than themselves, or more watchful of their freedom. They pay the most vigilant attention to every circumstance, which can encroach upon their liberty; while they place the most perfect reliance on the ability and patriotism of their representatives in the house of assembly; a reliance, which, during the uniform experience of more than a century, has never once been misplaced.'

Every humane man will peruse the following relation with heart-felt satisfaction;

'To their slaves, the Jamaicans behave with great humanity. They are strangers to that distance and reserve, which masters in Europe find it necessary to display towards their servants. They interest themselves warmly in all the affairs of their slaves, hear their complaints with attention, and remedy their grievances with promptitude, converse with them freely, and allow them, on all occasions, to speak their sentiments, without restraint. Instead of behaving to them with the cruelty of a task-master, they foster them with the kindness of a friend, or the benevolence of a father. Indeed, it may, from a careful and impartial observation, be asserted, and the assertion will not have the less weight in coming from an ardent enemy of the slave-trade, that the condition of the Negroes in Jamaica is as comfortable, as it possibly can be, while they are in a state of slavery. And though cruelties by vicious individuals have been often, too often, committed, yet the race of these unfeeling monsters is at present happily extinct. A man who would treat his slaves with cruelty, would not only be punished by the laws, but would be execrated as much, and as generally, as a deist in a Roman catholic country, or a friend to freedom, under a despotic government. Indeed, the planters and merchants of Jamaica, whether we regard their industry, their public spirit, their tempers, or behaviour, are among the most useful and respectable (and were it not for the existence of slavery, for which they are not at all to be blamed, would be among the most universally respected) individuals in the civilized world.'

It is added:

'To a poor man, who, in his native land, finds a difficulty in acquiring the necessaries, and little comforts of life, this is the best country in the world. Here, industry not only procures the necessaries, but the conveniences, and even the luxuries of life. Turn your attention, then, Ye industrious individuals, who are forced to leave your native shores, to this happy island! Here you will find a welcome,

welcome, a happy and a secure asylum. Go not, then, to increase the numbers, and advance the interests of a rival state. Hasten rather to the mountains of Jamaica, where you will experience a benign government, a healthful climate, a fruitful soil, and a generous welcome. Instead of becoming aliens, you will still remain children of the great family in which you were born; will pass your days, and rear your offspring, in its bosom; will become respected, happy, and useful colonists; and will add to the stability, increase the resources, and consolidate the power of the mother country!

The volume concludes with some ingenious and eloquent observations in favour of the abolition of the slave trade, written before that important and beneficent measure was carried. Mr. Rennv notices a coincidence between his views and those of Mr. Roscoe; 'whose possession of a seat in Parliament (he observes) was equally an honour to Liverpool, to literature, to the present age, and the present (now he late) administration.' Liverpool, literature, the age, and the administration, can no longer boast of this honour. A Parleton has been preferred to a Roscoe, through the influence of men who enjoy the warm, active, open, and avowed support of the most forward of the advocates of the abolition, we mean Mr. Wilberforce.

On the score both of entertainment and valuable information, the pretensions of this work are very respectable; and indeed it is not often our lot to meet with occupation so agreeable as that with which it has furnished us. The author's sketches of the original inhabitants,—the hideous but just picture which he draws of the Spanish invaders,—his portraits of the proud colonist, the degraded mulattoe, and the oppressed negroe,—his economical suggestions,—and his liberal views of government, policy, and commerce,—render this volume very distinguishable from the mass of ephemeral productions; but the value of the matter would have warranted a higher degree of finishing.

ART. IV. *Memoirs of the Life of the late George Morland*, with critical and descriptive Observations on the whole of his Works hitherto before the Public. By J. Hassell. 4to. pp 204. One Guinea, Boards. Cundee.

ART. V. *The Life of George Morland*, with Remarks on his Works, By G. Dawe. 8vo. pp 238. 12s. Boards. Vernor and Co.

THE eccentricities of the unfortunate George Morland have probably contributed more than his merit as an artist, to the great popularity which his works have long enjoyed; a remark which may well be made without detracting from

the praise due to his uncommon talents. The warmest of his admirers must allow that, as the subjects of his choice were generally among the lowest classes of the art, so his style in executing them, however free and original, and however true to nature, is not such as can intitle him to a competition with masters of high acknowledged excellence. When, however, we consider the circumstances under which his best pictures were produced, they become astonishing, and perhaps unrivalled, examples of human genius and human imperfection.

Morland died in October 1804; and since that period we have had various accounts of his life and character, of which two only are considerable enough to demand our attention. The first in order of time and in point of size is that of Mr. Hassell, which seems to be the work of a man who knew little if any thing, personally, of his subject, and possessed no opportunities of procuring authentic information. He has added a *Catalogue raisonnée* of the works of Morland, which is so extensive as to form the largest portion of his volume, and which every reader would be glad to exchange for a mere list, unless he is better disposed than we have found ourselves to relish the moral remarks of the compiler. The publication, however, possesses one advantage over its rival, in containing two rich and beautiful engravings, by Scott, from "*the Farm-yard*" and "*Pointer and Hare*" of the deceased artist, with a "*Frost Piece*," some sketches, &c. The other has some outline-engravings of drawings, and each has a portrait. Altogether, Mr. Dawe's work is so much superier in information and interest as totally to supersede that of Mr. Hassell. Mr. D. informs us that his father, Mr. Philip Dawe, 'was articled to Morland's father, became intimate with the son from his childhood, and kept up a familiar intercourse with him through life;' and that he 'was perhaps the only person with whom his friendship remained uninterrupted, and with whom, as well in adversity as in prosperity, he appears to have had no reserve.' From this circumstance, Mr. D. has derived every possible facility in his undertaking, and has been able to correct the misrepresentations and errors of former writers.—We shall give a sketch of the melancholy scene which he has presented to our inspection.

The father of Morland was a painter in crayons, much respected in his profession, but more for his talents as a connoisseur than as an artist. He had lived in affluence, but was much reduced in his circumstances, owing to some imprudent speculations. Mr. Dawe gives him the highest character not only for integrity, but for generosity and
sweetness

sweetness of disposition : but it is out of our power to regard him otherwise than as the primary cause of his son's degradation and ruin, by pursuing a system of education not more injudicious in itself than repugnant to the very qualities for which he is so liberally commended.

George Morland was born on the 26th day of June 1763 : he was the eldest, and, Mr. Dawe says, the favourite son : but, if it was an instance of favour that he alone was brought up at home, he certainly had reason to curse the cruel kindness, which terminated in consequences such as the most unjust dislike or hatred would probably have failed to produce. His father appears to have destined him from infancy to follow his own profession ; and the natural and early genius of the son may appear to justify, if any thing can, a resolution formed without previous attention to the disposition of the person whose future welfare it so essentially involved. If, however, the determination itself may admit of excuse, it is impossible to palliate the rigorous and illiberal manner in which it was pursued. George, in his childhood, discovered marks of an inquisitive mind and a desire of knowledge, which, instead of encouraging them, the father seems to have taken pains to suppress and extinguish. He *begrudged* him every moment which he stole from the immediate labours of his profession ; and even the superficial knowledge which he is said to have acquired of the French and Latin languages must, probably, have been picked up without his father's assistance or approbation, since ' the old gentleman often lamented the time he had lost in acquiring the classical knowledge which he himself possessed.' The years of George's childhood were passed in close confinement and solitude ; for, by a defect of judgment yet more glaring than that which we have recorded, his father refused him the society of children of his own age, equally from a fear of abstracting him from his study and of injuring his morals. The consequences of this flagrant error were a bashfulness and a timidity which never afterward deserted him ; and which, by estranging him from the company of his equals and superiors, contributed more than any other cause to plunge him into the vortex of low and vulgar dissipation. His natural temper was that of extreme vivacity and volatility, which the system of his education was not qualified to correct, though for a time it may have suppressed it : but his close confinement, and the severity of his treatment, cast an occasional gloom over his disposition, which continued to the last day of his life to infect him, often even in hours of his most abandoned thoughtlessness and merriment. Perhaps, though it is not sug-

gested by his biographers, we may be justified in saying that his intellects were impaired by the vices of his education; and that the true excuse for much of his subsequent misconduct is that of imbecility bordering on insanity, towards which the whole of his father's plan appears most strongly to have tended.

Among the many absurdities of this destructive system, one of the most pernicious was the deception by which Morland's parents intended to reconcile him to restraint and solitude; and which, together with its immediate consequences, we shall relate in the words of Mr. Dawe: premising that the friend here mentioned was the father of the writer, at that time articled to Morland's father, and the only associate allowed him by his illiberal parents:

'To the restraint beforementioned, his parents added deception, which, however well intended, was in the end productive of the most disastrous consequences to our artist. Instead of exciting in him an aversion to immorality, by inspiring him with a love of virtue, his parents endeavoured to reconcile him to confinement, and deter him from the vices of the town, by exaggerated accounts, and bug-bear stories, concerning its dangers. It was, of course, impossible that these tales could long obtain implicit belief; and he would frequently question his friend, respecting their truth, who was thus placed in a most perplexing dilemma; for he had to answer without evading the enquiries of the son, and at the same time avoid contradicting his parents. Whatever answers he might give, the imposition could not long escape detection; and, with that detection, it is evident that the influence, not only of this scheme, but of every plan formed for his instruction, must be rendered precarious, if not abortive. Under such circumstances, it would have been impossible for the most sagacious friend to achieve much for his benefit. About his nineteenth year, he began to evade all restraint, and fell into those very errors from which his parents had endeavoured to deter him, by ill-judged means. He then first gave the rein to those passions which eventually impaired his intellects, and destroyed his constitution.'

The writer then proceeds to enumerate some of the more glaring irregularities of conduct, into which, from this period, Morland fell most rapidly, and without any apparent resistance from a single virtuous principle.

After the expiration of his apprenticeship, George remained for about six months under his father's roof; till his excesses, growing too boundless for the common restraints of a domestic arrangement, he accepted the invitation of a scoundrel, who hired a garret for his residence in a court near Drury-lane; where he employed him at the rate of a *few shillings* per week in painting for him pictures of an infamous description. The extraordinary perversion of his heart, or of his intellects,

talents, cannot be more strikingly displayed than by the circumstance that, at the very time of his submitting himself so low and shameless a drudgery, he had refused a liberal offer of Romney the artist, (we are not informed, however, what that offer was,) because he did not choose to enter into articles with him for three years; and had also declined an advantageous proposal from the drawing-master to the Royal Academy, because his bashfulness and aversion to the restraints of good company were too great for controul.

At last, however, he became sensible of the miserable state into which he had voluntarily plunged, and consented to quit it for an invitation given to him by a lady named Hill, then living at Margate, to paint portraits there for the season. The particulars of his residence at that place are afterward given, in a series of letters which he wrote to his friend Dawe, and which most strongly shew the confinement of his ideas and the vulgarity of his mind; though the latter was unquestionably at that time less depraved than in the more advanced periods of his life. Towards the end of the year, he accompanied his patroness in a trip to the continent: but, on his arrival at Saint Omers, he grew sick of manners so unusual to him, and left his fellow-travellers, in order to return among his blackguard associates for whose absence he daily pined, and to the more blackguard habits which were become almost necessary to his comfort. The letter which he wrote to Mr. Dawe from St. Omers may, perhaps, afford a better estimate of his mind at this period, than any narration of his exploits; and we are sorry to add, *en passant*, that, low and vulgar as it is, it is probably superior both in style and sense to those which many Noblemen and Gentlemen Commoners at both our Universities would write on the same occasion to their choice companions of the *Post-boy Club* and *Fly-by-nights*:

“ DICKY, “ Port Royal Inn, St. Omers, Oct. 28, 1785.
“ I doubt if you will be able to read this, as the French pens are bad, the legs of the tables so uneven, and the paper so coarse. I am now sitting by myself, over a bottle of claret, in a great room, about 16 feet high, starved with cold; a fire-place as large as a moderate room in London, but has not, by the colour of it, lost the warmth of a flame these dozen years; a parcel of French niters, who, as I cannot talk French, impose upon me at pleasure: these are not half my grievances, but too numerous to write out at present. We set out from Dover last Monday, at one in the forenoon, and had the most amazing quick passage known ever twelve years, 'twas no longer than one hour and thirty-two minutes from pier to pier. The sea ran very high, and frequently washed quite over us. Mrs. Hill came down below to avoid the ray, and she was no sooner down than a great sea poured through

through one of the weather-ports, and wetted her from head to foot. I was the second sick on board, and the first that got well, after my sickness began, and I had a good ———, I went down, tumbled into my hammock, and slept very sound, midst straining and groaning, ——— however, I slept till I heard, 'Welcome to Calais gentlemen and ladies' I flew out upon deck, and was surprised to find myself surrounded by Frenchmen, and quite a different country about me; extraordinary, every thing should be so different in so short a distance as twenty-one miles. We landed, and found a coach which M. Dessein, the master d'hotel, (Sterne speaks of) had sent to bring us to his inn, the hotel d'Angleterre. On our way to the inn we went through the fish market, which put me in mind of Billingsgate, as the women look just as fat and saucy; the boys cry, 'here, English! kiss my a——.' When we arrived at the inn, our first business was to get dry; then my curiosity led me to walk about the town, which is but small. Coming down the Rue de Rampart, some soldiers were flying a kite; I did not see the string, and tumbled over it, for which I got abused in all sorts of French jargon. As it began to grow dark, I went back to the inn to supper and tea, all which was very good and very cheap: we sat up till they sent our things from the Custom-house, and then the fille de chambre lit me up to bed, which was so very high I was obliged to jump into it. Next morning, after breakfast, we set out for St Omers (which is in French Flanders,) in a coach and four, and arrived there at ten minutes after three, at Mrs. Hill's apartments, at the house of M. Petit, Marchand de Bois, Rue de Commandant, vis-à-vis l'hotel novel d'Angleterre. Immediately fires were lighted up, and we had a dinner, à la-mode Française, which is three courses of three dishes each, and after dinner I began to look out for hotels and ———; the first I found in great plenty, but none of the latter. I called upon many of the English that I knew in Margate, and about eight o'clock I went to bed, in a room as big as Westminster-hall, with two beds; 'tis rather impossible to find a bed-room in France with only one bed, so that makes good what Sterne says in the conclusion of his Sentimental Journey; and 'tis very common for gentlemen and ladies to lay in the same room at the inns. The bread is very good, as also the butter and tea, and the servants honest and civil. I lost my gold watch-key, and there was quite a bustle among the servants to know who it belonged to; at last I owned it, and they refused taking any thing. Before I come back I shall, in all probability, go to Lisle, as it is only a day's journey from here, and Mrs. Hill has asked me. I have very pressing invitations to stay and paint portraits, by many gentlemen and marquises here; and there are already upwards of six hundred English families, besides many more daily coming, all people of fortune; upon which I have promised to return as soon as possible, and I have already many commissions to bring with me from England. I shall set out from here on Wednesday morning next, about seven in the morning, on board of the barge that goes every Wednesday and Sunday, and the price is only 24 sous, equal to a shilling English money; there is no trouble attending it, they are sure of reaching Calais in the

as there is no tide, and being only a canal, just like our New-r, they are dragged along by horses. There is one thing that ther disagreeable attending the conveyance in the barge, which is of friars, called Roquillts, the most nasty set of people in the d; they never change their clothes until they drop off their backs; n they are so lousy 'tis impossible they can bear them on them- as, they then send them to be baked, to kill the lice. The use of set of fellows is, in case of a fire, they are to venture their lives in ing of it out. They never put on any linen, and only dress in a of coarse brown flannel; they are very numerous, and have a ty good college. The church-music of France is something very age, as it consists of country-dances; and they are remarkably l of the tune of Nancy Dawson, which they never play in church of Sundays. When a person dies the bells are set a-ringing, as we or a rejoicing day. There is very little to be heard in the town ext drums and bells, and little to be seen except priests and soldiers, he genteel people never walk out on foot, and there are only two ches for hire; you may have four-penny fares; they only charge ording to the distance. The women never have any hats, and in hardest rain, they only throw their gowns over their heads. on my arrival in England I shall come up to London, and shall tainly pay Congress a visit, and give them some sort of a treat for per, as, when I go back again, 'tis a doubt if ever I come to gland any more, 'tis such a delightful country; no danger of robg, and travelling very cheap; and a person may live very well for rty pounds per annum, and many have not more; people who ran ty in the rebellion, and have continued here ever since. Adieu, mber me to Congress, &c.

“GEORGE MORLAND.

“This letter was not wrote all the same day, as this last side; and at I am writing now, is on Saturday night. They have got a ge company, and I have left them to finish my letter. I bought be satin waistcoat yesterday, for a quarter price of what it would e cost in London; leathern breeches are only half a guinea per r, shoes three shillings, cotton stockings half a crown, worsted ckings are dear, and very bad. They make them of one piece, hout any distinction for the foot; that must be formed by putting : stocking on. Just now the Bon Dieu was carried by, which is : host, for some person incapable of coming out to receive it.”

Soon after his return, he took lodgings at the house of a r. Ward, on the Harrow Road, where he began to exercise : talents in a way most favourable to his reputation and ditable to the originality of his genius. For three years fore his emancipation from paternal authority, he had been rd to declare his intention, as soon as he should become own master, of throwing aside the dry and precise style ich his father had prescribed for his imitation; and to nt from himself, and according to principles which, at that ly period, he had firmly fixed in his own mind. The time
now

now arrived was that in which he laid the foundations of his fame, and in which, if ever, he might have redeemed the vices of his early liberty. He soon afterward married the sister of his host and friend; and the union of the families was still farther cemented by that of Ward himself with Maria, the elder sister of Morland. It was agreed that both families should form one establishment; and accordingly, for the first three months after the double marriage, they all lived together at a house which they took in High Street, Mary-le-bone.

Family disputes, however, occasioned a separation; and Morland removed with his wife to Camden-town, where he commenced that acquaintance with coachmen and postboys, which our young men of fashion at present consider as so very respectable and pleasant a connection. If those young men were "able and willing" to read, we should recommend the conclusion of Morland's eventful history as a subject worthy of their serious consideration.

His most intimate friends at this period were, first, an unprincipled fellow of the name of Irwin; a man, as Mr. Dawe informs us, of genteel manners, and whom Morland employed as his picture-seller,—for among his singularities, this was one of the most unfortunate for him, that, through bashfulness or indolence, he never could be persuaded to become the vendor of his own works, the ruinous consequences of which may be easily conjectured; and, secondly, Brooks, a shoe-maker, a man of some acuteness, but long habituated to every species of dissipation and depravity.

Morland had now reached perhaps the greatest perfection in his art to which he ever attained; and here Mr. Dawe, after having given a catalogue of the principal works which he painted in Camden-town, adds a general account of his mode of pursuing the profession, which deserves notice:

'All the pictures above enumerated, with many others, were painted in about a year. To account for this extraordinary degree of dispatch, we must consider the activity of his mind; for, though he wasted much time in idle tricks, when without money he worked a greater number of hours, painted quicker, and kept closer to his employment than most persons of his profession. In fact, the portion of time he now spent in vulgar diversions was not more than others devote to more refined gratifications; but he was so active, both in his profession, and in his amusements, that those who are not aware of this circumstance, are astonished how he could execute so much, and find time for any recreation.

'When endeavouring to account for the multiplicity of his productions, we must likewise recollect the nature of the subjects he painted, his mode of treating them, and his happy art of seizing opportunities. Thus when surrounded by companions, that would have
entirely

ely impeded the progress of other men, he might be said to be in an academy, in the midst of models. He would get one to stand for a hand, another for a head, an attitude, or a figure, according as countenance or character suited; or to put on any dress he at want to copy; and the pictures, which he painted about this, contain the portraits of his companions, as well as of the friends in the neighbourhood where he lived. Morland's wife and sisters were almost his only female models: hence arose his want of variety in this respect.

When painting his juvenile subjects, he would invite the children of his neighbourhood to play about in his room and made sketches of them whenever any interesting situations occurred; justly observing, that to take them thus, in their unconscious moments, is the best mode of studying their peculiar attitudes, and to catch a thousand various graces, of which it is impossible to conceive a perfect idea in any other way; grown persons may be placed in appropriate attitudes, but with children this is not practicable. The writer has in his possession one of Morland's sketch-books, containing several of his studies from children. They are touched with his wonted spirit and form a sort of middle style, between his laboured minuteness while with his father, and the looseness of his latter drawings.

He copied as much as possible immediately from nature; when he painted the Cherry Girl, he had an ass and panniers into his parlour; and while employed on stable scenes, he often scattered straw about his room. If he wished to introduce a red cloak, or any other article of that sort, he would place a person at the window to catch till some one passed that appeared likely to suit his purpose; which he sent for the passenger to come in, while he made a sketch, and mixed his tints, and he seldom failed to reward the person so called upon liberally. What he could not copy immediately from nature, was supplied by a retentive memory, and acute observation of the scenes in which he mingled.

He now put in practice the project of changing his style; when he considered whether he did not think the correct manner of his early studies extremely improving, he would laughingly ask, "what, making trees like silver pennies?" In correcting this fault, he ran into an opposite excess; his trees, in some careless and hurried works, produced nothing less than cabbage-leaves; they however afforded him a little fruit; for, at this period, he could earn with ease twelve guineas per week.

His prodigality always far outran his success; and we accordingly find that, at the very moment at which he was in the daily habit of earning so considerable a sum of money, he commenced the ruinous practice of giving promissory notes to his creditors. For some time, he contrived to pay these notes regularly when they became due, and was greatly distressed by any accident he was unprepared to discharge them; but it is impossible that this punctuality, so unlike his general conduct, could have been of long continuance; and probably soon fell into the idle and senseless habit of giving pictures

for the renewal of the notes: which pictures were often of such value that, if properly sold, they would have more than paid the debts for which they now purchased only a short extension of credit.—At length, he found even this resource unavailing to save him from the clamour of his creditors, so that he was compelled in December 1789 to make a precipitate retreat from Camden town, and to take up his residence within the verge of the Court, at that time a sanctuary for debtors. Here he had prudence enough to put his affairs into the hands of an attorney, who managed for him so well as to procure a letter of licence, and, in the course of fifteen months, to extricate him from his embarrassments by satisfying every demand then existing against him.

Before Morland left Camden-town, Irwin, who had imposed on his friend's profligate facility of character so as to reap the harvest of his labours, paid the just price of his dishonest rapacity, by falling a sacrifice to excesses which he encouraged and participated for his own selfish ends.

Being now a *new man*, Morland removed from his place of refuge to a house in Leicester-street, where the best opportunities crowded on him for engaging in the most respectable line of his profession, with connections of the first consequence and of the highest advantage: but his fatal bashfulness, aided by the long habit of degrading associations, again expelled all the advances of creditable intercourse, and drew him back to the mire in which he delighted to wallow. To some of his most reasonable friends, he would occasionally allege motives for his conduct a little more sensible, if not more justifiable, than those by which he was really influenced.

'The reasons assigned by Morland for disliking to work for gentlemen, were, his not choosing to accommodate himself to the whims of his employers. If he were asked why he did not reap the profits of his own productions, instead of suffering others to benefit by them, he would allege, as a reason, the trouble which in that case must be encountered. On one occasion, "There," said he, "is a picture which Mr. — returned to have a fine brilliant sky painted in, he will allow me five guineas for ultramarine.. It will spoil the picture, and the absurdity of it is, he will not suffer the tree to be touched, but expects me to paint between the leaves.'

Ever restless, our ill-fated artist soon quitted again the place of his residence; and, after having changed his lodgings four times within six months, he fixed himself at last in a house at Paddington, for no other reason than that he found "mine host" at the White Lion a jolly companion. Here his income and his expenditure both increased, the former in a considerable and the latter in a boundless ratio. He turned horse-dealer

aler, not with the view of profit, but only on account of the timidity which he acquired in consequence with jockeys and w Blacklegs. He constantly sold his horses again for less than half his purchase-money; and his extravagance in this articular article was so great that he had ten or twelve horses standing at livery at one time. He kept open house for all descriptions of vulgar people, and became a principal in every species of vulgar sport. His painting-room presented a most curious spectacle; for, as he never denied admission to any of his devouring friends, his easil was so crowded with quack-doctors, publicans, horsedealers, boxers, butchers, shoemakers, taylor, &c. *all of whom he converted into picture-dealers*, that he was compelled to have 'a wooden frame placed across the room, similar to that a police office, with a bar that lifted up, allowing those to pass with whom he had business. Under these circumstances, (proceeds Mr. Dawe) it is surprizing that he should have continued to improve in his art, as he still certainly did; for in this manner he painted some of his best pictures, while his companions were carouzing on gin and red herrings around him.'

It would be only disgusting to pursue the course of his extravagance with more minuteness. Suffice it to say that notwithstanding the continual increase of his reputation and profits, he incurred within eight months debts to the amount of 4000*l.*, and, at the end of that time, effected a second retreat, into Leicestershire; where he lived concealed in a cottage till his former friend Mr. Wedd, the attorney, had again compromised matters with his creditors, and procured for him a letter of licence conditioned for the payment of 120*l.* monthly. At this period, we are told, he could earn with ease 100 guineas in a week; so that nothing but the dreadful infatuation, which had so long possessed him, could have hindered him from clearing off every debt within a very short time, and establishing for himself a respectable independence. Former embarrassments, however, instead of teaching him wisdom, served him only as precedents of folly. One of the conditions prescribed to him by his creditors was that he should discard all his low and dissolute acquaintance, to which (with the exception only of Crane, a Paddington butcher,) he readily assented: but the intention of this provision was utterly defeated; for Morland, wherever he went, became the center of attraction for all the blackguards of his neighbourhood; and in Charlotte Street, Fitzroy Square, he soon collected round him a host of harpy friends, not a jot more reputable or more select than those who had surrounded his easil in Winchester Row, Paddington. He accordingly incurred

new debts, and underwent new embarrassments, which induced him to relinquish his great and lucrative pictures, from which only he could hope to raise the stipulated monthly installments, and to squander away his time on little busy daubings, calculated to furnish him with trifling sums of ready money, or to purchase for him a short renewal of credit on his promissory notes.—Only three of the stipulated payments were made; and in less than twelve months he again absconded, to avoid not only his old creditors, who were become clamorous from his breach of engagements, but to escape a still greater number of new claimants whom he had since brought on his shoulders. From this time, he plunged deeper and deeper into difficulties, and cared less and less about retrieving them. Three more efforts were made for his extrication, and were abandoned by him with yet greater precipitation and folly than the first. On granting the last letter of licence in 1796, his creditors consented to take 10l. monthly in satisfaction of their claims: but not even to these easy terms could he be induced to adhere for above two or three payments. During the whole of these transactions, the forbearance and patience of his creditors are scarcely less remarkable than his own blind perversity, which annulled all their kindest intentions.

After the elopement which followed Morland's breach of this last engagement, it was too plainly seen that nothing more could be done to save him. He now 'continued for some years, in the power of a few, driven from place to place, arrested and betrayed by those who called themselves his friends, still finding means to avoid a prison.' During this period, he constantly affected to laugh at the thoughts of a gaol: but his most intimate companions knew that his ridicule was merely assumed, and that, in reality, he ever entertained a secret and undefinable horror at the prospect. It is said that he often visited that fearful abode, with the view of familiarizing himself to an event which he considered as certain: but that he always returned from his visits with more disgust and abhorrence than he felt before. This miserable suspense was at last terminated by the blow which he so much dreaded. In 1799 he became an inhabitant of the King's Bench prison, where he immediately obtained the rules, and took a ready furnished house in Lambeth-road.

He was now fast approaching the awful termination of his short career. For some time previous to his confinement, his drunken excesses had reduced him to a state of nervous debility which threatened the premature decay of all his faculties. His mind which was never wholly corrupted, then presented so forcibly

errors of his miserably ill-spent life, as to produce a very derangement, and hurry him on to thoughts of death. He had experienced a slight attack of apoplexy at his confinement; and was warned by his medical attendants of the danger of his situation. It was then, however, too late for him to alter the course of life which had occasioned it; and the most melancholy circumstance attending his condition was the consciousness of his own worthlessness and depravity, which made him continually break out into wretched lamentations over his misery, without giving him the strength to make a single good or strenuous effort.

His professional talents were, of course, degraded with mental abilities; and the excessive tremor of debility, and by the more destructive consequences of palsy, rendered him incapable of painting as he had been accustomed, or indeed of painting at all but with the assistance of strong doses of spirits and temporary cordials. Yet his industry never diminished, and the rapidity of his execution increased with the decay of his genius and power. During the last eight years of his life, he executed nearly a thousand pictures, and at an equal number of drawings, but all in a style very inferior to that of his more vigorous performances.

The shocking catastrophe of this most humiliating drama will leave our readers to collect from the table of contents the thirteenth chapter of Mr. Dawe's work:

He returns to London, and is confined in the King's Bench—Is told the Rules, and takes a House—Paints an immense number of pictures—His Extravagancies and Intemperance—Is liberated by reason of Insolvency—An Apoplectic Fit occasions him to remove to Chiswick—Quarrels with his Landlord, and goes again to Town employed to paint by the day—Becomes a Hypochondriac—the use of his left Hand by Palsy—Description of his Dress and Appearance—Is arrested, and dies in a Spunging-House.

The last mentioned event took place on the 29th of October, in the 42d year of his age, and it was the immediate consequence of a fit of desperate intoxication.

We have now to mention a circumstance which appears in the tissue of this melancholy narrative to be almost incredible; and, if true, it would persuade us that there must have existed in the character of this miserable man, even to the latest moments, a greater proportion of good than the narrative itself enables us to collect. Mr. Dawe records, indeed, two instances of generosity of disposition which are yet perfectly consistent with the general deformity of his picture; and he uniformly represents the person and manners of Morland when not too far sunk in debauchery, to have been

very agreeable, and even engaging : but he no where affords us any traces of real goodness of heart, which (however strange) we must suppose to have existed in him, in order to account for the singular anecdote to which we are coming — It can hardly be supposed that Morland's union was "a happy marriage;" and, when to the circumstances of his own misconduct is added a defect of temper of which Mr. Dawe more than once accuses his wife, it will seem sufficiently wonderful that only for one or two very short periods during the whole of their connection, they were separated from each other in consequence of disagreement, while at all other times she was the companion of his retreats and flights, and finally of his prison. All this, however, is nothing to the extraordinary fact recorded in the following paragraph :

'Notwithstanding their domestic differences and separations, Morland and his wife appear to have been sincerely attached to each other : insomuch that the one was extremely alarmed and affected, whenever the other happened to be indisposed. It is also remarkable, that in their interviews, the principal topic of their conversation was constantly a presentiment that neither would long survive the other, and thus it proved ; for although it was intended to keep the death of Morland a secret from his wife, she could not be induced to credit the assertion of those who affirmed that this event had not taken place : she incessantly expressed her consciousness that he was no more. At last, having obtained an assurance of her fears from the servant, she gave a shriek, fell into convulsive fits, in which she continued for three days, and expired on the 2d of November, in her 37th year. Their remains were interred together, in the burial ground of St. James's Chapel.'

It is needless to extend our remarks, by drawing a moral from this most instructive though distressing narrative ; nor do we conceive it to be a part of our duty to follow Mr. Dawe through his criticisms on Morland's works. Those productions are so numerous and so common, that scarcely any of our readers can fail to be well acquainted with the merits and defects of his style ; and it still remains for posterity to appreciate the rank which he is intitled to hold in the scale of his profession.

ART VI *Lectures on Systematic Theology and Pulpit Eloquence.* By the late George Campbell, D.D. F.R.S. Ed., Principal of Marischal College, Aberdeen. 8vo. pp. 542. 9s. Boards. Cadell and Davies.

A COMBINATI N of rare qualities and attainments is peculiarly requisite in the theological professor, whose path is embarrassed at almost every step by the briars and thorns of controversy.

trovery. He is obliged to exercise all the vigour of a perspicacious judgment, to endure all the toils of perseverance, and to display all the caution of prudence, united with the charms of modesty and candour, in order to win his way through the difficulties that beset him, and to unfold the science of religion to the listening pupil, with grace, impartiality, and effect. No man seems to have possessed these mental endowments in a more eminent degree, or was more sensible of their importance in a lecturer from the divinity-chair of an university, than the late Dr. Campbell; and gentlemen in similar stations of honour and responsibility may profit by his sage and sober example. His knowledge is exhibited without parade, his instructions are given without arrogance and dogmatism, his expostulations are offered with mildness, and he disclaims all usurpation on the score of authority, 'demanding no attention from his students, but such as an experienced mariner would be intitled to from those who are setting out on their first voyage.'

On former occasions*, we have testified our approbation of Dr. C.'s ingenuity and candour as an expositor of scripture; and in the prelections now before us, he offers an additional claim to our esteem and veneration. Seldom indeed are we gratified, especially in the line of theological discussion, by the perusal of a work which manifests such critical skill and cool discrimination;—such a solicitude to counteract the early bias of system and prejudice, and to secure for the student the largest draughts of genuine scripture knowledge at the divine fountain-head. His object is to impress on his hearers the importance of studious and calm inquiry, and to induce them to become accomplished and liberal divines, instead of narrow-minded bigots. The theologians whom he would prepare will not be shallow, noisy, confident, "disputers of this world," but enlightened, solid, and useful christians; men whose faith is founded on a rock, whose lives are a commentary on their doctrines, and whose arguments are such as may honourably be used by and addressed to the wise. Had it always been the object of divinity-lecturers to form pastors and teachers in the church of such a stamp and character, how happy would it have been for the christian world! High as this commendation is, we are able to justify it to an iota; and though the extracts which we shall give will be sufficiently ample to make out our case, they will bear a small proportion to those which we could with pleasure have produced, if the boundaries with-

* See M. R. Vol. II. N. S. p. 121—249—404.

in which we are confined would permit us to indulge in profuse transcription.

Dr. C.'s prelections are distributed into three classes : the first consisting of four introductory discourses ; the second, of six lectures on systematic theology ; and the last, of twelve lectures on pulpit eloquence. As they were delivered in a Scotch university, to theological students belonging to the Scottish communion, it may be supposed that they are more immediately calculated for the meridian of the presbytery, and advert to the circumstances and situation of ministers in the northern part of our island : but, though they bear evident marks of their locality and original object, they are replete with matter which refers to the duty of clergymen in every protestant church, and which must be pronounced to be of the greatest importance, if it be of any moment to understand " the truth as it is in Jesus." Dr. Campbell explains the science of theology in its several departments, and the manner in which its different branches ought to be treated ; then offering his advice on the conduct which students of divinity ought to pursue, and on the discharge of their duty in the pastoral office.]

Great stress is laid by this lecturer on the state and disposition of mind in which the student commences his theological career, and on his manner of prosecuting it. A patient, unprejudiced, and candid inquiry into the real sense of scripture is uniformly recommended ; and the pupil is cautioned against dogmatism, presumption, and uncharitable judgments, even in cases which may appear to be clear :

" I am satisfied (says he) that such judgments on our part are unwarrantable in every case. Of the truth of any tenet said to be revealed, we must judge according to our abilities, before we can believe ; but as to the motives by which the opinions of others are influenced, or of their state in God's account, that is no concern of ours. Our Lord Jesus alone is appointed of God the judge of all men, and are we presumptuous enough to think ourselves equal to the office, and to anticipate his sentence ? " Who art thou that judgest another man's servant ? To his own master he standeth or falleth." When Peter obtruded upon his master a question of mere curiosity, and said concerning his fellow disciple, " What shall become of this man ?" he was aptly checked by his lord, and made to attend to what nearly concerned himself, " What is that to thee ? Follow thou me."

Nothing can exceed the solicitude of the Professor for the right conduct of his pupils, nor his amiable ingenuousness in stating the consequences of neglect :

" I would have you to remember, gentlemen, that it is little, extremely little, that I, or any professor of divinity, can contribute to your instruction, if you yourselves do not strenuously co-operate to pro-

mote

note this end. The most that we have to do, is to serve as monitors to you, to suggest those things which may be helpful for bringing and keeping you in the right track of study, and thus far preventing you as much as possible, from bestowing your time and pains improperly. Your advancement will, under God, be chiefly imputable to your own diligence and application. Students of divinity are commonly, against the time they enter the theological school, arrived at those years of maturity, when cool reflection begins to operate when a sense of duty, a regard to character, and an attention to interest rightly understood, prove the most powerful motives. And if there be any here, with whom these motives have no weight, it is a misfortune we cannot remedy. We can only say to such and we do it most sincerely, that their attendance in this place will be to little purpose, that it were much better for themselves, and probably for the public, that they would employ themselves somewhere else. Ye cannot here be considered as school-boys. We claim no coercive power over you of any kind. Our only hold of you is by persuasion. And for attaining this hold, our only dependance is on your own discernment and discretion. We proceed on the supposition, that ye are not only willing, but even anxious, to learn something every day, by which ye may advance in fitness for the great end in view.

In the lectures on systematic theology, Dr. Campbell commences by recommending the examination of natural religion, as well as of the evidences of Christianity, and ably illustrates the utility of connecting these studies; though the former, as he remarks, do not essentially belong to christian theology:

“It is however necessary, in order both to prevent mistakes and to obviate objections, to observe, that I do by no means intend to insinuate, that these studies are unconnected with the Christian system, and therefore unnecessary. On the contrary I think them of the utmost consequence. As it is the same God (for there is no other) who is the author of nature and the author of revelation. who speaks to us in the one by his works, and in the other by his spirit; it becomes his creatures reverently to hearken to his voice, in whatever manner he is pleased to address them. Now the philosopher is by profession the interpreter of nature, that is of the language of God's works, as the christian divine is the interpreter of scripture, that is of the language of God's spirit. Nor do I mean to signify, that there is not in many things a coincidence in the discoveries made in these two different ways. The conclusions may be the same, though deduced, and justly deduced, from different premises. The result may be one, when the methods of investigation are widely different. There is even a considerable utility in pursuing both methods, as what is clear in the one may serve to enlighten what is obscure in the other. And both have their difficulties and their obscurities. The most profound philosopher will be the most ready to acknowledge that there are phenomena in nature for which he cannot account; and that divine, you may depend upon it, whatever be his attainments, hath more arrogance, than either knowledge or wisdom, who will not admit, that there are many texts in scripture which he cannot explain. Nor does

this in the least contradict the protestant doctrine of the perspicuity of sacred writ; for though every thing which proceeds from God, it must be of consequence to us to be acquainted with, and therefore requires diligent attention, especially from the minister of his word, yet all the truths revealed are not of equal consequence, as we learn from scripture itself. The most important things are still the plainest, and set in the greatest variety of lights. Now if God is pleased to address us in two different languages, neither of which is without its difficulties, we may find considerable assistance in comparing both for removing the difficulties of each. But though, as I observed, natural theology and ethics are strictly the province of the philosopher, it may not be amiss to suggest in a few words concerning the former, that the use of reading elaborate demonstrations of the being and perfections of God, is more perhaps to fix our attention on the object, than to give conviction to the understanding. The natural evidence of true theism are among the simplest, and at the same time the clearest deductions from the effect to the cause. And it were to be wished, that the subject had not been rather perplexed, than facilitated, by the abstruse and metaphysical discussions in which it hath been sometimes involved.'

Persuaded that the surest way of confirming our faith, and of enabling us most clearly to apprehend its several parts, is an immediate reference to and study of the scriptures, Dr. C. is anxious to prepare the student for beginning with them, and to throw the whole race of system-makers and commentators into the back ground:

'It has been the error of ages, and still is of the present age, that to have read much is to be very learned. There is not, I may say, a greater heresy against common sense. Reading is doubtless necessary, and it must be owned, that eminence in knowledge is not to be attained without it. But two things are ever especially to be regarded on this topic, which are these: First that more depends on the quality of what we read, than on the quantity; secondly, more depends on the use, which by reflection, conversation, and composition we have made, of what we read, than upon both the former. In whatever depends upon history, or the knowledge of languages, the materials indeed can only be furnished us by reading; but if that reading be properly conducted and improved, its influence will be very extensive. Whilst therefore it is by far the too general cry, "Read, read, commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, answers, defences, replies, and ten thousand other such like;" I should think the most important advice to be, "Devoutly study the scriptures themselves, if you would understand their doctrine in singleness of heart." Get acquainted with the sacred history in all its parts, Jewish, canonical, ecclesiastic. Study the sacred languages, observe the peculiarities of their diction. Attend to the idiom of the Hebrew, and of the ancient Greek translation, between which and the style of the New Testament there is a great affinity, study the Jewish and ancient customs, polity, laws, ceremonies,

nies, institutions, manners. and with the help of some knowledge in natural theology and the philosophy of the human mind, you will have ground to believe that, with the blessing of God, ye shall in a great measure serve as commentators, controvertists, systematists, and in short, every thing to yourselves. Without these helps, you are but bewildered and lost in the chaos of contradictory comments and opposite opinions. On the contrary, overlooking all cavils for a time, pursue the track now pointed out, and as the light from its genuine sources above-mentioned breaks in upon you, the objections, like the shades of night, will vanish of themselves. Many of those objections you will discover to be founded in an ignorance of human nature and of the nature of evidence, many in an ignorance of that which is the subject of debate, the genius, the doctrine, the precepts of revelation. You will find that many doughty combatants, who have imagined they have been performing wonders for the subversion of the cause of Christ, have been wasting all their ammunition against the traditions and inventions of men, and that the pure institution of Jesus is not one jot affected by their argument. Patience therefore we would recommend to the young student, in regard to particular cavils against religion, till once he is provided of a fund of his own, from which he may be enabled to perceive their futility and to refute them.'

Lest the pupil should be discouraged from the formidable attempt of setting up as it were for himself, and of appearing to begin where it may seem he ought to end, the lecturer points out the inconvenience of being put into leading strings; and the importance, in order to make a proper digest of the scripture-truth, of consulting the scriptures themselves in the first instance, especially if we wish to be secured from collecting the materials of systems instead of the materials of revelation. The easy and familiar manner in which this truth is illustrated in the following extract will apologize for its length :

' Have not several, whom in charity we are bound to think both knowing and pious, maintained in many instances opposite opinions, each extremely positive as to his own, and extremely zealous in defence of it? And as to orthodox, I should be glad to know the meaning of the epithet. Nothing, you say, can be plainer. The orthodox are those who in religious matters, entertain right opinions. Be it so. How then is it possible I should know who they are that entertain right opinions, before I know what opinions are right? I must therefore unquestionably know orthodoxy, before I can know or judge who are orthodox. Now to know the truths of religion, which you call orthodox, is the very end of my enquiries, and am I to begin these enquiries on the presumption, that without any enquiry I know it already? Besides, is this thing which you call orthodoxy, a thing in which mankind are universally agreed, insomuch that it would seem to be entitled to the privilege of an axiom or first principle to be assumed without proof? Quite the reverse. There is nothing about which men have been, and still are, more divided. It has been accounted orthodox divinity in one age, which hath been

branded as ridiculous fanaticism in the next. It is at this day deemed the perfection of orthodoxy in one country, which in an adjacent country is looked upon as damnable heresy. Nay in the same country hath not every sect a standard of their own? Accordingly when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox he means always those who agree in opinion with him and his party, and by the heterodox those who differ from him. When one says then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, "all who are of the same opinion with him, of which number I am one, believe him to be in the right." And is this any thing more, than what may be asserted by some person or other, of every teacher that ever did or ever will exist? "Words," it was well said by a philosopher of the last age, "are the counters of wise men and the money of fools." And when they are contrived on purpose to render persons, parties or opinions, the objects of admiration or of abhorrence, the multitude are very susceptible of the impression intended to be conveyed by them, without entering at all, or ever enquiring into the meaning of the words. And to say the truth, we have but too many ecclesiastic terms and phrases, which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial enquiry into holy writ.

"But would you then lay aside systems altogether, as useless or even dangerous? By no means. But I am not for beginning with them. I am even not for entering on their examination, till one has become in the way formerly recommended, if not a critic, at least a considerable proficient in the scripture. 'Tis only thus, we can establish to ourselves a rule by which we are to judge of the truth or falsehood of what they affirm. 'Tis only thus, that we bring systems to be tried at the bar of scripture, and not scripture to be tried at their's. 'Tis only thus, we can be qualified to follow the advice of the prophet in regard to all teachers without exception, "To the law and to the testimony, if they speak not according to this word, they have no truth in them." 'Tis only thus, we can imitate the noble example set us by the wise Bereans, in exact conformity to the prophet's order, of whom we learn, that they did not admit the truth of Christ's doctrine even on the testimony of his apostles, but having candidly heard what they said, "searched the scriptures daily to see if these things were so." 'Tis only thus we can avoid the reproach of calling other men *καθηγῆται*, masters, leaders, dictators, to the manifest derogation of the honour due to our only master, leader and dictator, Christ. 'Tis only thus, we can avoid incurring the reproach thrown upon the Pharisees, concerning whom God says, "their fear towards me is taught by the precepts of men."

"But then it will be said, if the scriptures are to be our first study, will it not be necessary, that even in reading them, we take the aid of some able commentator? Perhaps I shall appear somewhat singular in my way of thinking, when I tell you in reply, that I would not
have

have you at first recur to any of them. Do not mistake me, as though I meant to signify, that there is no good to be had from commentaries. I am far from judging thus of commentaries in general, any more than of systems. But neither are proper for the beginner, whose object it is impartially to search out the mind of the spirit, and not to imbibe the scheme of any dogmatist. Almost every commentator hath his favourite system, which occupies his imagination, biasses his understanding, and more or less tinges all his comments. The only assistances which I would recommend, are those in which there can be no tendency to warp your judgement. It is the serious and frequent reading of the divine oracles, accompanied with fervent prayer; it is the comparing of scripture with scripture; it is the diligent study of the languages in which they are written; it is the knowledge of those histories and antiquities to which they allude. These indeed will not tell you what you are to judge of every passage, and so much the better. God hath given you judgment, and requires you to exercise it. "And why even of yourselves judge ye not what is right?" If sufficient light is brought to you, and if you have eyes wherewith to see, will ye not take the trouble to use them, and observe what is before you; must you be told every thing as though you were blind or in utter darkness? The helps therefore, which I recommend, are such as pronounce nothing concerning the import of holy writ, but only increase the light by means of which the sense may be discovered. The student I would have in a great measure to be self-taught, a well-conducted attempt at which is, in my opinion, the true way of preparing himself for being taught of God. Whoever thinks that this method will not do, ought openly and honestly to disclaim the principle, that "the scriptures are able to make the man of God perfect, thoroughly furnished unto all good works." Such a one on the contrary hath in effect, whatever he may imagine, abandoned the protestant doctrine of the perspicuity and absolute sufficiency of scripture. He hath not entirely purged out the old leaven, but retains a hankering after some human and unerring interpreter. If he differ with Rome, it is not really about the needfulness of the office, but about the person or persons who shall fill it.'

Though Dr. C. is adverse to the usual mode of beginning the study of theology by human comments and systems, he has no objection to the subsequent introduction of them, and explains when and how they may be useful:

'When is it then, that you would think it proper to recur to systems and commentators? The answer is plain. After you have acquired such an insight into the spirit and sentiments of sacred writ, that you are capable of forming some judgment of the conformity or contrariety of the doctrine of these authors to that infallible standard. With the examination of such human compositions, the studies of the theologian ought, in my judgment, to be concluded, and not begun. The disciple of the son of God ought, above all men, to be able, with regard to merely human teachers, to apply to himself the words of the poet,

Nullius

Nullius addictus jurare in verba magistri.

'I shall even suppose, that we could put an interpreter into your hands, who would always guide you right, and this is more than any man, that does not claim infallibility, can pretend to do. Yet even in that case, I am not satisfied that this would be the best method for the young student to take, in order to arrive at the understanding of the scriptures. To learn, seems with many, to imply no more than bare exercise of memory. To read, and to remember is, they imagine, all they have to do. I affirm on the contrary, that a great deal more is necessary, as to exercise the judgment and the discursive faculty. I shall put the case, that one were employed to teach you algebra; and instead of instructing you in the manner of stating and resolving algebraic equations, he should think it incumbent on him, only to inform you of all the principal problems, that had at any time exercised the art of the most famous algebraists, and the solutions they had given; and being possessed of a retentive memory, I shall suppose, you have a distinct remembrance both of the questions and the answers; could ye, for this, be said to have learnt algebra? No, surely. To teach you that ingenious and useful art, is to instruct you in those principles, by the proper application of which, you shall be enabled to solve the questions for yourselves. In like manner, to teach you to understand the scriptures, is to initiate you into those general principles, which will gradually enable you of yourselves, to enter into their sense and spirit. It is not to make you repeat by rote the judgments of others, but to bring you to form judgments of your own; to see with you own eyes, and not with other people's. I shall conclude this prelection with the translation of a short passage from the Persian letters, which falls in entirely with my present subject. Rica having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed. Father, said I to the librarian, what are these huge volumes which fill the whole side of the library? 'These, said he, are the interpreters of the scriptures. There is a prodigious number of them, replied I; the scriptures must have been very dark formerly and very clear at present. Do there remain still any doubts? Are there now any points contested? Are there, answered he with surprize, Are there? There are almost as many as there are lines. You astonish me, said I, what then have all these authors been doing? These authors, returned he, never searched the scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book, wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas. For this reason, they have corrupted all the meanings, and have put every passage to the torture, to make it speak their own sense. 'Tis a country whereon people of all sects make invasions, and go for pillage; it is a field of battle, where, when hostile nations meet, they engage, attack, and skirmish in a thousand different ways.'

In the subsequent lectures, the student receives some judicious hints respecting the proper examination of the scriptures, and the formation of an abstract of their doctrines, together with

with a system of Christian morality ; and they conclude with a familiar illustration of the danger of relying on human guidance in matters of religion.

After having explained the two methods of studying scripture, by the help of glosses and commentators, or by closely examining it for ourselves, the author thus exhibits the preference which the latter mode deserves in comparison of the former :

“ The man who advises such an easy method, which I acknowledge is by far the commonest, is like one who tells you, “ This writing, the contents of which you are anxious to be acquainted with, you need not take the trouble to peruse yourself. It is but dimly written, and we have now only twilight. I have better eyes, and am acquainted with the character. Do but attend, and I shall read it distinctly in your hearing.” On the other hand, he who with me advises the other method, is like one who says, “ Take this writing into your own hand. I shall procure you a supply of light, and though the character is rather old, yet with some attention, in comparing one part with another, you will soon be familiarized to it, and may then read it for yourself.” In a matter of little moment, and where there can be no danger of deception, it may be said, and justly said, the first method is the best, because the easiest and quickest. But suppose it is an affair of great importance to you, and that there is real danger of deception ; suppose further, that your anxiety having led you to employ different readers, the consequence hath been, that each reader, to your great astonishment, discovers things in the writing, which were not discovered by the rest ; nay more, that the discoveries of the different readers are contradictory to one another ; would you not then be satisfied, that the only part a reasonable man could take, would be to recur to the second method mentioned ? Now this is precisely the case with the point in hand.

“ I shall illustrate the difference between these methods by one other example, and then have done. You intend to travel into a foreign country, where you propose to transact a great deal of business with the natives. You go, I shall first suppose, without knowing any thing of the language of the country. In all the affairs you have to transact with the inhabitants, as you find yourself unable to convey to them directly your sentiments, or to apprehend theirs, in the only manner they are able to communicate them ; as you daily receive letters which you cannot read, or give a return to in a language that can be read by them, you are compelled every moment to have recourse to interpreters, a method extremely cumbersome, tedious, and dangerous at the best. You are entirely at the mercy of those interpreters ; their want of knowledge, or their want of honesty, may be equally prejudicial to you. A very slight blunder of their's, arising from an imperfect acquaintance with either language, may be productive of consequences the most ruinous to your affairs. Let us now again suppose you take a different method. You make it your first object to study the language, and are become a tolerable proficient

sufficient in it, before you go abroad, or at least before you enter any important business with the natives. This, though a hard task at first setting out, greatly facilitates your intercourse with the people afterwards, and gives you a certain security and independence in all your transactions with them, which it is impossible you could ever have otherwise enjoyed. You may then occasionally and wisely, where any doubt ariseth, consult an interpreter; the resource a point of knowledge, which you have provided for yourself, will prove a sufficient check on him to prevent his having it in his power to deceive you in a matter of moment. I shall leave you, gentlemen, to make the application of these two suppositions at your leisure.'

We pass now to the lectures on pulpit eloquence, which are not less sensible and appropriate than those on systematic theology: but, having already so much extended our article, we must restrain ourselves in noticing this department of the theological Professor's province.

The remarks, however, which are offered on the subject of *perspicuity* in pulpit discourses, are of so much importance, and are so immediately levelled at a common fault in modern sermons, that we must find room for them:

'Perspicuity is in a great measure a relative quality. A speech may be perspicuous to one, which to another is unintelligible. It is possible indeed to be obscure in pleading before the most learned and discerning judges, because the pleader's style may be remarkably perplexed and intricate; but without any perplexity or intricacy of style, it is even more than possible, that a man of reading and education shall speak obscurely when he addresses himself in a set discourse to simple and illiterate people. There is a cause of darkness in this case, totally independent of the grammatical structure of the sentences, and the general character of the style. It is, besides, of all causes of obscurity, that which is most apt to escape the notice of a speaker. Nothing is more natural than for a man to imagine, that what is intelligible to him is so to every body, or at least that he speaks with sufficient clearness, when he uses the same language and in equal plainness, with that in which he hath studied the subject, and been accustomed to read. But however safe this rule of judging may be in the barrister and the senator, who generally address their discourses to men of similar education with themselves, and of equal or nearly equal abilities in learning, it is by no means a proper rule for the preacher, one destined to be in spiritual matters a guide to the blind, a light to them who are in darkness, an instructor of the foolish, and a teacher of babes. Therefore, besides the ordinary rules of perspicuity in respect of diction, which in common with every other public speaker he ought to attend to, he must advert to this in particular, that the terms and phrases he employs in his discourse be not beyond the reach of the inferior ranks of people. Otherwise his preaching is, to the bulk of his audience, but beating the air: whatever the discourse may be in itself, the speaker is to them no better than a sounding brass or a tinkling cymbal. It is reported of

Arch.

Archbishop Tillotson, that he was wont, before preaching his sermons, to read them privately to an illiterate old woman of plain sense*, who lived in the house with him, and wherever he found he had employed any word or expression, that she did not understand, he instantly rephrased it, and substituted a plainer in its place, till he brought the style down to her level. The story is much to the prelate's honour: for however incompetent such judges might be, of the composition, the doctrine or the argument, they are certainly the most competent judges of what terms and phrases fall within the apprehension of the vulgar, the class to which they belong. But though such an expedient would not answer in every situation, we ought at least to supply the want of it, by making it more an object of attention than is commonly done, to discover what in point of language falls within and what without the sphere of the common people.

Distinct prelections are given on expression; on pronunciation; on the various kinds of discourses, the explanatory, the argumentative or controversial, the demonstrative or commendatory, the pathetic and the persuasive; on lecturing or expounding; and on the choice of a subject. While the objection of Voltaire to the use of a text is obviated in a very satisfactory manner, the whimsical and conceited selections of passages of scripture, as subjects of discourses, are very justly reprobated; (the reader may consult p. 410 to p. 414.;) as well as the quaint mode of applying the language of scripture which is practised by some divines. The observations of Dr. C., on the structure and management of the several kinds of discourses which he specifies, prove him to be well qualified for filling a divinity-chair; and our young clergy may derive considerable benefit from studiously availing themselves of his hints and instruction. Dr. C., however, in one instance, makes a distinction between *conviction* and *persuasion*, referring the former to opinion, and the latter to practice: in which refinement he is not justified by the scriptures. See Jude xv., and Romans xiv. 5.

The Professor offers a sort of apology for not delivering these lectures in the Latin language, to which purpose he was in some degree inclined, but which he abandoned on reflecting that the composition would be more troublesome and less useful than in the vernacular tongue. We applaud the good sense of his decision. He appears to have possessed the valuable qualities of engaging the attention and securing the esteem of his pupils; since his lectures are composed in an easy and familiar style, without any of the stiffness and parade of a dictatorial preceptor; while the object of the whole is to assist

* Moliere is said also to have read his plays to an old woman.
Rev.

them in forming an accurate digest of divine truth for their own information, and to enable them with good taste and efficiency to administer it to others.

ART. VII. *Metrical Legends, and other Poems.* By Charles Knibpatrick Sharpe, Esq. 8vo. pp. 107. 5s. Boards. Longman and Co.

WE believe that the prejudices of the public are not likely to be very strong at present in favour of *Legends, Ballads, and Tales of Wonder*; and the booksellers will probably say that the market is overstocked with such productions. Classical scholars cannot find words to express their contempt for them: the ladies have "supped full of horrors;" and even children are so familiarized with ghosts and devils, that they have no longer the power of raising a single hair of their heads, or of chaining them to their seats by the fire-side in a winter evening for one half hour.

Nevertheless, as all poets must have their beginning, and such numbers are now ambitious enough at least to make the trial, we had much rather that the first essay should be in the region of fiction than in that of sentiment; and we think that the powers of fancy are much more likely to develop themselves in one 'metrical legend,' than in a dozen of odes, elegies, or sonnets.

Mr. Sharpe we imagine to be a young poet, and this his first adventure in the perilous road of public reputation. If it be so, we are willing to give him encouragement to proceed; though we must frankly tell him that he is very careless and inconsiderate; that in his heedlessness he often sets rhyme and reason at defiance; and that he has made his legendary vehicle a pretence for admitting at random prosaic lines, low thoughts, and vulgar expressions. Warning him not to entangle himself too deeply in errors, for which the example of the most popular writers of the day unfortunately seems to afford too strong a sanction, we congratulate him on the possession of powers of imagination and description, which are well worthy of being cultivated; and which are capable of producing, in time and with *due labour*, the fruits of honour and profit.

The first tale in this collection, 'The Fiend with Mantle Grey,' is the longest and the best. The story, we apprehend, is original, and with more pains might have been worked up so as to produce a very striking and horrible effect. Many of the circumstances are finely imagined; and the style, though shamefully careless and incorrect, is not deficient in spirit.

The

person and accomplishments of the witch's daughter are described on the whole, though not without marks of idleness of writing which we so greatly condemn. Her ty (on which the success of the hag's spells principally deled) was preserved with such care, that

' The Witch with spells forbad the Sun
To fix his dusky kisses on

Her spotless brow *or chin**,
Forbad with potent charms the air,
When sporting with her raven hair,
To parch her snowy skin.'—

' Oft at the hour of darkness dread,
When stars a feeble radiance shed,
The Dame forsook her towers,
And taught the virgin's hands to gull
Rank herbs of magic virtue full,
With fair but fatal flowers.

' Early her coral lips could move
To call the cloud sprites from above,
The demons from below.
Too soon, alone her voice could swall
The wild note of the witches spell,
With descant strange and slow.

' Oft lurking nigh the sluggish stream
She watch'd to hear the Kelpie scream,
And wil'd him from the wave :
Oft danc'd she with the Fairy queen
In some thick grove, or meadow green,
Or cool sequester'd cave.

' Swift-footed as the swallow's flight,
She'd chase the fiend that glimmers bright
To work the traveller woe—
And catch him—while amid the race
Her large eyes sparkling in her face
Like shooting stars would glow.'

fr. S's description of the enchanted music, by which, as other allurements, the witch sought to charm an unsmate captive knight, would be extremely good if it were for the unmeaning vulgarity of ending it with a *proverb* :

' And still from curtain'd gallery rung
Harps by immortal fingers strung—
Then breath'd the mellow flute ;
Which ceas'd -- a voice beyond compare

This is one of the most unhappy victims to the laws of rhyme we have ever witnessed. The three following lines are beautiful.

Outwarbled

Outwarbled thousand larks in air,
With blending of the lute.

- That first, in trembling prelude fleet,
Seem'd in the clouds to make retreat,
Until the voice arose.
Which, swifter far, with mazy flight,
Swell'd to the summit of delight,
Then sunk with sighing close.
- And still the burden of the song
Was, "Merry Spring ne'er lasteth long,
Blythe Summer speeds away!
Of present bliss, O, take thy fill,
For he shall never, when he will,
That will not when he may."

We shall make one more extract, and take it from the tale of 'False Lord Carleil and the fair Lady Alice;' in which a gay *perjured* Baron having murdered his Mistress, who meets him at midnight according to appointment, for the purpose of upbraiding him with his broken vows, the ghost of the unfortunate damsel appears to her mother, and reveals to her the dreadful circumstances of her death in the following lines:

- "Oh, mild is death to them that sigh,
Oh, pleasant now my resting-place!
Heard'st thou not shrieks at twilight grey,
Faint rising from the lonely dell?
The birds fled trembling all away,
But thy beloved songstress fell.
Pierc'd by the cruel lover's steel
I lie beneath a weight of clay:
Yet none can guess what murd'ers feel,
Though mountains on their bosoms lay.
The grass is dyed of crimson hue,
And black drops spot the mossy stone;
But morning sun and evening dew
Shall smile and weep till all be gone.
Nor summer-beams that brightest glow,
Nor dews that fall like April rain,
Can sunshine on his bosom throw,
Or cleanse his blacken'd soul again.
When in Torthorald's lofty hall
He revels 'mid the barons brave,
His mind shall stray, in spite of all,
To glens where lonely fir-trees wave.
Whene'er he views a blooming maid,
In youth and beauty's wonders drest,
To him her cheek shall seem to fade,
And life-blood tinge her swelling breast."

Tho' to his page he shout amain,
 ' Fill, fill the bowl till streaming o'er'—
 His quiv'ring lip rejects the stain
 Of aught resembling human gore.
 For conscience to the murd'rer speaks
 In all around, the wrath divine ;
 In ladies' softly-blushing cheeks ;
 In golden goblets crown'd with wine ;
 In music's tones, whose mighty power
 Can almost stay the fleeting breath,
 And cheer affliction's saddest hour—
 ' To him the sighs and shrieks of death.
 The rack and wheel, with horrid rows
 Of spikes, that wound each aching bone,
 Are beds of sweetness and repose
 To Michael's stately couch of down.
 Then let not vengeance urge thee on
 To bring the felon deed to sight ;
 He shall in fearful anguish groan—
 And now a long, a sad good-night.
 Oh, mild is death to them that sigh !
 Oh, sweet the slumber of the grave !"—
 She said, and swiftly flitted by,
 Like shadows o'er the heaving wave.'

A few historical notes accompany the tales, as necessary illustrations of the story.

ART. VIII. *Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation.* By Thomas Beddoes, M.D. 8vo. pp. 256. 6s. 6d. boards Longman and Co.

THIS work may be considered as an answer to the treatise of Dr. Clutterbuck, which we noticed in our Number for October last. We there offered it as our opinion that the hypothesis which was brought forwards, respecting the connection between typhus and an inflammatory state of the brain, was not established ; and we are gratified to observe the same sentiment maintained by Dr. Beddoes. Before he enters on a refutation of this suggestion, he shews that the idea on which it is founded is not novel, by dwelling at considerable length on a publication by Dr. Ploucquet of Tubingen, the object of which is precisely similar to that of Dr. Clutterbuck ; as he proves by quoting a number of parallel passages from each author, which display a very remarkable degree of coincidence : but he does not insinuate that our countryman has surreptitiously borrowed from his predecessor.

That an inflamed state of the brain has been discovered in those who have died from typhus is not to be denied : but it is

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maintained

maintained that this is not universally the case ; that inflammation of other parts is, at least, as frequent an occurrence, perhaps more so ; and that an inflamed brain has been detected in cases in which the symptoms of typhus had not previously manifested themselves. We here meet with much interesting information respecting the appearances that have been observed on dissection in some of the continental epidemics. It may be in part owing to the greater violence of the disease in those countries, and partly perhaps to their practitioners being more in the habit of investigating the morbid appearances after death, that of late years so much more has been done in the examination of fever-patients in France and Germany, than in this island. English physicians are likewise so generally agreed in the opinion, that fever is a disease on which no light can be thrown by dissection, that they seldom think of having recourse to that process. They may perhaps have formed this judgment rather too hastily, and yet we apprehend that all the investigations which have been hitherto made countenance the idea. We think also that it is strongly confirmed by this volume, which will by no means tend to increase our eagerness for extending these researches. The general inference from the facts is, that topical inflammation is often present in fever, but that it is as frequently discovered in the abdominal viscera as in the brain, and that the stomach is more uniformly affected than any other part of the body. From a review of the whole evidence, Dr. Beddoes draws this conclusion :

‘ To these specimens of our whole mass of information, derived from such investigation of dead bodies as has usually taken place during epidemic fevers, no objection, I apprehend, can be made, unless that the selection is too favourable to the hypothesis of Drs. Ploucquet and Clutterbuck. They, in concurrence with all that remain, appear to me to suggest the following gross inference, which alone I shall this moment content myself with drawing : that in *idiopathic fever, the stomach and contiguous parts have been found more constantly and more deeply affected with inflammation than the brain and its membrane.*’

The author then proceeds to argue against Dr. Clutterbuck on more general grounds. He shews that, in diseases which decidedly originate from a nervous affection, such as tetanus and hydrophobia, dissection has discovered nearly the same appearance as after typhus ; that sometimes the brain has been found to have suffered from congestion and effusion ; and that at other times it has been free from disease. The symptoms of inflammation have been observed to change from one organ to another, so as to point out the existence of a general tendency to inflammatory action in the system, but not to indicate its
necessary

necessary occurrence in any particular part; and 'the seat of inflammation is regulated by local pre-disposition, and of consequence is incidental.' The suddenness with which the inflammatory action is sometimes transferred from one part to other parts, even such as are at a considerable distance, and in other instances its progressive advance along contiguous viscera, are circumstances very unfavourable to the doctrine, that the inflammation of any particular organ is a necessary step to the formation of the febrile state: while the nature of the affection, which the nervous system experiences in typhus, is irreconcilable with the hypothesis. The sudden supervention of delirium, and its equally sudden disappearance, seem incompatible with the supposition that it proceeds from any change of structure in the brain. We have also sufficient evidence from dissection to prove that a disease of the nervous matter, and those symptoms which are generally supposed to indicate it, (such as convulsions, delirium, and stupor,) bear no correspondence to each other. This consideration must materially affect Dr. Clutterbuck's theory, because one of its strongest grounds is deduced from the universality of the connection between typhus fever, and those symptoms which are supposed to indicate a morbid condition of the brain.

Dr. Beddoes devotes nearly one half of his volume to the consideration of the present state of opinion in this country respecting the practice in fever. The most remarkable change which it has undergone, in the last half century, is the almost total disuse of bleeding, and the exclusive administration of such remedies as are calculated to prevent or remove debility:

'Our standard writers held out the terrors of putridity. The fact of Dr. Fothergill on the putrid sore throat had a vast influence in determining the public mind in favour of the stimulating treatment; and the doctors of the Scotch school, whether professors or private teachers, whether friendly or hostile to one another, whether they founded spasm upon debility, or freed their doctrine from spasm, a vile encumbrance, co-operated most strenuously in completing the work, which had so far been prepared for their hands. Putting *debility* in the place of putrescence, they rendered it almost the universal watchword of medicine, and annihilated for a time great part of the benefits of experience.'

This train of reflection leads the author to dwell more at large on the French and American practice, in which evacuations are carried to so great an extent; and if we are to place any confidence in relations that appear to be the best authenticated, must be confessed that, in the violent epidemics, their practice has been at least as successful as that of those who pursued the opposite system: "Gibraltar, Gibraltar is pitted

against Philadelphia." The subject is attended with much difficulty: but we apprehend that there can be little doubt that both the modes of practice are right in particular cases, and that they are both injurious when mis-applied. The term typhus is too generally used in a vague and indeterminate sense; and even when most restricted, it is intended to signify a disease of the whole system, which must vary infinitely according to the constitution and habits of the individual, and the incidents of season and climate. The practitioners of different countries are led to adopt that plan which suits the generality of cases that fall under their inspection; and prescribing more for the name of the disease than for its symptoms, they conclude that an application which has been useful or injurious in one fever must have the same effect in every other. Dr. Beddoes himself has not kept free from this fault. We agree with him in reprobating the unqualified exhibition of bark and wine: but certainly his conclusion that, in all fevers, 'whether foreign or domestic, whether yellow or of a different hue, we have a right to assume inflammatory disposition in the abdominal viscera,' is equally rash; and his proposal of 'the earliest application of leeches to that region, which should be laid on by relays of dozens,' we are confident, would on many occasions prove improper.

With respect to the general merits of this volume, we think that the author has been successful in proving that Dr. Cullen's hypothesis is not to be maintained, and that an inflammatory state of the brain is only an accidental adjunct to typhus. Besides the matter which bears directly on the question, we meet with a considerable portion that is miscellaneous and irrelevant: but, even where the author is "out of order," he is generally amusing; and though we cannot in every instance subscribe to his opinion, we are always disposed to give him a hearing. We shall conclude by quoting his characteristic and spirited remarks on the late Dr. Darwin:

'Could the cases in which others failed, and Darwin invented adequate resources, be collected, I have reason to believe that they would make as valuable a volume as any one which we possess. In his attempt to lay down the fundamental laws of organic life, he has failed with all others. But how many observations of the most rare and estimable species, at once just and subtle, is he perpetually throwing out! How rich is his work in practical matter, and with what unostentatious conciseness is it delivered! He has single paragraphs sufficient to found the fortune of a more than ordinary man's reputation, and his own would have risen much earlier, and have continued to be more respected, had he developed separate ideas in separate treatises, and styled these *practical*. His application of digitalis to consumption, and his suggestion of the circular swing, might easily have

been

been followed up so as to yield materials each for a valuable work.—His use of splints to give tone to the debilitated extensor muscles of the upper extremities, furnished abundance of suppressed successful cases; and so did his thirty years' employment of the plaister bandage in sores of the lower extremities. By his versatile talents, in short, he saved lives enough to deserve to be decried by the gossips in ten counties round, as an experimenter on the sick.'

This volume displays throughout the ardent mind, inquiring spirit, and energetic but peculiar style of the author.

ART. IX. *Additional Cases of Gout*, in farther Proof of the salutary Efficacy of the cooling Treatment of that afflicting Disease; with illustrative Annotations, written Authorities in its Support, controversial Discussions, and a View of the present State and future Prospects of the Practice. By Robert Kinglake, M. D. &c. 8vo. pp. 412. 8s. 6d. Boards. Murray, &c. 1807.

ABOUT four years have now elapsed since Dr. Kinglake published his volume on Gout, in which he promulgated a new theory of the disease, and deduced from it a new plan of treatment. The theory was that gout is a local affection, not necessarily connected with any constitutional disease, and that gouty inflammation is in every respect similar to inflammation brought on in the same part by any other cause; the practice recommended was, that the removal of the gouty inflammation is to be trusted entirely to the external application of cold. To the hypothesis we objected as being contradictory to obvious and well established facts; and to the treatment we demurred, partly in consequence of its being founded on a false theory, and partly because it was opposed to the uniform experience of those authors whose judgment we were most disposed to respect. At the same time, we exclaimed against the style in which Dr. Kinglake conveyed his ideas to the public, as being singularly pedantic and unintelligible.—Notwithstanding these weighty charges, however, we admitted that his work, or rather the controversy to which it gave rise, might be eventually productive of some utility; for, although several among the most enlightened of the modern physicians, particularly Dr. Heberden, had clearly and forcibly pointed out the errors of the popular doctrine and practice, yet the sentiments of this judicious writer were not so generally disseminated as their importance required, and indeed were probably unknown to a large proportion of medical practitioners.

In this point of view the subject appeared to us when we formerly brought it before our readers, and this is the first in

which we are still disposed to consider it. The author has indeed now presented us with a large 8vo. volume, containing testimonies to the safety and advantage of the new practice, from a great variety of medical practitioners, and from those who have been themselves sufferers by the disease; besides a considerable number of cases which have fallen under his own observation. All these, as may be supposed, terminated favourably; and both physicians and patients are strongly impressed with the wonderful efficacy of Dr. Kinglake's new plan: but we are still so obstinate as to retain our scepticism respecting its propriety, and still more with regard to the theory with which it is connected. The Dr. may perhaps be surprized at our infidelity, and may be desirous of knowing on what grounds we can maintain it. We shall therefore state them as briefly as possible.

We rest our objections both on general and on particular considerations. First, we may observe that, although the propriety of any medical practice is ultimately to be decided by an appeal to fact, yet the mere relation of successful cases, or the strongest assertions of the practitioner, are not sufficient to produce conviction. Before we can place implicit confidence on these statements, we must be certain that the relator thoroughly understands the subject on which he treats, and that his mind is not under the impression of any undue bias. Though it may appear strange for us to suppose that Dr. Kinglake should be ignorant of the nature of gout, yet we cannot avoid remarking that he writes very much like a person who is unacquainted with it. Gout is a disease which, according to every definition of it that has been proposed, and every description of it that has been written, consists of a combination of general and local symptoms. Now, when an author directly asserts that constitutional symptoms do not form any part of the complaint, what conclusion are we to draw? We are under the necessity of inferring either that the said author is ignorant of the nature of the disease, or that he designedly deviates from the nomenclature which is generally employed. As we have here no intimation of this latter circumstance, we are unavoidably led to recur to the supposition that, either through a want of accuracy in his method of making observations, or from some other cause, Dr. Kinglake is not thoroughly informed of the nature of the disease on which he has written. Even supposing that we are not warranted in this opinion, and admitting that all medical writers previous to Dr. K. have been mistaken,—not about an opinion, but about an obvious matter of experience,—we have next to inquire whether his mind is in such a state as to enable him to form a correct

correct judgment respecting the value of the new method of practice. This we will venture to assert is not the case; for instead of those qualities which characterize the candid and patient inquirer after truth, we find him employing the utmost dogmatism of language, violently declaiming against all those who differ from his decision, and denouncing them as willfully clinging to error and shutting their eyes to the light of truth and reason. Such lofty pretensions always excite our suspicion, and lead us to scrutinize, with more than usual severity, the grounds on which they are built. If we find the foundation fragile, we of course lose all confidence in the writer who endeavours to force our judgment when he cannot win it, and to crush an antagonist whom he is unable to confute.

Another feature in these cases adduced by Dr. Kinglake gives them a suspicious aspect, viz. the uniform success of their termination. From the beginning of the book to the end, we find no untoward accidents, no disappointments, no obstacles. This is unfortunately so different from the common occurrences of medical practice, that we involuntarily refuse our assent. We would not indeed insinuate that the author has published a set of fictitious narratives, but we fear that he has frequently given too easy credit to that which seemed to support his opinion, that his imagination has often led him to overcharge the picture, and that in his haste to arrive at the conclusion he has neglected to notice the intermediate stages.

The considerations which we have urged will, we apprehend, appear to many of our readers to afford just ground for withholding our credence in Dr. Kinglake's doctrine, viewing it on general grounds; and if our limits permitted, we think that we could prove that an examination of the individual cases would not be more favourable to it. We should find almost the whole of them narrated with a remarkable want of precision; we should meet with many very simple occurrences magnified into amazing cures; we should perceive that many of the cases were certainly not gout; and we should observe that in very few of them has Dr. Kinglake, or have his correspondents, taken notice of those symptoms which are almost as essential to the constitution of the disease as the local inflammation. Besides, a considerable number of the cases are related, not by the medical attendant, but by the patient himself; a kind of evidence which every practitioner knows how to appreciate: for, strange as it may appear to the unprofessional, in many instances a man's testimony respecting himself is not equally worthy of reliance with that of another person.

To the cases are affixed copious annotations by the editor, in which he corrects the errors of his correspondents, points out the occurrences which are particularly illustrative of his theory, or enters more fully into its developement. As far as we can penetrate through the cloud of words, it appears to us that the Dr. has in no respect swerved from his former opinion concerning either the nature of gout or its treatment. We do not observe any alteration in his style: but it is still marked by a degree of turgescence and pomposity that is truly ludicrous, and which perhaps was never before found in any work not written professedly as a caricature. With more regret, however, we perceive that Dr. Kinglake yet retains the same arrogant assumption of his own merits, and the same supercilious contempt of his opponents. The letters of his correspondents are indeed but too well calculated to keep alive this spirit; since they lavish on him all the stores of flattery, dignify his speculations with the most excessive commendations, and consider the application of cold water to gouty inflammation as a greater discovery than that of the Vaccine inoculation.

In justification of our censure, and to afford our readers some amusement, we shall quote a few passages from Dr. Kinglake's volume. The first sentence of the work may be regarded as a specimen of that comfortable state of mind, which is experienced by those who are not blind to their own merits:

'The effects of the cooling treatment of gout have already proved so highly beneficial to the sufferings of the arthritic part of mankind, that the practice promises soon to become unequivocally established, and to number among the most important improvements in the management of disease. It has had indeed to contend against much and various opposition, but this is no more than what has been uniformly experienced by every attempt to introduce a radical innovation into any part of the practice of medicine.'

In the ensuing paragraph, we have some of the leading features of the author's doctrine, and a proof that his present opinion coincides with his former sentiments:

'The strong analogy subsisting between an inflammatory affection of the ligamentous and tendinous structure from sprain, contusion, and incision, and that which arises from arthritic or morbid excitement from various partial and general conditions of vital power, irresistibly identifies itself in comparing the relative symptoms. The local pain, its indefinite continuance, and the systematic irritation it occasionally induces, are common to both, and are in fact often *undistinguishably* similar. Gout occasionally so far disorders the general health as to produce spasmodic affection of the stomach and other viscera; sprain does

Does the same, and indeed not unfrequently goes the length of inducing locked jaw. By heating treatment they are both aggravated and prolonged; by cooling applications, promptly relieved and cured.

We shall next present our readers with a sample of Dr. K.'s declamation :

‘ As long as the principle of heat is transmissible from one substance to another, and by natural law irresistibly seeks an equal distribution, its concentrated accumulation in inflammatory diseases must ever be scattered and diffused by the topical application of substances at a lower degree of warmth.

‘ This is so evidently the case that common sense will ever admit the fact, and be directed by it in rejection of all the laboured abstruseness of scholastic jargon, of all the visionary subtleties of casuistic refinement, against its simple but efficient validity. The respectable author of the preceding case is led in his scientific speculations by the clear evidence of facts, is proof against sophistry, superior to prejudice, and rationally open to the conviction of his senses. His chaste philosophy has taught him the eternal verity of the axiom, *nihil est in intellectu quod non prius fuerit in sensu*, and from this only correct source of reasoning flows his intelligent persuasion of the curative power of topical cold in gouty inflammation. It may be presumed that neither the snarling of the cynical, the clamour of the invidious, the dread of the timid, the pertinaciousness of the prejudiced, the devotion of the bigotted, nor the calumny of the malevolent, against the cooling treatment of gout, will prevent the liberal advocates of truth from ultimately establishing the practice.’

One more quotation of the same kind will probably be deemed sufficient :

‘ These cases afford incontrovertible evidence of the curative power of topical refrigeration, in what is commonly denominated inflammatory rheumatism. Such instances of local disease, under the usual management, generally endure many weeks, often indeed months, and not unfrequently leave irreparable mischief, both on the affected joints and on the system at large. Is not then an early removal of agonizing torture, and the protection of the general strength from its depredating violence, an important benefit? What advantage can accrue to the deplorably neglected patient in the accustomed treatment, from unmitigated and indefinitely protracted pain? Is either the immediate or distant health amended by such tolerant indulgence of disease? If not, will *medical practitioners* knowingly and deliberately continue to be *medical tormentors*? Will they still remain hoodwinked by prejudice; still persist in the strait course of deceptive custom, and never deviate from the beaten track of error, to improve their practice and alleviate the sufferings of mankind? Inveterate delusion! Is it sanctioned by long usage, or upheld by mistaken views of correctness? On whatever authority it may rest, let its validity be fairly tried by facts, by those *natural occurrences* which determine the truth in all contested and ambiguous opinions. To imagine

gine and urge objections against such decision, would imply either hopeless ignorance or irreclaimable malevolence. The above facts, in perfect unison with an ample number of others of equal importance, constitute the indisputable title here insisted on to implicit confidence.'

It is necessary to mention that about 150 pages of the latter part of this work are transcribed from a monthly publication on medical subjects. Why they are here reprinted, we do not exactly comprehend; we are certain that their intrinsic merit did not require their re-publication; and we do not conceive that the original work is either so scarce or likely soon to become so, as to render it desirable to give them to the world under a new form. We admit, indeed, that they very conveniently assist in making up the volume, which by their aid is now advanced to the magnitude of a respectable Octavo. Dr. Kinglake will excuse us if we remind him that there are *trade authors* as well as '*trade reviewers*,' whose example he should studiously avoid.

ART. X. *A Selection of Views in the County of Lincoln*; comprising the principal Towns and Churches, the Remains of Castles and Religious Houses, and Seats of the Nobility and Gentry; with topographical and historical Accounts of each View. The Engravings by Bartholomew Howlett. Imperial 4to. 5l. 15s. 6d. Boards. Miller.

THIS exhibition of the beauties of Lincolnshire is highly creditable to the artists employed; and by means of the topographical and historical illustrations annexed to each plate, the work not only excites, but gratifies interest. Lincolnshire appears, indeed, to much advantage in this beautiful volume; and from the number and variety of objects represented in views, and in the vignettes at the bottom of the letter-press accounts, it will be seen that this province furnishes an amusing tour. As an introduction to the details of picturesque scenes, we are presented with a short notice of the county in general. Here it is remarked that,

'Lincolnshire is a maritime county, now in the province of Canterbury and diocese of Lincoln, and is included in the midland circuit; it is bounded by Norfolk, the shires of Cambridge, Northampton, and Rutland on the south; by Nottingham and Yorkshire on the west; by the river Humber on the north and north-east; and lastly by the German ocean on the east and south-east. It is seventy-seven miles in length from north to south, forty-eight in breadth from east to west, and two hundred and eighty in circumference, containing about 1,800,000 square acres; it is considered as the third largest county in England, and separated into three grand divisions; Lindsey, Kesteven, and Holland; (each of which possesses an independent jurisdiction, similar to the ridings in the county of York.)

' These

‘These are subdivided into twenty-seven hundreds and three sokes, containing the city of Lincoln, thirty-one market towns, six hundred and fifty-seven villages, and by the late Population Act, 208,557 inhabitants; it pays nineteen parts (rather a nineteenth part) of the land-tax, and sends twelve members to parliament.’

Mr. Howlett begins with the division of Lindsay, which is the most considerable of the three, occupying more than a million of square acres; and he has introduced his views of towns, churches, antient edifices, and modern mansions, with an appropriate emblematical vignette.

The subjects of the plates are Lincoln and Lincoln Cathedral; Louth and Louth Church; Barton; Stow Church; Grimsby Church; Torksey Castle; Thornton Abbey; Tattershall Castle; Mausoleum at Brocklesby; Old Hall, at Gainsborough; Redbourne; Revesby Abbey; Summer Castle; Norton Place; Sudbrooke Holme; Willingham House; Langton Hall; and Burwell Park.

In the division of Kesteven, are views of Stamford, Grantham, and Sleaford, with a distinct plate of the churches belonging to each; Temple Bruer; Somerton Castle; Grimsby Castle; Oak in Bowthorpe Park; Belvoir Castle; Norton; Belton House; Denton House; Haverholme Priory; Coleby Hall; Stoke Rochford; Harlaxton Manor-House; and Little Paunton.

The division of Holland gives only four subjects; Boston, Boston Church, Kirton Church, and Croyland Abbey. The antient and the present state of this last and smallest division of the county of Lincoln are thus contrasted:

‘Holland appears formerly to have been in a forlorn state; not subject to the ravages of the sea alone, it was frequently inundated by the upland waters. Destitute of ample drainage, the land became a deposit for stagnant pools, the exhalations of which loaded the atmosphere with pestiferous mists; hence the writers of former times described this province as unfit for human existence.

‘Compared with the above statement, the improvements made in the last thirty-five years of the eighteenth century will appear to be the effect of magic. Drainage, embankments, enclosures, industry, and laudable emulation, have procured stability for the soil, (in its nature rich as the Delta of Egypt,) and salubrity to the air of North Holland.’

Curious local circumstances are mentioned in the accounts; viz. that Burwell park was the birth place of Sarah, wife of the great Duke of Marlborough; and that Woolsthorpe in the vale of Grantham had the honour of giving birth to the great Newton.

The

The plates are well executed, in stroke engravings, from drawings by various artists, and the whole is intitled to considerable praise.

ART. XI. *Collections for the History of the Town and Soke of Grantham.* Containing authentic Memoirs of Sir Isaac Newton, now first published from the original MSS. in the Possession of the Earl of Portsmouth. By Edmund Turnor, F.R.S. F.A.S. Imperial 4to. pp 200. 1L 8s. Boards. Miller.

AMONG our neighbours, many valuable histories have appeared which bear the modest name of *Mémoires pour servir à l'Histoire*, &c. The title of the present volume may be regarded as a designation of the same unassuming nature: but though the contents of these pages are merely collections, yet they are so complete and so well arranged, that most persons, we believe, who feel an interest in the subject, would not consent to exchange these raw materials (if we may be allowed to use the expression) for a laboured fabric. Indeed, these undertakings rarely admit of any thing like finish; and perhaps the less it is attempted the more will the performance indicate good taste and sound judgment.

The materials here presented to us are such as usually enter into topographical descriptions. The author is very particular with respect to all that relates to religious edifices, of which the antiquity, present state, dimensions, style of architecture, monuments, inscriptions, patrons, incumbents, and revenue, are minutely stated; while other public buildings and administrative institutions are not overlooked. A map, two vignettes, and several neat engravings, one of them a sketch of the house in which the great Newton was born, embellish and enhance the value of this volume. Being nearly connected in subject with Mr. Howlett's Views, (see the preceding article,) it is printed uniformly with that work, and the two may be conveniently bound together in one.

The word *soke* is only metaphorically applied to territory; and in strictness it means the body of homagers which the territory contains.—With regard to the Roman antiquities in this division, Mr. Turnor observes:

“All about Great Paunton was (according to Dr. Stukeley) much inhabited by the Romans, Kirk Stoke particularly, where great quantities of antiques have been found, likewise at Stroxton. For air, the country hereabouts has always, and deservedly, been reckoned the Montpelier of England; for water, wood, beath, and prospect, it may be thought the Frescati.” The Ermine-street, or great Roman road described

described in the map, was formed on one of the ancient British track-ways from the coast of Sussex to the Humber. It throws off a westerly branch at the 96th mile-stone; which, before the introduction of turnpikes, was the old London Drift road, forming the boundary of the counties of Leicester and Lincoln for 10 miles; and proceeding in a westerly direction to the "Ad Pontem" of the Itineraries, (Southwell,) (whilst the Drift road continues nearly in a straight line, and joins the London road at Bennington.) This and the principal branch of the Ermine-street were intersected by the British Salt-way, which ran from the salt mines at Droitwich in Worcestershire to the coast of Lincolnshire: entered Lincolnshire not far from Saltby, crossed the Witham at Salter's Ford, near to the town or Roman station at Ponton. Besides the barrows, the dykes, the ramparts called King Lud's Intrenchments on Saltby Heath, noticed in Nichols's History of Leicestershire, (page 305,) where Roman coins have been found, are five barrows on the Lincolnshire side in Woolsthorpe lordship, and two in the adjoining parish of Stainby, all within a little distance of this branch of the Ermine-street. A Roman pavement also not far off, near Denton, and the Roman ruins near Stoke, mentioned in Nichols, (p. 290,) &c. &c.'

It is remarked by the author in reference to the sources whence his volume has been compiled, that

' His materials, interesting as they might be to persons connected with the districts of which they treat, would not have been considered of sufficient public importance, had it not been for the access recently obtained to the MSS. which came into the possession of the Earl of Portsmouth from his Lordship's grandmother, Catharine Viscountess Lymington, daughter and sole heir of John Conduitt, Esq. by Catherine Barton, niece of Sir Isaac Newton. This lady, educated at Sir Isaac's expense, and who lived with him near twenty years, before and after her marriage with Mr. Conduitt, was celebrated for her wit and beauty; and was much noticed for her engaging manners by the Earl of Halifax, who made her a considerable bequest at his death.

' The MSS. at Hurtsbourn Park are various; the biographical part of them consists chiefly of pocket-books and memorandums in Sir Isaac's hand writing; and the information obtained by Mr. Conduitt for the purpose of writing his life. For the judgment in selecting, and perseverance in transcribing the papers respecting this great man, the editor is obliged to the Rev. John Garnett, prebendary of Winchester and rector of Wallop, whose unremitting kindness on this occasion cannot be sufficiently acknowledged.'

Though other divisions of this soke have produced Ministers, Lords, and Judges, we shall pass over them and hasten to the hamlet of Woolsthorpe; to which belongs the distinction of giving birth to that boast of his country, the pride of the seventeenth century, and (may we not add?) the most distinguished among the sons of men, Sir Isaac Newton:

' Woolst

'Woolsthorpe, in ancient writings Wullesthorp, South Wellsthorpe, a hamlet to Colsterworth, is situate about half a mile to the west of Colsterworth, in a beautiful little valley, in which are copious wells of pure spring water. The addition of *south* Wellsthorpe, formerly used, was probably in contradistinction to Woolsthorpe, near Belvoir. The hamlet consists of the manor-house, two or three small farm-houses, and some thatched cottages; one of which was formerly a chapel of ease to Colsterworth; it is forty-three feet long.'

Since all that relates to Newton has pre-eminent interest, we shall transcribe the history here given of the revolutions experienced by the little territory which became his patrimony:

'The Manor, and Family of Newton.'

'The Archbishop of York had 5 in Colstwrde, three carucates of land at geld. There is land at three carucates. The soke is in the Schiltune. There four sockmen and four villeins had two carucates, and one hundred and twenty-two acres of wood with pasturage in different parts of it.

'In 1300 temp. Edward III. William de Mortuomari did homage for half a knight's fee in Wullesthorp and Lopinthorp.

'The family of Sleaford of Woolsthorpe quartered the arms of Mortimer of Wolstrop, and was lineally descended from Sir Edward Sleaford of Sleaford.

28 Hen. VI. 1450. The manor of Woolsthorpe, called Mortimer's, belonged to — Pigot, who left it to his wife, upon whose demise it passed, in 1474, to Richard Thimbleby of Corby, Esq. and in succession to Sir John and Sir Richard Thimbleby, Knights. In 1562, Richard Thimbleby, Esq. sold the manor to Gilbert Bury of Ashwell, co. Rutland, Esq. In 1614, Robert Underwood purchased the manor of Henry Bury, and in 1623 demised the same to Robert Newton of Woolsthorpe. Sir Isaac Newton, his grandson, came into possession of the family estate here, and at Sewstern, in 1663; for in 1600 James Ayscough, Gent. is stated to be guardian to Isaac Newton, lord of the manor, under age.

'John Newton, the heir at law, succeeded to the manor and estates after the death of Sir Isaac in 1727, and sold them to Edmund Turnor of Stoke Rochford, Esq. in 1732.'

This Mr. Turnor we presume to have been an ancestor of the author of the present collections.—The above account is followed by the Memoirs of Sir Isaac Newton, sent by Mr. Conduitt to M. Fontenelle, in 1727: but Mr. Conduitt is said to have been by no means satisfied with the use made of these papers by that gentleman in his celebrated euloge. As far as we are able to call to recollection that fine performance, however, we are not aware that it furnishes any just ground for this dissatisfaction. It only drops a few minute circumstances, which it would have been incongruous to insert in an address to a foreign

reign body, and omits a few traits on which it would not have been at that time prudent to have dwelt in France.

It is stated in a note that 'Sir Isaac used to relate that he was very negligent at school, and very low in it, till the boy gave him a kick in the belly, which put him to great deal of pain. Not content with having thrashed his adversary, Sir Isaac could not rest till he had got before him in school, and from that time he continued rising till he was a head-boy.' Mr. Conduitt informs Fontenelle that

'In 1664, Newton bought a prism, to try some experiments upon Descartes's doctrine of Colours, and soon found out his own theory, and the erroneoussness of Descartes's hypothesis. About this time began to have the first hint of his method of fluxions; and in the year 1665, when he retired to his own estate, on account of the plague, he first thought of his system of gravity, which he hit upon observing an apple fall from a tree.

'I am confident you are persuaded (as I am credibly informed the Romans now are) not only that Sir Isaac invented the method of fluxions, many years before Mr. Leibnitz knew any thing of it, but that Mr. Leibnitz took it from him. If the chain of circumstances, and the clear evidence which has been laid before the world, were not sufficient, Mr. Leibnitz's manner of defending himself would convince every body of what I have advanced.

'Mr. Leibnitz lived many years after the *Commercium Epistolicum* was published, and instead of answering matter of fact, had recourse to little chicane and philosophical problems, that were nothing to the purpose, and never offered one proof in his own justification; the *Commercium Epistolicum* promised by him in his lifetime, and by his friends after his death, has never yet appeared, nor I believe ever will. I have seen a letter wherein Mr. Bernoulli absolutely denies, in the strongest terms, that he was the author of the *Charta Volana*, fastened upon him by Mr. Leibnitz, which is a further reason to suspect that he himself was the author of that libel, and that his cause was so bad, as to oblige him to have recourse to shifts and practices, very unworthy of so great a man. In your Eloge of Mons. Leibnitz, you say, "Ce que M. Newton appelloit fluxions, Mons. Leibnitz appelloit différences, et le caractère par lequel Mr. Leibnitz marquoit l'infiniment petit, étoit beaucoup plus commode, et d'un plus grand usage que celui de Mr. Newton." As this passage leaves an impression, at least with cursory readers, that Mr. Leibnitz was the first inventor, I flatter myself you will do Sir Isaac the justice to mention to the world, that though Mr. Leibnitz pretended to be the first inventor of the method of fluxions, he not only was not an inventor, but never understood it to apply it to the system of the universe; which was the great and glorious use Sir Isaac made of it; and I appeal to your own knowledge, whether that great man, the Marquis de L'Hopital, did not own that he was convinced of this, before his death.'

In 1675, Mr. Newton had a dispensation from King Charles II. to hold his fellowship without taking orders. We

are told in a note that Mr. Newton and Mr. Uvedale, both of Trinity, were candidates for the Law fellowship of that college; and that Dr. Barrow (the Master), finding them at the time equal in literary attainments, gave the fellowship to Mr. Uvedale as the senior: but here we apprehend some mistake, since Dr. Barrow was one of the earliest who was informed of the discoveries of Newton.—We are referred to Hutchins's Dorsetshire as the authority for this anecdote.

We shall select from Mr. Conduitt's communication to the secretary of the French Accademy, a few passages which contain incidents that are not to be found in that gentleman's eloge:

' In 1687, Mr. Newton was chosen one of the delegates to represent the University of Cambridge before the high commission court, to answer for their refusing to admit Father Francis, master of arts, upon the king's mandamus, without his taking the oaths prescribed by the statutes; and he was a great instrument in persuading his colleagues to persist in the maintenance of their rights and privileges.

' In 1688,* he was chosen by the University of Cambridge, Member of the Convention Parliament, and sat in it till its dissolution. In 1696, the late Earl of Halifax, then Chancellor of the Exchequer, that great patron of the learned, writ him a letter to Cambridge acquainting him he had prevailed with the king to make him Warden of the Mint, in which post he did signal service, in the great recoinage at that time. In 1699, he was made master and Worker of the Mint, in which he continued to his death, and behaved himself with an universal character of integrity and disinterestedness.'

We find that the University of Cambridge,—which, in our own days refused to elect Mr. Pitt as one of its members when he was not the minister, but shewed extreme eagerness to chuse him when he became premier, and which triumphantly returned Lord Henry Petty while minister, but discarded him on his ceasing to hold that office,—in 1705 rejected from its representation Sir Isaac Newton, he being, of four candidates who stood the contest, the lowest on the poll. It cannot be said of this learned body,

*"Ætas parentum tulit
Nos nequiores."*

The testimonies borne in the following passages to the love of liberty, catholic temper, and zeal for morality of this great

* In 1688, the numbers on the poll were, Sir Robert Sawyer 125, Mr. Newton 122, Mr. Finch 117.

† In 1701, Mr. Henry Boyle 180, Mr. Newton 161, Mr. Hammond 64.

‡ In 1705, the Hon. Arthur Annesley 187, Hon. Dixie Windsor 170, Mr. Godolphin 162, Sir Isaac Newton 117. *MS. Conduitt. Confirmed by the Rev. G. Borlase, Registrar.*

n, are not (as far as we recollect) recorded by the accomplished academician :

" Sir Isaac lived in London ever since the year 1656, when he was Warden of the Mint; nobody ever lived with him but my wife, was with him near twenty years, before and after her marriage. always lived in a very handsome generous manner, though without ostentation or vanity; always hospitable, and upon proper occasions, gave splendid entertainments. He was generous and charitable without bounds; he used to say, that they who gave away till they died, never gave, which, perhaps, was one reason why he did not make a will. I believe no man of his circumstances gave away so much during his lifetime in alms, in encouraging industry and learning, and to his relations, nor upon all occasions showed a greater contempt of his own money, or a more scrupulous equality of that which belonged to the public, or to any society he was entrusted for. He refused pensions and additional employments that were offered him, and was highly honoured and respected in all ages, and under all administrations, even by those he opposed; for every station he shewed an inflexible attachment to the cause of liberty, and our present happy establishment."—

" Notwithstanding the extraordinary honours that were paid him, had so humble an opinion of himself, that he had no relish of the praise, which was so deservedly paid him; and he was so little vain, so desirous of glory from any of his works, that he, as it is well known, would have let others run away with the glory of those inventions, which have done so much honour to human nature, if his friends and countrymen had not been more jealous, than he, of his own glory. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity, but always expressed freely his resentment against any immorality or impiety. He not only shewed a great and constant regard to religion in general, as well by an exemplary course of life, as in all his writings; but was also a firm believer of revealed religion, which appears by the many papers he has left on that subject; but his notion of the Christian religion was not founded on a narrow bottom, nor charity and morality so scanty, as to shew a coldness to those who thought otherwise than he did, in matters indifferent; much less to wit of persecution, of which he always expressed the strongest abhorrence and detestation. He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; every thing to both being the topic he loved to dwell upon. An innate modesty and simplicity shewed itself in all his actions and expressions. His whole life was one continued series of labour, patience, charity, generosity, temperance, piety, goodness, and all other virtues, without a mixture of any vice whatsoever."

It thus appears that the moral excellencies of Sir Isaac fairly stretched his vast and comprehensive powers. Like great and good and wise men of every age, the illustrious Newton, it seems, expressed the strongest abhorrence and detestation

tion of persecution. How pleasing is it to hear of the amiableness and sensibility which predominated in this illustrious character! Great as Newton was, however, still he displayed many traits which prove him to have been allied to our species. It will be seen that, at one period of his life, he was no stranger to the tender passion; and he appears also to have been open to the pardonable vanity which sets value on family distinction. Born a peasant, he raised himself a name which must live as long as men exist who study the laws of the universe, and which far surpasses that of princes: yet we see, and are amused in seeing, this exalted man so seriously busied in proving himself allied to a family which a *baronetage* had signalized. We refer to the elaborate pedigree drawn up by himself, and the affidavit and certificate accompanying it, which he had entered in the college of arms, and in which he stands thus described;

' Isaac Newton, only child of Isaac and Hannah, born 25th of December 1642, and baptized at Colsterworth the 1st of January 1642, Lord of the manor of Wolstropre aforesaid, Master of Arts, late Fellow of Trinity College in Cambridge, Warden of the Mint, by patent, dated the 13th day of April, 1696, now Master and Worker of the said Mint, by patent, dated the 3d day of February, 1699, and President of the Royal Society; knighted at Trinity College in Cambridge the 16th day of April, Anno 1705, by her present Majesty Queen Anne, and living in St. James's Parish in Middlesex, this 20th day of November, 1705.'

A conversation is here given as passing between the philosopher and Mr. Conduitt, which seems to us interesting only as it details the dreams which in his advanced age he indulged. The following passage will serve as a specimen of it:

"He repeated to me, by way of discourse, very distinctly, though rather in answer to my queries, than in one continued narration, what he had often hinted to me before, viz. that it was his conjecture (he would affirm nothing) that there was a sort of revolution in the heavenly bodies; that the vapours and light emitted by the sun, which had their sediment as water and other matter had, gathered themselves by degrees, into a body, and attracted more matter from the planets; and at last made a secondary planet (viz. one of those that go round another planet), and then by gathering to them and attracting more matter, became a primary planet; and then by increasing still, became a comet, which after certain revolutions, by coming nearer and nearer to the sun, had all its volatile parts condensed, and became a matter fit to recruit, and replenish the sun (which must waste by the constant heat and light it emitted), as a faggot would this fire, if put into it, (we were sitting by a wood fire), and that that would probably be the effect of the comet of 1680 sooner or later, for by the observations made upon it, it appeared,

heard, before it came near the sun, with a tail only two or three degrees long, but by the heat it contracted in going so near the sun, it seemed to have a tail of thirty or forty degrees, when it went from us that he could not say when this comet would drop into the sun; it might perhaps have five or six revolutions more first; but when-
ever it did, it would so much increase the heat of the sun, that this earth would be burnt, and no animals in it could live."

Connected with this detail is a fine saying of the philosopher, which at once shews his modesty and the comprehension of his views: 'Sir Isaac said a little before his death, I do not know what I may appear to the world; but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself, in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

The part of Dr. Stukeley's very curious letter which was already in the possession of the public informs us that Newton, when a boy, 'instead of playing among the other boys, when from school, always busied himself in making knick-knacks, and models of wood in many kinds. For which purpose he had got little saws, hatchets, hammers, and all sorts of tools, which he would use with great dexterity. In particular they speak of his making a wooden clock.'—The remainder of that letter, which has been preserved among Lord Portsmouth's MSS. is now for the first time published; and as it displays the original bent and early habits of this extraordinary genius, we are tempted to lay the principal part of it before our readers. About the time in which he constructed his wooden clock,

"A new wind mill was set up near Grantham, in the way to Gunberby, which is now demolished, this country chiefly using water mills. Our lad's imitating spirit was soon excited, and by frequently prying into the fabric of it, as they were making it, he became master enough to make a very perfect model thereof, and it was said to be as clean and curious a piece of workmanship, as the original. This sometimes he would set upon the house-top, where he lodged, and clothing it with sail-cloth, the wind would readily turn it; but what was most extraordinary in its composition was, that he put a mouse into it, which he called the miller, and that the mouse made the mill turn round when he pleased; and he would joke too upon the miller eating the corn that was put in. Some say that he tied a string to the mouse's tail, which was put into a wheel, like that of turnspit dogs, so that pulling the string made the mouse go forward by way of resistance, and this turned the mill. Others suppose there was some corn placed above the wheel, this the mouse endeavouring to get to, made it turn. Moreover Sir Isaac's water clock is much talked of. This he made out of a box he begged of Mr. Clarke's (his landlord) wife's brother. As described to me, it resembled

pretty much our common clocks and clock-cases, but less ; for it was not above four feet in height, and of a proportionable breadth. There was a dial plate at top with figures of the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water ; and the family upon occasion would go to see what was the hour by it. It was left in the house long after he went away to the University.”—

“ These fancies sometimes engrossed so much of his thoughts, that he was apt to neglect his book, and dull boys were now and then put over him in form. But this made him redouble his pains to overtake them, and such was his capacity that he could soon do it, and out-strip them when he pleased ; and it was taken notice of by his master. Still nothing could induce him to lay by his mechanical experiments : but all holidays, and what time the boys had allowed to play, he spent entirely in knocking and hammering in his lodging room, pursuing that strong bent of his inclination not only in things serious, but ludicrous too, and what would please his school-fellows, as well as himself ; yet it was in order to bring them off from trifling sports, and teach them, as we may call it, to play philosophically, and in which he might willingly bear a part, and he was particularly ingenious at inventing diversions for them, above the vulgar kind. As for instance, in making paper kites, which he first introduced here. He took pains, they say, in finding out their proportions and figures, and whereabouts the string should be fastened to the greatest advantage, and in how many places. Likewise he first made lanterns of paper crimped, which he used to go to school by, in winter mornings, with a candle, and tied them to the tails of the kites in a dark night, which at first affrighted the country people exceedingly, thinking they were comets. It is thought that he first invented this method ; I can’t tell how true. They tell us too how diligent he was in observing the motion of the sun, especially in the yard of the house where he lived, against the walls and roofs, wherein he would drive pigs, to mark the hours and half hours made by the shade*, which by degrees from some years observations, he had made very exact, and any body knew what o’clock it was by Isaac’s dial, as they ordinarily called it ; thus in his youngest years did that immense genius discover his sublime imagination, that since has filled, or rather comprehended the world.

“ The lad was not only very expert with his mechanical tools, but he was equally so with his pen. For he busied himself very much in drawing, which I suppose he learnt from his own inclination, and observation of nature. By inquiry, I was informed that one old Farley (as he was called) was his writing master, who lived where now is the Millstone alehouse, in Castle Street ; but they don’t remember that he (Farley) had any knack in drawing. However, by this means Sir Isaac furnished his whole room with pictures of his own making, which probably he copied from prints, as well as from

* Several of these dials are to be seen on the wall of the manor house at Welbetherpe.

Life. They mention several of the kings heads, Dr. Donne, and likewise his Master Stokes. Under the picture of King Charles I. he wrote these verses, which I had from Mrs. Vincent by memory, who fancies he made them; if that be true, it is most probable he designed the print too, which is common to this day :

' A secret art my soul requires to try,
If prayers can give me, what the wars deny.
Three crowns distinguish'd here in order do
Present their objects to my knowing view.
Earth's crown, thus at my feet, I can disdain,
Which heavy is, and, at the best, but vain.
But now a crown of thorns I gladly greet,
Sharp is this crown, but not so sharp as sweet :
The crown of glory that I yonder see
Is full of bliss and of eternity.'

" These pictures he made frames to himself, and coloured them over in a workmanlike manner.

" Mrs. Vincent is a widow gentlewoman living here, aged 82. Her maiden name was Storey, sister to Dr. Storey a physician of Buckminster near Colsterworth. Her mother, who was a handsome woman, was second wife to Mr. Clark, the apothecary where Sir Isaac lodged; so that she lived with him in the same house all the time of his being at Grantham, which was about seven years. Her mother and Sir Isaac's mother were intimately acquainted, which was the reason of his lodging at Mr. Clark's. She gave me much of the foregoing account. She says Sir Isaac was always a sober, silent, thinking lad, and was never known scarce to play with the boys abroad, at their silly amusements; but would rather chose to be at home, even among the girls, and would frequently make little tables, cupboards, and other utensils for her and her play-fellows, to set their babys and trinkets on. She mentions likewise a cart he made with four wheels, wherein he would sit, and by turning a windlass about, he could make it carry him around the house where he pleased. Sir Isaac and she being thus brought up together, 'tis said that he entertained a love for her; nor does she deny it: but her portion being not considerable, and he being a fellow of a college, it was incompatible with his fortunes to marry; perhaps his studies too. 'Tis certain he always had a kindness for her, visited her whenever in the country, in both her husband's days, and gave her forty shillings, upon a time, whenever it was of service to her. She is a little woman, but we may with ease discern that she has been very handsome.

" Mr. Clark tells me that the room where Sir Isaac lodged, was his lodging room too when a lad, and that the whole wall was still full of the drawings he had made upon it with charcoal, and so remained till pulled down about sixteen years ago, as I said before. There were birds, beasts, men, ships, and mathematical schemes, and very well designed.

" We must understand all this while that his mother had left Wolsthorp and lived with her second husband at North-Witham. But upon his death, after she had three children by him, she re-

turned to her own house, which likewise, it ought to be remembered, was rebuilt by him. She upon this was for saving expences as much as she could, and recalled her son Isaac from school, intending to make him serviceable in managing of the farm and country business at Wolsthorp, and I doubt not but she thought it would turn more to his own account, than being a scholar. Accordingly we must suppose him attending the tillage, grazing, and the like. And they tell us that he frequently came on Saturdays to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market town for a family; but being young, his mother usually sent a trusty old servant along with him, to put him into the way of business. Their inn was at the Saracen's Head in Westgate, where as soon as they had set up their horses, Isaac generally left the man to manage the marketings, and retired instantly to Mr. Clark's garret, where he used to lodge, near where lay a parcel of old books of Mr. Clark's, which he entertained himself with, whilst it was time to go home again; or else he would stop by the way between home and Grantham, and lye under a hedge studying whilst the man went to town and did the business, and called upon him in his return. No doubt the man made remonstrances of this to his mother. Likewise when at home, if his mother ordered him into the fields, to look after the sheep, the corn, or upon any other rural employment, it went on very heavily through his manage. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy: or he would get to a stream and make mill wheels."

The verses here inserted gave not much promise of eminence in the line of poetry, but they are not on that account less likely to have been written by Newton. A taste for drawing may naturally be supposed to have been accompanied by a propensity to its sister art; and indeed most persons of distinguished talents have, at some period in early life, courted the Muses: but we have the express testimony of the philosopher himself, that he was at one time in the habit of amusing himself in this pursuit.

Of the MSS. in the possession of the Portsmouth family we have long heard, and it has been matter of surprize to us that they had not before been examined. Extracts from them, as far as they illustrate the life of the philosopher, are here given; and the public are obliged to Mr. Turnor for the high gratification which every lover of science and worth will derive from them. It has been stated, but with what truth we know not, that the MSS. contain papers which treat of various miscellaneous matters, and particularly some on controverted points of theology:—it is also said that the opinions which they support are not such as would be agreeable to many of his admirers, especially to a late editor of a splendid

■ splendid edition of his works : but whatever they are, they ought to be laid before the public. The sentiments, the views, and the ideas of Newton belong to mankind, and should not any longer be kept out of sight. We wish that the respectable editor had addressed inquiries of this sort to Mr. Garnett, and inserted the result in his volume. It is much to be desired, that some person qualified for the undertaking should be allowed free access to those papers, who would faithfully give the world the information to which we have alluded, and at the same time discharge the debt which the country has so long owed to the memory of its brightest ornament, that of writing the life of our great philosopher. Surely the learned seminary, to which he did so much honour, can furnish men equal to the task.

ART. XII. *A Summary View of the Evidence and practical Importance of the Christian Revelation*, in a Series of Discourses addressed to Young Persons. By Thomas Belsham, Minister of the Unitarian Chapel in Essex Street. 8vo. 4s. Boards. Johnson. 1807.

THE creed of Judaism is unencumbered with mystery; and it is the object of Mr. Belsham to prove that Christianity, as it emanated from Judaism, possesses a similar doctrinal simplicity, though surpassing it in grandeur and importance. According to him, 'to believe in the christian revelation, is to believe that Jesus of Nazareth was a teacher commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice shall suffer condign punishment, and that of this commission he gave satisfactory evidence by his resurrection from the dead.' Such a Christianity, being more simplified, may be preferred by philosophers to the prevalent Christianity of the present day; while the multitude probably will continue to express their predilection for the more complex systems of belief. Hence, as it has been observed, Unitarianism is not likely to become popular and dangerous to establishments; for the faith of philosophers is rarely accompanied by enthusiasm.

Under five general heads, the evidence of the truth of the Christian religion is arranged; and Mr. Belsham treats in their order of the *philosophical, historical, prophetic, and internal evidence*, and lastly of that which is derived from the testimony of the Jewish scriptures.

The objections of Tindal, Hume, and Gibbon are examined; and to the insidious attack of the last, who endeavours to

account for the progress of Christianity in the first ages by mere natural causes, Mr. B. thus replies :

‘ That some of these causes operated in a considerable degree to promote the progress of christianity, especially after miraculous powers were withdrawn, may perhaps be granted. But these causes are themselves effects, which require a sufficient cause. Whence arose this firm unhesitating faith, whence this inflexible and intrepid zeal, whence these pure and austere morals which distinguished the primitive believers ? Whence the celebrated union and harmony, the strict, and if you please, the severe, and rigid discipline of the christian church ? Grant that christianity is true, and the difficulties vanish. But deny the facts which all christians believe, and you leave a mighty effect without an adequate cause. If the christian religion be not true, if Christ did not die and rise again, if his apostles were not endued with extraordinary and supernatural powers, the zeal of the primitive christians would have been irrational and contemptible, their pretensions to miracles ridiculous, the strictness of their morals and the severity of their discipline would have deterred unbelievers from joining their community ; and christianity, like other impostures, unsupported by the civil power, must soon have died away. But the reverse of this is an acknowledged fact. The christian religion continued, by its own unassisted energy, to advance and to establish itself in the world, till, in the end, all opposition gave way, and the demonology of heathenism vanished before the splendour of revealed truth. If then that principle be just which is the foundation of all reasoning upon physical and moral subjects, that every effect must have an adequate cause, the rapid progress and final success of the christian religion demonstrated beyond contradiction, the truth of its doctrine, and the divinity of its original.’

In the second discourse, on the historical evidence, the author adverts to the well known distinction of Eusebius respecting the books of the N. T., between the *ὁμολεγούμενα* and the *ἀντιλεγόμενα* ; and he remarks, after Lardner, that the canon should consist of two classes, viz. the universally acknowledged, and the doubtful : but he thinks that no sufficient reason exists for excluding any of the books which are usually admitted into it, ‘ excepting, perhaps, the epistle of Jude, which appears to contain things which are unworthy of an apostle of Christ.’ The book of Revelations he considers as a prophetic volume, and leaves it to rest on its own evidence :

‘ After all, (says he,) it is by no means essential to the validity even of the historical evidence, to establish the genuineness of every book of the New Testament. It would be sufficient for this purpose to take them even at the lowest estimate. The combined testimony of Luke and Paul is amply sufficient to establish the credibility of the gospel history. It would, however, be pusillanimous to abandon any of the evangelical writings which are capable of a just and satisfactory defence.’

With

With great clearness, Mr. B. states the arguments which are adduced to prove the genuineness of the books of the I. T., and the credibility of the history which they contain.

In the third discourse, the prophetic and internal evidence is discussed. At the head of the articles which constitute the internal testimony in favour of the truth of the Gospel, this able Apologist places the character of Jesus; and his remarks are so very pertinent and forcible, that we are induced to transcribe the whole passage:

‘The character of Jesus is perfectly original. It is unlike every thing which had ever appeared in the world. There had indeed been eminent persons who had assumed the office of instructors of mankind in religion and virtue. But Jesus differed widely from them all, in the nature of his doctrine, in his mode of instruction, in his habits of life, and manner of conversation, in the character which he assumed, in the dignity of his conduct, in the authority of his language, in the proofs which he exhibited of a divine commission, and in the manner in which he left those proofs to make their proper impression upon the mind, without himself drawing the genuine conclusions.

‘He claimed to be the Messiah, the distinguished personage foretold by the prophets, and expected by the Jews. But the form which he assumed was totally different from that in which he was expected to appear; from that which an impostor would have worn, which all impostors did actually put on, and which the writer of a fictitious narrative would naturally have represented. He was expected to appear in all the splendour of a prince and a conqueror. He actually appeared under the form of a pauper and a servant.

‘The character which he thus assumed, so entirely new, so utterly unexpected, and in many respects so very offensive to his countrymen, he sustained with the most consummate propriety. The circumstances in which he was placed were numerous, various, and dissimilar to each other: some of them were very critical, and difficult; nevertheless, upon all occasions he maintains the character of a prophet of God, of a teacher of truth and righteousness, with the most perfect consistency and dignity: in no instance does he forget his situation: upon no occasion, in no emergency, however sudden or unexpected, under no provocation, however irritating, is he surprised or betrayed to say or to do any thing unworthy of himself, or unbecoming the sublime and sacred mission with which he was charged.

‘To support the consistency of a fictitious character through a considerable work, even though the character is drawn from common life, is a mark of no ordinary capacity and judgment. But to adhere from beginning to end to truth of delineation in a character perfectly original, in circumstances various and new, and especially where supernatural agency is introduced, is characteristic of genius of the highest order. Attempts to represent a perfect character have failed in the hands of the greatest masters. Defects are visible in the portraits of the philosopher and of the hero, notwithstanding the masterly pencilling, and the exquisite colouring, of Plato and Xenophon.

Xenophon. But the obscure and illiterate evangelists have succeeded to perfection. Not one writer only, but four. Not in describing different characters, in which they would not have been liable to have interfered with each other, but in the representation of the same unblemished and extraordinary character; to which each has contributed something which the rest have omitted, and yet all are perfectly consistent and harmonious,—the unity of character is invariably preserved.

‘Admit that this character actually existed, allow that there was such a person as Jesus of Nazareth, and that the historians describe nothing but what they saw and heard, and to which they were daily witnesses, and the wonder ceases; all is natural and easy; the narrators were honest and competent witnesses; and Jesus was a true prophet of the Most High.

‘Deny these facts, and the history of the evangelists instantly swells into a prodigy of genius. A sublime fiction of the imagination, which surpasses all the most celebrated productions of human wit. The illiterate Galileans eclipse all the renowned historians, philosophers, and poets of Greece and Rome. But, who will affirm, or who could believe this, of these simple, artless, unaffected writers? It is incredible, it is impossible, that these plain and unlettered men should have invented so extraordinary, so highly finished a romance. Their narrative therefore must be true. The prophet of Nazareth is a real person, and his divine legation is undeniable. I know not how this argument may appear to others; but to me it carries the force, almost, of mathematical demonstration. I cannot conceive of a proof which can be more satisfactory to a candid, an intelligent, and a well-informed mind.’

The remainder of this sermon is equally commendable: but we must pass to the fourth, on *the Evidence of the Christian Revelation from the Testimony of the Jewish Scriptures*, respecting which the preacher is very ingenuous:

‘With regard to myself, I must confess that it does not convey to my own mind that clear, and I can almost say, unhesitating assurance which I derive from an attention to the philosophic, the historic, or the internal evidence. Not that I think the prophetic evidence essentially defective. But, I find it difficult to satisfy myself that I fully comprehend the true meaning and intent of the prophetic language. Upon the whole, however, I regard the evidence from the Old Testament as very considerable, and as calculated to make a strong and favourable impression upon a candid, serious, and intelligent mind; and, in connection with the evidence already produced, it decisively establishes the truth and divine authority of the christian religion.’

Mr. B. farther adds, ‘I scruple not to allow that a man may be a *sincere* christian, a rational and firm believer in the divine mission of Christ, and a humble, virtuous expectant of immortality by him, who may at the same time hesitate to admit the divine legation of the Hebrew lawgiver.’ We confess, however, that this admission does not appear to square with

with the testimony respecting Moses by our Saviour himself, who represents him as a prophet, and who tells the Jews that if they had believed Moses they would have believed in him, for Moses spake of him. Indeed, it is afterward remarked that the sincere christian, who hesitates to admit the divine mission of Moses, cannot be a *well-informed* believer: but, putting his learning out of the question, it is fair to ask, can he *sincerely* admit the declarations of Christ himself?—Though Mr. B. does not subscribe to the plenary inspiration of the O. T., and is not satisfied that Moses was the author of the Pentateuch, yet he contends that ‘the Jewish scriptures are now, with little or no variation, the same as they were at the close of the Babylonish captivity, i. e. 500 years before the birth of Christ, and that the main facts of the Jewish history are true.’ The prominent feature of the Mosaic institute is the sublime representation which it furnishes of the Eternity, Holiness, and Absolute Unity of God; a doctrine which affords the strongest internal evidence of the divine commission of the author, especially when we consider the gross idolatry by which all other tribes and nations of the earth were then enveloped. This circumstance, so honourable to the religion of Moses, is indisputable, and manifests an origin decidedly superior to that of any of the Ethnic systems. It is pertinently observed by Mr. Belsham, that ‘there is little argument on the subject of the divine attributes, and still less on the divine Unity, in the Hebrew scriptures: from beginning to end, all is the language of authority and command. “I am God and there is none besides me.” “Thou shalt have no other God but me.”—Mr. B. concludes also, from the striking prophecies of the O. T., that the Jewish people were favoured with a revelation from God; and, having shewn the value of their sacred book, he proceeds in the remainder of the discourse to state the testimony which they bear to the divine mission of Jesus, and thus concludes his Evidence.

The fifth discourse may be regarded as an improvement of the preceding view, in which the preacher displays the practical value of the Christian religion; and in the last he inculcates the subserviency of knowledge to virtue, preparatory to a course of lectures on the Christian scriptures.

On the whole, this Summary contains ample proofs of Mr. B.’s clear and philosophic mind. Even those who cannot approve his principles must admit that the evidences in favour of the Christian Revelation were never more clearly arranged, nor more forcibly stated; and that, if he be not an architect whom we may follow in erecting the superstructure of faith, he has been very successful in laying the foundation.

ART.

ART. XIII. *A Letter to a Country Gentleman, on the Education of the lower Orders, and on the best Means of attaining all that is practicable or desirable of that important Object.* By John Weyland, Junior, Esq. Author of "a Short Enquiry into the Policy, Humanity, and past Effects of the Poor Laws*," &c. &c. 8vo. pp. 176. 4s. 6d. sewed. Hatchard. 18c8.

ALTHOUGH we respect the good intentions of this worthy magistrate, and feel obliged to him for keeping attention alive to the important subject of which he treats, we still must fairly own that scarcely a single section occurs among the ninety-one that the present work comprizes, in which we entirely coincide with him.

It was at one time a maxim in the Romish Church, that "ignorance is the parent of devotion;" and a party in modern days have not merely adopted this tenet, but have considerably extended it. According to them, ignorance is not only the parent of devotion, but also of civil subordination and good morals. It matters little that this doctrine militates against the express dictates of Revelation, and against the sentiments of all the sages of all times, who have not only extolled instruction but have employed their talents and energies in its dissemination, and have derived immortality from their labours. It is enough that it is patronized by fashion; whose shield is sufficient to protect its disciples, in a venal and frivolous age.—Though Mr. Weyland is not altogether of this school, since he thinks that the lower classes may be taught reading, without any risque, nay even with singular benefit, yet he warns us to beware of teaching them writing and arithmetic. Let the poor generally reach this latter attainment, and, according to him, impiety, rebellion, and all crimes will inevitably follow, and the fabric of society be laid in the dust.

In practice, we certainly do not much quarrel with Mr. Weyland; and if he would realize his plan of having all the poor taught to read, we should regard it as a great step gained. We wish well to all measures that are calculated to forward so happy a revolution; and zealously would we concur in accelerating it. Teach all the poor to read, and we should be willing to leave in a great measure to the course of things this mischievous magic of writing and arithmetic, which the author dreads nearly as much as our simple ancestors feared the arts of conjuration and witch-craft.—As a theorist, however, we certainly cannot congratulate Mr. W. His middle course, with the discovery of which he seems so mightily

* See Rev. Vol. liii. N.S. p. 131.

used, seems to us to involve him in all the difficulties which long to what he is pleased to denominate the two extremes, like it adds to them such as are peculiar to itself. Were it to abandon the system of Copernicus, we should certainly be up that of the vulgar, and not that of Tycho. Or, did we regard as dangerous and pernicious any instruction which the course of things and the necessities of society will admit of being generally communicated, we should join the advocates of the panegyrists of ignorance, rather than follow the untenable idle course of Mr. Weyland.

Having established that reading is innocent, and even highly beneficial, how preposterous is the conceit that writing and printing should be productive of as many ills, as those which are put out to curse mankind from the famed casket which mythology celebrates! At no period had words and names a mightier effect than they possess in that in which we live. Let the phantom of *Jacobinism* be conjured up, and connect with it any effect that is to be obstructed and cried down, and no troubles will be taken to adduce reasons, or to obviate objections, till the end is effectually gained. Under the pressure of disorders which bear on the middle classes to a degree never equalled in any age or country, if any arrangement preparatory to a retrenchment of public expenditure be suggested, call it *Jacobinism*, and the measure is scouted. If it be proposed to allay the distractions of a disunited people by the extension of education, cry out *Jacobinism*, and the authors of the beneficent scheme are calumniated and traduced. If an individual, considering the state of the lower classes of his countrymen, is more profligate and less civilized than any of the same description in Europe, seeks to diminish and even to remove the evil, state that the attempt is *Jacobinical*, and he is stopped in his beneficial career. Thus Mr. Weyland talks of men reading Voltaire and Tom Paine, and of consequent *Jacobinism*:—but if, we must remind him, raises an objection against his favourite reading;—writing and accounts do not in any way assist in the perusal of those authors. This objection applies with as much force against his middle scheme, as against that which is maintained by us, who would interpret no other limit to general instruction than that which the nature of society and the circumstances of human affairs create. With great deference to Mr. Weyland, however, we conceive that *Jacobinism* had its rise not in the instruction but in the ignorance of the lower class. It is ignorance that favours instruction of every kind, whether political or religious; and, had the populace been better informed, they never would have fallen into the delusions by which they were misled. For me

the enemies of knowledge ascribe the excesses which this age has witnessed, to the superior degree of instruction which distinguishes it: such excesses occur as well in periods of ignorance as in those of greater illumination; and they seem incident to certain stages in the progress of society. The servile war in antient Italy, the Jacquerie in France, the Flemish insurrections, and the attempts of Cade and his followers in this country, shew that Jacobinism is a distemper obnoxious to society, to ages of ignorance as well as to days of light. Such commotions are not chargeable on the superior instruction of the times; they were not occasioned by the ability of the lower classes to read; nor can they be ascribed to the formidable attainments of writing and casting accounts.

If we deem the notions of this writer crude on the subject of general instruction, we cannot speak more favourably of his views of toleration. Admitting his statements of the sectarian teachers, which apply only to the lower orders of them, and not to those of the older sects, it cannot be disputed in point of fact that, even to the more inferior description of them, the civilization of the country is much beholden. Mr. Weyland, we think, altogether mistakes the cause of the superior decency of manners and behaviour, which distinguish the poor among our Scotch neighbours from our own. The truth is that the situation of the parish-minister, under the hierarchy of that country, is much more favourable to the discharge of the duties of the spiritual guide and moral instructor, than that of our wealthy rectors. The Scotch clergyman holds intercourse with all classes of his parishioners: he catechizes the young; and out of church, he is the friend and adviser of the poor as well as of the rich:—while the English beneficed minister is occupied in collecting the tythes of a good living, attending to his pluralities, and keeping up the intercourse of genteel visits; and not rarely much of his time is devoted to field sports; so that he has as little leisure as inclination to fulfill the humble but important duties, on which so essentially depend the decency and religious demeanour of the lower orders. In remarking that the superior manners and attainments of the more wealthy of our parochial Clergy unfit them for some of the most important offices of their station, we intend no disrespect to that body, many of whom form splendid exceptions to our observation. We are conscious only of relating a fact which is indisputable, and which is suggested by a consideration of the comparative state of civilization and morals in two portions of the empire; to which fact we must pay attention, before we can materially ameliorate the condition of the poorer class. A

learned

learned Peer has lately moved for a return of the capacity of the churches to hold the population of the parishes; which may by some be deemed a proof of zeal for the interests of the church: but how idle does such an inquiry seem to be in those numerous parts of the country, in which the churches that we already possess are so little frequented! If we lament equally with the present writer, to see the people in so many instances abandon the solid religious instruction which they may receive in our churches, in order to listen to extravagant and ignorant teachers, we cannot give our approbation to his plans for the removal of the evil. We are confident that compulsory methods and restraints will only occasion the churches to be still more deserted, and the separatists to be still more followed. Intolerance and ignorance have been in all ages the curses of the world; while the mischiefs of instruction and of perfect liberty in religious matters have existed only in disordered imaginations.

ART. XIV. *A Topographical Dictionary of England; exhibiting the Names of the several Cities, Towns, Parishes, Tythings, Townships and Hamlets, with the County and Division of the County to which they respectively belong.—The Valuation and Patrons of ecclesiastical Benefices, and the tutelary Saint of each Church.—The resident Population, according to the Returns made to Parliament in 1801; and the Amount of the parochial Assessments according to the Returns made to Parliament in 1803.—The Distance and Bearing of every Place from the nearest Post-Office, and from the County Town.—Markets and Fairs.—Members of Parliament and Corporations.—Free Schools.—Petty Sessions and Assizes.—To which is added, Miscellaneous Information respecting monastic Foundations, and other Matters of local History. Collected from the most authentic Documents, and arranged in alphabetical order. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries. 2 thick Vols. 4to. 5l. 5s. Boards. Longman and Co. 1803.*

WE embrace the first opportunity of congratulating the public on the acquisition of this useful performance, and of offering to Mr. Carlisle that commendation to which his diligence and indefatigable industry are eminently intitled. A compilation of this kind, executed with patience and fidelity, has long been a *desideratum*; and the task of filling up this *hiatus* in our libraries could not have fallen into better hands. The Gazetteers, which are commonly employed as books of topographical reference, are miserably deficient in every respect; and it was therefore time, for the credit of English literature, that their place should be occupied by something more extensive in plan, and

and more accurate in execution. If Mr. Carlisle's work be not complete, he must at least be allowed the praise of having surpassed all his predecessors; and if he has fallen into errors, which are almost unavoidable in an undertaking so extensive and multifarious, he has evidently exerted the greatest pains to avoid them. We prefer, as more expressive of the nature of the work, the title of *Topographical Dictionary*, to that of *Gazetteer*, which is usually affixed to descriptions of countries alphabetically arranged; and we trust that this appropriate denomination will grow into fashion.

It must not, however, be supposed that the volumes now before us fully supply the place of all ordinary gazetteers. Mr. C.'s object is to register useful particulars under the heads noticed in the title-page, rather than to afford amusing descriptions, or even those accounts which most persons who consulted them would naturally expect to find; for instance, *Liverpool* and *Poole* are not mentioned as sea-ports, nor are we told that they are more accessible to ships than Salisbury plain; *Manchester*, *Leeds*, and *Birmingham*, are not designated as eminent manufacturing towns; nor do the articles appropriated to *Malvern* and *Mallock* speak of the picturesque beauties of those spots, or state that they are places of fashionable resort, but merely add, 'here are medicinal springs.' A more particular account, however, is given of *Tunbridge Wells*, extracted from *Hasted's Kent*; and the small town of *Christ church*, in Hampshire, is specified as situated on the confluence of the rivers *Avon* and *Stour*, and information is subjoined respecting its harbour, though as a port it is scarcely deserving of notice. If, in addition to the details here furnished, Mr. Carlisle had affixed brief descriptions of the character and prominent features of particular places, he would have increased the merit of his work; though he certainly would also have enlarged its bulk, and in its present state it is sufficiently ponderous. It is clear that the compiler's object was not to make it amusing, but useful as a book of reference.

In a modest unassuming preface, he has adverted to the great utility of a topographical dictionary of England, and has distinctly mentioned the persons whose advantage he has consulted; he then takes a review of former books of the same kind; and lastly, he displays the sources and materials whence he has derived his additional intelligence. We cannot in this case do better than allow Mr. C. to speak in *propria persona*:

'In offering these volumes to the public, it seems proper, and indeed necessary, by way of preface,

'I. To enter into some considerations of the utility of a topographical Dictionary of England.

'II. To take a review of former books of the same kind.

‘ III. To state shortly the materials from whence additional intelligence has been procured for the present work ; and to furnish introductory explanations of the method observed, and of the information to be expected by the reader.

‘ I. On the first topic, the acknowledged utility, and favourable reception of other works of the same kind, render it unnecessary to enter into many observations : a summary view may, however, be taken of the several very extensive descriptions of persons, to whom the author flatters himself this work will be found eminently useful.

‘ 1. To magistrates in the removal of paupers, in the direction of warrants, and all parochial and county business.

‘ 2. To the nobility and gentry of extensive landed property.

‘ 3. To the clergy, and all persons in any manner connected with ecclesiastical benefices, local rights, and other objects appertaining to the establishment.

‘ 4. To all persons, in the various public offices under government, and particularly in the post-office department.

‘ 5. To conveyancers, solicitors, buyers and sellers of estates and property by commission, gentlemen desirous of purchasing, and to those who may have occasion to consult the public advertisements of sales and auctions.

‘ 6. To students, authors, and generally to all persons of research, who may require authentic information respecting the local, statistical, and other facts and circumstances relating to the kingdom of England.

‘ II. In taking a review of former books, which have been compiled for the same purposes, the first worthy of notice is John Speed's popular work, intitled, “ *A Prospect of the most famous Parts of the World, &c. together with all the Provinces, Counties, and Shires, contained in that large Theator of Great Brittaines Empire : Performed by John Speed.* London, 1631. Folio.” Previously to this, Speed had published a book of county maps in 1608, and another edition in 1610 ; and the greater part of the volume of which the title is given above, consists of impressions of the same maps improved, and at the back of each map is printed an alphabetical table of all the places represented therein, and a short description of the country. This laborious work has been found accurate beyond expectation. But as has been observed by Adams in the preface to his *Index Villaris*, (Edition 1690,) “ by making an alphabet to each single county, (Speed) rendered it useless to all those who were to seek for any place that knew not the county in which it was situate.”

‘ In the year 1656, twenty-five years after the publication of Speed's work, appeared “ *Villare Anglicum : or a View of the Townes of England. Collected by the Appointment of Sir Henry Spelman, Knight.* London, 1656. 4to.” At page 2, of the preface to the second edition, in 1678, it is stated, that the “ eye may safely travel in a few hours over all England, this book presenting the towns and villages thereof, alphabetically methodised, with the addition of their respective counties, hundreds, rapes, wapentakes, &c. wherein they are : also the bishopricks and counties under their several jurisdictions, and number of parishes in each diocese ; the names of the

shires and shire towns. The number of parishes in each county, with the several places that send members to parliament, and the number each sends."

This work, which thus endeavours to recommend itself under the great name of Spelman, is indeed no more than the incorporation of Speed's tables into one alphabet, and as such must have been of considerable use, though it unfairly lays claim to originality.

In the year 1668 appeared a small quarto under the following title, "*a Book of the Names of all Parishes, Market Towns, Villages, Hamlets, and smallest Places in England and Wales, alphabetically set down, as they lie in every Shire, with the Names of the Hundred in which they are, and how many towns there are in every Hundred, &c.* London." But as this is only a copy of Speed's county tables, it is not worth further notice.

In the year 1680, twenty-four years after the publication of the *Villare Anglicum*, appeared the work under the title of "*Index Villaris: or an Alphabetical Table of all the Cities, Market Towns, Parishes, Villages, and Private Seats in England and Wales.* By Mr. John Adams, of the Inner Temple London, 1680. Folio." In the preface, it appears that this *Index Villaris* was originally intended to obviate the objections which had been made to a map of England previously constructed by the author, and which did not, indeed could not, contain the villages: having noticed this, Mr. Adams proceeds to say, "I have used all possible care, industry, and pains, in comparing the *Villare Anglicum* of Sir Henry Spelman, and the printed tables of Speed's maps with the maps themselves, as well as those of Saxton and others, and regulating the whole by an abstract taken from the books of the hearth office, and other private accounts returned me from several counties. But the imperfections and ill position of those maps, in respect of the bearings of the compass, and the want of sufficient information for the placing in their true latitude and longitude such additional villages and private seats, as the said hearth books, and other private accounts furnished me with, has rendered this work so imperfect that nothing but an actual survey of all England and Wales can compleat the same, which by God's assistance, I will accomplish by the 25th of March 1685." This candid acknowledgment deserves praise: and the value which the public have put upon Mr. Adams's work is shown by the publication of a second edition in 1690, and a third in 1700.

In the year 1751, seventy-one years after the first edition of Adams's *Index Villaris*, appeared a work intitled, "*England's Gazetteer, or an accurate Description of all the Cities, Towns, and Villages of the Kingdom, in three Volumes. Vol. I. and II. contain a Dictionary of the Cities, Corporations, Market Towns, and the most noted Villages, &c.: Vol. III. a New Index Villaris, or alphabetical register of the less noted Villages: with their Distances or Bearing from the next Market Town, or well known Place.* By Stephen Whatley. London, 1751. 12mo." After noting the deficiencies and imperfections of former books of the same kind, Mr. Whatley in his preface says, that "the variety of improvements this age has produced, both in geographical descriptions of England, and in the maps of its several coun-

counties, many of which, within these few years, have been done by actual survey, and on a large size and scale, have given the compiler of this work opportunity to add above a thousand villages omitted by Mr. Adams; and the extraordinary pains he has been at, in the frequent inspection of these useful maps, and the great number of books he has diligently and repeatedly consulted for this purpose, besides information from correspondents in different parts of the kingdom, have enabled him to bring this performance to a degree of perfection beyond his most sanguine hopes." Mr. Whatley dedicates his work to the Right Hon. Arthur Onslow, speaker of the House of Commons, and certainly appears to have possessed very valuable materials. The work is executed with great accuracy; and is evidently the basis of the several gazetteers which have since been published as original compositions. Most of them indeed (even the most recent) are mere copies of Mr. Whatley's book.

* III. A large quantity of information, more authentic than any to be procured from the several works already mentioned, has been afforded by the returns to the several parliamentary inquiries of 1776 and 1786 respecting the poor's rate; that of 1801, for enumerating the population; and finally, a third enquiry respecting the poor and poor's rate in 1801.

* To the accident of the author's employment in the office, where these last returns were arranged, may indeed be ascribed the prosecution of the work now offered to the public. The difficulty and frequent delay which occurred in that office from the want of some general directory, at once led him to perceive, that an amended *Itinéraire Villaris* was become necessary, and enabled him by experience to execute it in a manner satisfactory to himself.

* In explanation of the information to be expected, the author requests his readers to observe, that (1) the orthography of every name has been determined with the utmost attention; (2) after the name appears the hundred or subdivision, and county, in which the place is situate; (3) if a parish, the valuation in the King's books, and other ecclesiastical information, is next given; (4) then the population; (5) poor's rate; (6) and the distance and bearing of each place from the nearest post-office town, from the county town, the metropolis.

* Other information, applicable only to places of some importance, is then given in the following order; (7) markets and fairs; (8) members of parliament and corporations; (9) free-schools; (10) Petty sessions and assizes. Finally, (11) is given miscellaneous information of monastic foundations, and other matters of local history, not reducible to any head of the above classification.

It is observed by Mr. Carlisle that implicit reliance must not be placed on the statements which he has given from Mr. Acon's *Liber Regis*, published in 1786, respecting the patrons of ecclesiastical benefices; and we have reason to add that this part of the work is defective. On the subject of the population of England, Mr. C. affords the most satisfactory view, and enables us to compare one town with another in this respect. According to the returns made in 1801, London, with-

in and without the walls, contained a population of 128,920. —*Westminster*, (city and liberty,) 153,591;—and *Southwark*, 57,515: making in all, 340,026: but this sum must not be supposed to include one half of the inhabitants forming the great mass which is generally understood when we speak of the population of the British capital, including suburbs and appendages*. After London, the number of inhabitants in our great towns follows in this order: Liverpool, 77,653; Manchester, 70,409; Birmingham, 60,822; Leeds, 52,162; Bristol, 40,814; Norwich, 36,832; Newcastle, 28,366; Hull, 22,161; Exeter, 17,389; York, 16,846; Plymouth, 16,040; Coventry, 16,034; Chester, 14,977; Sheffield, 13,314; Oxford, 11,749; Derby, 10,832; Warrington, 10,567; Bath, 10,127; Lynn, 10,096; Cambridge, 10,087; Ipswich, 9620; Carlisle, 9521; Lancaster, 9030; Canterbury, 9000, &c.

As a specimen of the manner in which this dictionary is executed, we shall select one article:

‘DUNMOW, GREAT, in the hund. of Dunmow, Co. of Essex: a V. valued in the King's books at 18l. 13s. 4d.: Patron, the Bishop of London: Church ded. to St. Mary. The resident population of this parish, in 1801, was 1028. The money raised by the parish rates, in 1803, was 1571l. 0s. 11½d., at 9s. in the pound. It is 12½ m. N.N.W. from Chelmsford, and 37½ m. N.E. b. N. from London. The market is on Saturday. The fairs are on the 6th May, and 8th November. It was incorporated 2^o and 3^o Philip and Mary; and is governed by a Bailiff, and 12 Burgesses. The petty sessions for Dunmow Division are holden here. It is within the Duchy of Lancaster.

‘DUNMOW, LITTLE, in the hund. of Dunmow, Co. of Essex: a Curacy, (not charged,) of the certified value of 20l. 0s. 0d.: Patron, J. Hallet, Esq.: Church ded. to St. Mary. The resident population of this parish, in 1801, was 272. The money raised by the parish rates in 1803, was 272l. 16s. 0d., at 5s. 6d. in the pound. It is 2 m. E.S.E. from great Dunmow. —“The Lady Juga, sister to Ralph Baynard, b.ilt here, A. D. 1104, a church to the Honor of the Blessed Virgin Mary, wherein her son Jeffry, two years after, placed Canons, who shortly after observed the rule of St. Austin. This priory consisted of a Prior and ten or eleven religious, whose maintenance was valued, 26 Hen. VIII., at 150l. 3s. 4d. *per ann* Dugd.; 173l. 2s. 4d. Speed. The site was granted, 28 Hen. VIII., to Robert Earl of Essex.” —*Tanner's Not Mon.* —“Robert Fitz-Walter, Lord of Woodham, and famous in the tyme of King Henry the Thyrd, betooke himself at his latter tyme to prayer, gave great and bountifull almes to the poore, kept great hospitality, and re-edified the decayed priory of Dunmow, which one Juga a devout and religious woman, being his ancestor, had b. ylded. In which priory arose a custome, begun and instituted either by him or some of his successors, that he, which repenteth

* For instance, Deptford, 17,548.—Islington, 10,212. Marybone, 63,982, &c.

not of his marriage, sleeping or waking, in a yeere and a day, may fully goe to Dunmowe and fetch a gammon of bacon. This cus-
 tome continued until the dissolution of the howses, when other abbeyes
 were suppressed, in the tyme of King Henry the Eighth, and the
 custom was delyvered with such solemnity and triumph as they of
 the priory and townsmen could make. The party or pylgrim for
 whom was to take his oath before the prior, the convent, and the
 whole towne, humbly acknowledging in the church-yard upon two
 d poynted stones; which stones, as they say, remayne to be
 seen there to this day. His oath being ministered with a long pro-
 ce and solemne singing over him all the whyle, he was afterward
 taken up and carryed upon mens shoulders, first about the priory
 church-yard, and after through the towne, with all the Fryars and
 the townen, and all the townes folk, young and old, following him
 with shouts and aclamations, with his bacon borne before him, and
 then was he with his bacon sent to his owne hoame. Of which bacon
 he had a gammon, and some a fitch: and it appeareth by the re-
 cords of the house, that three severall at three severall tymes had
 one or the other."

' The records are these :

' *Memorandum*, That one Stephen Samuell, of Little Aston, in
 county of Essex, husbandman, came to the priory of Dunmowe
 on our Lady-day in Lent, in the 7 yeere of King Edward the
 fourth, and requyred a gammon of bacon, and was sworne before
 Roger Rulcot then Pryor, and the convent of this place; as also be-
 fore a multitude of our neighbours: and there was delivered to him
 a gammon of bacon"—, &c.

' THE OATH.

" You shall sweare by custome of confession,
 If ever you made nuptiall transgression,
 Be you eyther marryed man or wyfe,
 By howschold brawles or contentious strife,
 Or otherwise at bed, or at board
 Offend each other in deed or word:
 Or synce the parish Clarck sayd Amen,
 You wished yourselves unmarried agen;
 Or in a twelve-month's tyme and a day
 Repented not in thought any mannere of way;
 But continued true and just in desire,
 As when you joyn'd hands in the holy quyer:
 If to these conditions, without all feare,
 Of your own accord you will freely sweare,
 You shall of our bacon of Dunmowe receive,
 And bear it from hence with love and good leave.
 For this is our custome of Dunmowe well known,
 Though the pastyme be ours, the bacon's your owne."

Hearne's Edit. of Leland's Itin. vol. 3. p. 5.

"—" Since the suppression of the priory, this custom is still kept
 up, and the ceremony is performed at a Court-Baron for this manor,
 by the steward."—*Morant's Essex*, vol. 2. p. 430."

In a future edition, we would recommend it to Mr. C. to be more attentive in making double references, without which the knowledge sought is often not found : thus he should have inserted the word *Hull*, and there have referred us to *Kingston on Hull*.

Before we conclude, it is proper to inform the reader that this dictionary is limited, strictly speaking, to English topography ; and that Mr. Carlisle has it in contemplation to produce a third volume, which is intended to include Wales, Scotland, Ireland, and the Islands in the British seas. We sincerely wish that he may receive that flattering encouragement, which will induce him to persevere to the full accomplishment of his undertaking.

ART. XV. *Review of the Affairs of India*, from the Year 1798 to the Year 1806 ; comprehending a summary Account of the principal Transactions during that eventful Period. 8vo. pp. 140. 3s. Cadell and Davies. 1807.

THE object of this tract is to vindicate and extol the measures pursued by the Marquis Wellesley during his administration in India. On one point we fully agree with the writer, viz. on the claim which he prefers in behalf of this noble person, for founding the seminary at Calcutta ; the object of which is here said to have been

‘ To provide for the mental improvement, the moral instruction, of the highly-destined youth, who are to be the guardians of the happiness and prosperity of so many millions of our fellow creatures, as British India contains. Instruction, which is to qualify them to administer with wisdom and equity the functions of a complicated and extensive government, who are to be the Judges of the Land, Financiers of the Revenue, Directors of the Commerce, and the Managers of the internal policy and foreign relations of the state. With the magnitude of this most serious and interesting subject, the Governor-General seems to have been deeply impressed. He beheld with pity and with pain the destitute condition of those youths who annually arrived from Europe, under the denomination of writers ; usually boys from fifteen to seventeen years of age, whose stock of knowledge was confined to the rules of vulgar arithmetic, or, perhaps, a trite acquaintance with the rudiments of classical learning. Thus imperfectly grounded in learning of any sort, these embryo statesmen were thrown on the shores of India to obtain local information how they could ; and to acquire a knowledge of the language, religion, laws, and manners of the people they were to govern, if they chose to take the trouble to apply, and seek for themselves channels of instruction, which their own government did not afford.’

This measure, at once splendid, politic, and benignant, ought to have survived the other labours of the noble Marquis : but it was one of the first which the contracted spirit of Leadenhall-street condemned. Had there been less of change and imbecility

imbecility in our national councils, Government might have stepped in, and arrested the Gothic hands that destroyed this fair monument, in which had been consulted not less the power than the fame and renown of the country. Inveighing, as we think very properly, against the authors of a proceeding which we consider as deserving of the most severe and unqualified censure, the writer thus continues :

‘ To escape, in some measure, from the reproach likely to follow this ruthless dilapidation of the fairest fabric India ever saw, the Directors have thought proper to found at Hertford a college for the instruction of youth destined for their civil service abroad. In this college there are at present thirty-four pupils, and the establishment for their education consists of a Principal, eight Professors, and several Masters, engaged, and very properly so, at liberal salaries. The Court have already voted, on estimate only, nearly seventy thousand pounds, merely for the first establishment, exclusive of the stipends of the Principal, Professors, and Masters, and the regular current domestic expences, with the incidental charges hereafter to arise, which, no doubt, will be very considerable. As a counterpoise to these heavy disbursements, the young men are to pay one hundred pounds a year each for their education. How far that contribution may diminish the general expence, can be accurately known only when the first year’s accounts are made up ; but the obvious conclusion is, that it will operate in a very trifling proportion to the total expence.

‘ The purposes, if rightly understood, for which the College at Hertford was instituted, are two fold ; first, to instruct youth in the general learning of Europe ; secondly to teach them the rudiments of the Oriental languages. It is to be doubted whether the first of these objects be not attainable in, at least, an equal degree of perfection at the University of Oxford, or of Cambridge, or at our great national schools of Eton or Westminster. It is possible that Dr. Hill the learned professor of humanity at Edinburgh, is full as well qualified to give youth an insight into the *res humanitatis*, as the young professor at Hertford, to whom no disrespect is intended by the comparison ; and it is to be hoped that neither of the respectable and highly-qualified gentlemen who fill the Oriental departments, will think their abilities undervalued, when it is presumed that young men, assisted in their studies by the learned Pundits and Moulvies of Bengal, would make more progress there in six months than they can in twelve, or perhaps in any given time, at Hertford, where the only native Indian teacher is a menial servant, who lately came to England with a gentleman returned from the East. The man, doubtless, is useful, when no better can be had, especially as he is under the superintendence of so capable an Orientalist as the Professor of Persian in Hertford College. It, however, strikingly evinces the superior advantage that attends the study of languages in the country, and among the people, where such languages are vernacular *, rather than in Europe, where the

* The celebrated Sir William Jones, after several years intense study of the Oriental languages in Europe, went to India, and when

the time spent in acquiring a very imperfect knowledge might, with far more benefit both to the student and to the public, be employed in some other pursuit.'

A Nabob of the Carnatic carried on a correspondence with the late Tippoo, which was hostile to the Company; and his son, who had occupied the Musnud when the discovery was made, had been a party to it: but it does not appear that any hostile act was ever committed. The son died, and the grandson succeeded; on him the intentional sin of his grandfather must be visited; and it was determined to persevere in the resolution before taken, to assume the administration of the Carnatic in the name of the East India Company. It had also been resolved to make an annual allowance to the Nabob, so ample as to leave him no reason for complaining of pecuniary loss; and though this was the way in which the offending son was to be treated, no better conditions were to be allowed to the unoffending grandson:

'He was offered the Musnud on the most liberal terms that could be granted, consistently with the security of the state. A fifth part of the net revenues of the Carnatic was to be assigned for the maintenance of his dignity, exempted from reduction or charge of any sort, whilst the administration of the country, and the cost of its military defence were to be provided for and defrayed exclusively by the Company. The ill-advised young man, acting under the influence of persons who were known to be implicated in the conspiracy of his father, and probably encouraged by designing and dissatisfied subjects of another country, pertinaciously rejected the offer that was made, doubtless under the persuasion that our Government would recede from its proposal, or that his inadmissible demands would be supported by a faction in England; but his error was soon made manifest. Government, without hesitation, transferred the Musnud to Azeem-ul * Dowlah, the eldest son of the late Ameer-ul Omrah, second son of the Nabob Mahommmed Ally, and the lineal descendant

he reached that country, was as unintelligible to the natives, in the Persian and Hindostanee languages, as if he had never opened a book upon the subject. This incapacity of colloquial communication continued for a considerable time; and when Sir William visited Benares, the sacred city of the Hindoos, several months after his arrival in India, he was indebted for the information he so eagerly sought by conversing with the learned natives, to the assistance of Mr. Fowke, the British Minister at Benares, who politely acted as interpreter to him. This is a convincing proof, if any proof were wanting, to how much more effect a language may be studied in a country where it is generally used in writing and in speaking.

' * This arrangement was highly approved by the Government at home; and the Court of Directors addressed a letter of congratulation to Azumul Dowlah, on his accession to the Soubadary.'

of Anwarul Deia, the founder of the family both by the male and female line. This selection gave general satisfaction. The new Prince gladly subscribed to the munificent terms that were offered.—He was ceremoniously invested with the insignia of the Soubadary, and his subsequent conduct, it is said, proves that he was not undeserving the elevation he attained.'

Thus we see that a prince is to be reduced to the condition of a nominal sovereign, and to be stripped of four-fifths of his revenue, because of some meditated hostilities of his grandfather, which circumstances had rendered it impossible ever to take place! This may be justice in India, but it has hitherto been designated by a very different name in this country;—a country which once prided itself on its character for honour and honesty.

In the next passage, we have another specimen of Indian justice:

'The administration of Oude was approaching fast to the last stage of ruin; the interference, therefore, of the British Government could no longer be withheld, consistently with a just sense of duty, of humanity, or a due regard to our own safety. The adjustment of the terms was made with the utmost delicacy to the Nabob's feelings, and on a scale of perfect liberality; the lands were taken at his own appreciation. Those districts were selected which were most distant from the Nabob's capital, namely, the country of Rohilcund and the Doab; or the tract comprehended between the rivers Jumna and Ganges.'

If the administration was thus ruinous, why were we not more merciful, why did we not seize the whole? When, in the midst of peace, we thus rob an ally of part of his territories, we have the assurance to talk of the delicacy observed in the selection of the spoils!

On those who have perused Mr. Francis's speech, which deserves equal praise for excellence as a composition and for the information which it contains, it is impossible that the pamphlet before us should make any impression. If the vindicators of Lord Wellesley feel conscious that they have a cause which admits of defence, let them fairly meet the accusations preferred in that masterly production.

MONTHLY CATALOGUE, For AUGUST, 1808.

POETRY.

Art. 16. *Passages selected by distinguished Personages, on the great Literary Trial of Fortigern and Rowena; a Comi-Tragedy: "Whether*

ther it be or be not from the Pen of the immortal Shakspeare." Vol. IV. 12mo. 3s. 6d. sewed. Ridgway.

The court of chancery has long been celebrated for its protracted suits: but the self-created tribunal in which this pretended literary trial is carried on seems emulous of imitating our famed court of equity. We grant, however, that more wit is *sprised* in the one than usually enlivens the other: but perhaps this Poetico-Prosaiico Reporter may persevere till he finds the pockets of *his* purchasers as empty as those of the clients of the attorneys at Westminster or Lincoln's-Inn Hall. However, to shew that the said Reporter's stock of quaint humor and pun is not yet exhausted, we shall call one or two witnesses:

‘CCCLXXXVI.—LORD VIS—T M—LV—LE.

“ Since the lawe of the realme hath provided me a coate of mail,
“ you may presse me to the torture, without wringing from me such
“ responses as I am not disposed to bestowe When I did lend my
“ hande to enacte a statute to restrain certain lordes and courtlie men
“ from picking and stealing from the granarie of the publique, I
“ looked not to be found at the Barne-door winnowing of its corne
“ myself! Yet do I with contrite shame remember me of one Sir
“ *Oliver Spintext*, who, ill-placing his ladder against the arm of a
“ fructifying tree, did saw it off, and thus brought himself to the
“ ground by his own handicrafte operations!”

PAGE 379.—*Not GENUINE.*—

‘CCCXCV.—MRS. P—NT—N (*ci-devant* Miss G—BB—NS).

“ Come, Sir! mount, and away! Since it hath pleased Heaven
“ to lay your old *roan Barbarie* under the turfe, we'll freelie enjoy
“ the sportes that are above it! I'll try your bottom over the Beacon,
“ neck and neck, and, notwithstanding you are aged, you shall be
“ beaten dead hollow by sheer bloode, although I carry weight for
“ inches!”

PAGE 486.—*Not GENUINE.*—

‘CCCCXIII.—THE REV. EARL N—LS—N.

“ — “ When of necessitie they transformed me into a Lorde
“ Temporalle of this Isle, for no well doing of mine owne, they did
“ conspire to unfrocke me of my canonicalles prebendal! Not so, my
“ Lordes, quoth I! you may drive an Oxe from rich pasturage, and
“ even goade an Asse from his bunch of thistles, but you cannot
“ prick a true Churchman from the stalle in which he hath been well
“ fed. So unlesse you do force upon me a bishopricke to boote, I
“ shall continue to chaunt a requiem for the soul of the relative that
“ made me, as an humble *Abbotte of Canterburie*!”

PAGE 507.—GENUINE.

We believe that the lady celebrated in No. CCCXCV. has lately *run out of the course*, and been *distanced* in the race of life by her husband, albeit that she is thus made to boast of *her bottom*.

Art. 17. *Poems*, by Matilda Betham. Cr. 8vo. pp. 116. 4s. Boards. Hatchard. 1808.

If we cannot compliment this lady on possessing a lofty imagination,

tion, or any of the higher excellencies of poetry, we can truly say that we find little cause for censure in the unassuming volume before us; and it is no common nor trifling merit, that she is entirely free from affectation, whether of sensibility, simplicity, or Della Crusca glitter, by which so many of our modern bards endeavour to conceal or to excuse their scantiness of ideas. Generally speaking, she is also intitled to the praise of care and correctness; qualities which are entirely overlooked in the favourite order of the day. The following song is not an unfavourable specimen of the usual tenor of her performances:

- ‘ What do I love? A polished mind,
A temper cheertful, meek, and kind;
A graceful air, unsway’d by art,
A voice that sinks into the heart,
A playful and benignant smile—
Alas! my heart responds the while,
All this, my Emily is true,
But I love more in loving you!
- ‘ I love those roses when they rise,
From joy, from anger, or surprise;
I love the kind, attentive zeal,
So prompt to know what others feel,
The mildness which can ne’er reprove,
But in the sweetest tones of love—
All this, my Emily is true,
But I love more in loving you!
- ‘ The self-command which can sustain,
In silence, weariness and pain;
The transport at a friend’s success,
Which has not words or power to bless,
But, by a sudden, starting tear,
Appears more precious, more sincere—
All this, my Emily, is true,
And this I love in loving you!’

When we said that we could discover no traces of the fashionable *simplicity* in Miss B.’s compositions, we had forgotten her verses ‘To a Young Gentleman.’ We beg that they may be expunged from all future collections of her works, and that she will rest fully persuaded that such stanzas as these have no pretensions whatever to the name of *poetry*:

- ‘ Dear boy, when you meet with a rose,
Admire you the thorns very much?
Or like you to play with a ball,
When the handling it blisters your touch!
- ‘ Yet should it be firm and compact,
It is easy to polish it nice;
If the rose is both pretty and sweet,
The thorns will come off in a trice.’

Art. 18. *Ancient Historic Ballads*. 8vo. pp. 236. 5s. Boards.
Longman and Co. 1807.

We cannot pay the editor of this volume many compliments on his poetical powers, if (as we suppose) the first and second poems in the collection are intended as specimens of them. 'Richard Plantagenet, a legendary tale,' is the flattest and most prosaic performance of the kind that we have for many years witnessed. It is an interesting historical fact, that King Richard III. left a son, who died in the reign of Edward VI., having lived in a state of such obscurity that none of his contemporaries were aware of his existence: but we had rather be made acquainted with this fact by a few words of plain prose, than by half a hundred stanzas of deplorably languid rhyme. As for 'The Cave of Morar, the man of sorrows,' we apprehend that the title itself will, with most men, operate as a sufficient warning against entering on the premises. We, however, whom no warning can terrify from the discharge of our duty, have passed fairly and safely through; and we can assure our readers that the greatest danger, which they have to encounter, is that of being overpowered by sleep in the midst of their progress, and forgetting when they wake both where they are and how they came there.

Of the three pieces which are not original, one is Dr. Percy's "Hermit of Warkworth," and another is Mrs. Wardlaw's "Hardy-knute:" but for what purpose these well-known poems have been reprinted in this collection, it is out of our power even to guess.

The most considerable piece in the volume, (and, if it had been the only one, we should have given the editor our unqualified thanks for his present,) is 'The exact and circumstantial History of the Battle of Flodden, in verse, written about the the time of queen Elizabeth, published from a curious MS. in the possession of John Aikew, of Palinsburn, in Northumberland, Esq.' As this very curious poem was probably the original source of Mr. Scott's late publication, and has certainly afforded him many of the best materials for his work, we should, if on no other account, have been gratified by the acquisition of it: but it is really a very important historical document. The extreme minuteness of detail leaves us no reason to doubt that, in all the principal events, it is correctly true; and we have no *prose* history of the transaction that brings us nearly so well acquainted both with the chief actors, and with the scene of action. The lists of barons and followers on both sides are in many parts as picturesque as Homer's Catalogue of Ships; they have been to Mr. Scott a treasure of which he has by no means spared the use; and we will venture to say that not only poets, but historians, whose subjects lead them to refer to it, may still derive great assistance from the exact details of this simple ballad. We will give only a single extract, which is sufficient to shew the general style of the performance, and is one of the most dramatic passages in it.

King Harry is encamped before Terwin (Terovenne) with his army; and James IV., anxious to take advantage of his absence, summons his council, to ask advice,

"If he had better live in peace,
Or fight against his brother-in-law."

His

barons are, almost all, eager for the war; and, among the rest,

‘ Stood up the proud lord Hume,
Of Scotland the chief chamberlain.

“ My liege, (quoeth he,) in all your life,
More lucky fate could never fall;
For now that land, with little grief,
Unto your crown you conquer shall.

For England’s king, you understand,
To France is past with all his peers;
There is none at home, left in the land,
But joulthead monks and bursten fryers.

Or ragged rustics, without rules,
Or priests prating for pudding shives,
Or millners madder than their mules,
Or wanton clerks waking their wives.

There is not a lord left in England,
But all are gone beyond the sea;
Both knight and baron with his band,
With ordnance or artillery.”

The king then called to Dallamout,
Which bodword out of France did bring,
Quoeth he, “ the nobles’ names pray note,
Who are encamped with th’English king.”

“ That will I do, my liege,” quoeth he,
“ As many as I have at heart;
First there is the great earl of Derby,
With one that is called lord Herbert.

“ There is an earl of ancient race,
Plumed up in proud and rich array,
His banner casts a glittering grace,
A half moon in a golden ray.”

“ That is the noble Percy plain,”
The king did say, and gave a stamp,
“ There is not such a lord again,
“ No, not in all king Henry’s camp.”

“ There is a lord that bold doth bear
A talbot brave, a burly tyke,
Whose fathers struck France so with fear,
As made poor wives and children shriek.”

The king then answered at one word,
“ That is the earl of Shrewsbury.”
“ There is likewise a lusty lord,
Which is called the famed Darcy.

“ There’s Dudley and brave Delaware,
And Drury great lords all three;
The duke of Buckingham is there,
Lord Cobham and lord Willoughby.

“ There

" There is the earl of Essex gay,
And Stafford, stout earl of Wiltshire;
There is the earl of Kent. lord Gray,
With haughty Hastings hot as fire.

" There is the marquis of Dorset brave,
Fitz-Water and Fitz-Leigh, lords most great,
Of doughty knights, the lusty lave,
I never could by name repeat.

" There is a knight of the north country,
Which leads a lusty plump of peers;
I know not what his name should be,
A boisterous bull, all black, he wears."

Lord Hume then answered on hight,
" This same is Sir John Neville bold;
King Harry hath not so brave a knight,
In all his camp, my coat I will hold.

" He doth maintain without all doubt,
The earl of Westmoreland's estate,
I know of old his stomach stout;
In England is not left his mate."

The king then asked his lords all round,
If wars or peace they did prefer?
They cried, and made the hall to sound,
" Let peace go back, and let us have war."

Art. 19. *The Poetical Works of Sir William Jones*. With the Life of the Author. 2 Vols. 12mo. 10s. 6d. Boards. Cadell and Davies, Baxter, &c.

The extraordinarily varied attainments, and the high private character, of the late Sir William Jones, must render this neat edition of his poetic lucubrations, and abridged view of his life, acceptable to many readers. The biography is selected principally from Lord Teignmouth's ample memoirs of his excellent friend; and the poems are arranged, not in chronological order, but under the different classes to which their subjects refer them.

Art. 20. *Affection, with other Poems*. By Henry Smithers, of the Adelphi. Royal 8vo. pp. 210. One Guinea. Boards. Miller, 1807.

I though the contents of this volume impress us with a high opinion of its author's moral character, we cannot say that they either exhibit or promise much poetic excellence. They do not, indeed, occupy so large a space as the notes, which are principally extracted from Bewick's History of Quadrupeds, and the travels of Sir John Carr. The paper and printing are very handsome; and we are presented with some highly finished vignettes and other engravings, from the designs of Mr. Maquerier.

Art. 21. *La Fête Royale; or the Visit to Stow*; a Poem, in two Cantos. 12mo. 1s. Hatchard. 1808.

" *The butterfly's Ball and the Grasshopper's Feast*" naturally produced

duced a host of imitations.—such as (not to mention the *Peacock at Home*.) the *Gala of the Lake*, the *Elephant's Masquerade*, the *Lion's Dejeuné*, and the *Petit Souper of the Eagle*: but by what process of association they stimulated the courtly writer now before us to describe a visit paid by the unfortunate representative of the house of Bourbon to the Marquis of Buckingham, it may be considered as scarcely decent in us *minutely* to inquire. Suffice it that the author himself has told us that this extraordinary effect was produced in his mind; and he accordingly sat down, inspired by the *same* of Mr. Roscoe, to bedaub with his macaroni couplets my Lord and my Lady Buckingham, as well as my Lady Mary Grenville, who doubtless are much obliged to him for the compliment.

In the course of this process, the writer has contrived to confer some very essential benefits on his native language, as well as that of our neighbours, by teaching us to pronounce *Roi* like "*Roy's Wife of Aldivalloch*,"—*magnifique, magnific*,—*coup d'ail, cow'd eel*, as in this couplet,

' And e'en from his idol a minute would steal,
To glance o'er the splendour a rapid *coup d'ail*,'

And to call secretary, secret'ary; simile, similet, &c. &c. &c.

He has conferred an equal kindness on poor Louis XVII., by putting this wise and witty speech into his mouth:

' And still may auspicious Heaven its showers
Of blessings, of honour, of health, and of peace,
On the loved house of Grenville for ever increase;'

to which, with vast politeness, my Lord Marquis is made to reply,

' Good health to the King! With its honours restored,
And in splendour revived, may the house of Bourbon
Give peace to the world from its merciful throne!'

The Poem concludes with the ceremony of planting 32 oaks by the royal party, 'as a living monument of the visit.' We really hope, for the sake of my Lord Buckingham's descendants, that the trees may flourish when the planters and the poet are forgotten.

Art. 22. *Specimen of an English Homer in Blank Verse*. 8vo. pp. 30. 1s. 6d. Payne. 1807.

The author of this specimen says that he first undertook to try his powers in translating Homer, in consequence of a declaration made by Mr. Knight in his "*Inquiry into the Principles of Taste*," that blank verse was not suited to epic poetry: but he farther informs us that his attempt was soon laid aside. On the appearance, however, of the translation of the first book of the *Iliad* by the Archdeacon of Merioneth*, he was induced to examine what he had before written; and on a comparison he resolved to blend together his own, the Archdeacon's, and Cowper's versions, and 'try whether a specimen of an English Homer might not be thus produced, such as would be tolerably true to its archetype, and at the same time readable to an English reader. The result is the specimen which he has laid before the public.

We quote the first sixteen lines:

* See Rev. Vol. lii. N. S. p. 441.

' The

‘The stern resentment of Achilles, son
 Of Peleus, Muse record,—dire source of woe;
 Which caus’d unnumber’d ills to Greece, and sent
 Many brave souls of heroes to the shades
 Untimely, and their bodies gave a prey
 To dogs and every ravenous bird: so will’d
 The all ruling providence of Jove, when first
 In fierce dissension strove the king of men,
 Atrides, and Achilles Goddess-born.
 ‘What Power their fury urg’d to fatal deeds?—
 Jove’s and Latona’s son.—He, by the king
 Offended, a destroying pestilence sent
 Among the host: the people victims fell:
 And this, because Atrides dar’d insult
 Chryses, his priest. To the swift ships of Greece
 He came, with costly ransom to redeem
 His captive daughter: in his hands he bore
 The ensigns of Apollo Archer god,
 His wreath and golden sceptre. Much he sued
 To all the Greeks, but chief his prayer address’d
 ‘To Atreus’ sons, joint leaders of the host.’

The whole specimen consists of a translation of 222 lines of the first book of the Iliad; and the admired interview between Hector and Andromache, comprehending 90 lines from the sixth.—We think that the execution is on the whole, as every translation ought to be, close, spirited, and easy; the versification is also for the most part harmonious; but in this department there is evident room for improvement; and a few more close revisals would have made the specimen still more worthy of the approbation of the public.

In publishing this effort, the author intends only to shew what may be done by any person who is well qualified for the undertaking; at the same time declaring that he has not the most distant thoughts of ever himself proceeding with a task, which, were he competent to it, he should in his present circumstances find too laborious.

MILITARY AFFAIRS.

Art. 23. *Official Letters written by Lieut. Col. Henry Haldane, Captain of Royal Invalid Engineers, to the Masters General of His Majesty’s Ordnance, since the Year 1802.* 8vo. 2s. Harding.

We briefly stated the point at issue between this gentleman and the Master General of the Ordnance, in noticing his letters to Lord Chatham, Rev. Vol. xliii. N. S. p. 448. The present pamphlet contains, besides his former letters, a number of additional observations in support of his claim to army promotion, his correspondence with the Earl of Moira, while at the head of the Ordnance, and his Memorial to the King. He remains unsuccessful in his applications.

NOVEL.

Art. 24. *The Hungarian Brothers.* By Miss Anna Maria Porter. 12mo. 3 Vols. 13s. 6d. Boards. Longman and Co.

In this novel are portrayed, with considerable ability, the different characters of Charles and Demetrius, Counts of Leopoldstat. The one is, on all occasions, calm, thoughtful, and discreet, never undertaking any object but such as a deliberate judgment pronounces to be just and proper: the other, although born with a disposition equally good, is warm, impetuous, and governed solely by the impulse of the moment. In the consequences which arise to these persons from their different modes of conduct, a very valuable lesson is taught to young people; since honour and prosperity attend the one, while difficulties and dangers wait on the other, and are so forcibly described as to leave a deep impression on the reader. The secondary characters are also ably supported; and the tale is well told. The work therefore claims a respectable station among writings of this class.

E D U C A T I O N.

Art. 25. *Festuca Grammatica*; the Child's Guide to some Principles of the Latin Grammar, in which the original and natural Delineation of the Verb is restored, by Means of the English Particles, to Six certain Rules, most easy to be comprehended by Children: with a Phraseologicon of the regular Latin Syntax; shewing its very extensive Analogy with the English, to be a true and most ready medium through which to initiate a young Scholar in the Latin Tongue. By the Rev. Richard Lyne, Author of the Latin Primer. 12mo. pp. 142. 2s. 6d. Law.

Conformably to its long title, this work professes to be an improvement on the usual manner of teaching the Latin language; and were the extent of improvement equal to that of the alteration proposed, it would be a valuable tract indeed; scarcely any part of the old method being retained. As the alterations are so extensive, we should hardly expect that the plan here proposed would be generally adopted: but several of the observations which are offered are so much to the purpose, that they may be perused with profit by those who wish to make a proficiency in the language; indeed these remarks on and illustrations of the Latin idioms are very valuable. The author seems to possess a considerable degree of observation and industry, and his strictures are ingenious and acute: but the work is defective in arrangement; and if ever a second edition be printed, we advise him to introduce some modifications into the plan, that will render it more alluring and useful to the student.

Art. 26. *The Primitives of the Greek Tongue*, in five Languages, viz. Greek, Latin, English, Italian, and French; in Verse. By J. F. Alphonse Roullier. 8vo. pp. 112. 3s. 6d. sewed. Longman and Co.

To turn individual words of five languages into verse shews a resolution of no uncommon kind; yet this is the task that has been accomplished in the work before us, in which the author's object was to render the attainment of those languages more easy, since words in poetic numbers are remembered with less difficulty than in prose. The verse is hexameter; the Greek primitives are alphabetically dis-

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posed ; and the equivalent expressions in the other languages are placed in the succession mentioned in the title, to make up the line. Whoever will charge his memory with these hexameters will certainly furnish himself with a vast copia of words, and facilitate the acquisition of the languages. Those teachers, therefore, who may chuse to put this book into the hands of their pupils, will be under great obligations to the author for his laborious exertions in the cause of literature.

MEDICAL.

Art. 27. *A Popular Essay on the Disorder familiarly termed A Cold*, in which the Means of obviating the various Causes which are liable either remotely to contribute to the Production of this Complaint, or which more immediately excite it, together with the most effectual Method of removing it when present, are explained in a Manner familiar to the meanest Capacity ; and to which are added a Collection of approved Receipts, and Observations on the most popular Remedies ; principally designed for the Use of Families ; and composed with a View of rendering more extensively known the insidious Nature of a Disorder, which, to the Inhabitants of the variable Climate of Great Britain, too often proves the Bane of Health and Comfort ; and thereby diminishing its Frequency, and preventing its pernicious Effects. By E. L. White, Surgeon, &c. 12mo 5s. sewed. Cadell and Davies. 1807.

Mr. White has confessedly written this essay for popular use, and certainly, if popular medicine may be admitted in any case, it is allowable in that of catarrh. This is a disease so frequent, and often so unimportant, that we cannot expect that medical assistance will always, or even generally, be sought ; and yet it unfortunately happens that colds, when neglected, or improperly managed, lay a foundation for some of the most formidable complaints to which the human frame is subject. It becomes, then, highly desirable, if it could be accomplished, to prescribe some rules which may be generally intelligible, respecting the method of treating catarrh ; and still more to point out, in a perspicuous manner, the symptoms that indicate the presence of that state of the disease, which is likely to require professional assistance. Mr. White's treatise contains many judicious observations ; and it is, on the whole, well calculated to answer the purpose for which it is designed.

The author enters at some length into the consideration of the predisposing and exciting causes of catarrh, which he thus enumerates :

'The predisposing causes of catarrh are, 1st, original peculiarity of constitution ; 2dly, an acquired morbid irritability of the pulmonary system ; 3dly, a morbid delicacy of frame, induced by enervating pleasures, or weakening occupations, or occasional and accidental debility. Its exciting causes are, 1st, alternations of temperature ; 2dly, the application of chemical or mechanical stimuli to the mucus membrane of the air-passages ; 3dly, moisture applied, in a certain way, to the surface of the body ; 4thly, occult intemperies of the atmosphere. These it will be necessary to consider separately.'

We deem it unnecessary to follow Mr. White through his illustrations of these different topics ; his remarks are not intitled to the
praise

praise of novelty, but they are not therefore the less adapted for popular instruction; and we observe very few against which any objection can be alleged.

With regard to the cure of catarrh, Mr. W. begins by pointing out the opposite methods that have been proposed by scientific practitioners, one party recommending warmth, and the other as strenuously advising the application of cold; and he endeavours to prove the impropriety of adopting either of these plans of treatment in their full extent. In the commencement of the disease, and when any inflammatory symptoms are present, the antiphlogistic regimen, to a certain degree, is to be adopted, but this is by no means generally admissible. A remedy, in which the author places great confidence, is antimony, given in small doses, and diluted with a large quantity of cold water.

POLITICS.

Art. 28. *A Letter from Mr. Whitbread to Lord Holland, on the present Situation of Spain.* 8vo. 1s. Ridgway. 18c8.

We are told in this Letter that the noble person, to whom it is addressed, contracted during his residence in Spain an attachment to its inhabitants; and that he bears testimony 'to the grandeur and energy of their character,' obscured as it for a time has been 'by the faults and oppressions of the government.' Mr. Whitbread speaks of the grand effort now made by Spain, with that warmth of interest and glow of sentiment which might be expected from so zealous and steady a patriot. He denominates it 'a struggle against tyranny and oppression, as glorious in all its circumstances, as any that has ever yet been exhibited on the face of the earth.' Adverting to the intelligence then recently received from the same country, he says, 'News has arrived as cheering to the heart of man as ever was announced to an admiring world;' and he elsewhere observes that 'the whole undivided heart of Great Britain and Ireland, nay of France itself, and of the world, must be with Spain.'

This upright and independent senator professes his adherence to his former sentiments, in regard to the persons constituting our administration: but he bestows praise on their conduct as it regards Spain. 'The part of the king's speech (says he) which relates to Spain has my unqualified approbation. The policy is sound, and the expressions could not have been better chosen.'—He expresses his regret, and we think with great reason, that Parliament has had no opportunity of hailing the glorious cause, and of testifying its zeal and alacrity to assist and support it. He vindicates his opposition to Mr. Sheridan's motion, on the ground of its being an improper interference with the province of ministers, and as being premature. He then re-states and adds to the reasons which made him think that, even in the then crisis, pacific proposals to the French Emperor would not have been morally wrong, nor impolitic; and he resents, with becoming spirit, the insinuation thrown out against him that, because he sought peace, he was ready to purchase it at the expence of abandoning 'the heroic Spaniards to their fate.' This makes him exclaim:

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'God forbid! A notion so detestable never entered my imagination. Perish the man who could entertain it! Perish this country, rather than its safety should be owing to a compromise so horribly iniquitous! My feelings, at the time I spoke, ran in a direction totally opposite to any thing so disgusting and abominable.'

We must request our readers, in justice to Mr. Whitbread, to revert to the moment of penning this little tract, while they reflect on the following passage:

'I am not afraid to say, that the present is a moment in which I think negotiation might be proposed to the Emperor of the French by Great Britain, with the certainty of this great advantage, that if the negotiation should be refused, we should be at least sure of being *right* in the eyes of God and man. An advantage which, in my opinion, we have never yet possessed, from the commencement of the contest to the present hour; and the value of which is far beyond all calculation.'

If we cannot literally subscribe to these remarks, we own that we so far coincide with the author as to admit that we have taken great pains to be in the wrong.

No one can impeach the *views* of Mr. Whitbread; the only question is respecting the efficacy and eligibility of the *means*. It was his wish to seek the most glorious results of war by the means of peace; and the friends of Spain cannot hope to attain more by war, than he proposed to secure by negotiation.

'If,' he says, 'the emancipation of Spain, the enthronement of Ferdinand VII. and the amelioration of the government of that country, through the means of the legitimate organ of their Cortes, or any other of their own choosing, could be effected without bloodshed, is there a man existing who would not prefer the accomplishment of these objects by the means of negotiation, rather than by the sword? If Mr. Fox were happily alive, and had power commensurate with his ability, I see a bare possibility that his genius might turn this crisis to such great account. Nothing should be done but in concert with the Spaniards; and the complete evacuation of Spain by the French armies, the abstinence from all interference in her internal arrangements, the freedom of the royal family, might be the conditions of the negotiation. There is no humiliation in such a proposal. What a grateful opportunity would at the same time present itself of making a voluntary proffer of restitutions, which, when demanded, it might, perhaps, be difficult to accede to! What a moment to attempt the salvation of Sweden, and the re-establishment of the tranquillity of the North!—

'I should be desirous of conveying these terms to the court at Bayonne, and of proclaiming them to the world. If they should be accepted, is there a statesman who could doubt of their propriety, of their justice, of their honour? If rejected, is there a free spirit in the universe that would not join in applauding the justice and moderation of Great Britain, in condemning the violence, the injustice, and ambition of the Emperor of the French.'

MISCELLANEOUS.

Art. 29. *Reasons for rejecting the presumptive Evidence of Mr. Almon*, that "Mr. Hugh Boyd was the Writer of Junius." with passages selected to prove the real author of the Letters of Junius. 8vo. 2s. Highley.

Junius has told us that he was the sole depositary of his secret, and that it should die with him. This declaration, and the caution with which he concealed himself, excited a general wish for the discovery of the author: but conjectures have been made, and claims have been set up, hitherto with little success. At last, we are informed that the real author of these celebrated letters has been revealed *by his own confession*. A Mr. Rodney, an American, has asserted in the *Wilmington Mirror*, (a Columbian periodical work) that the late Major-General Charles Lee of the American army confessed to him in conversation that he was the real author of these letters; and the object of this pamphlet is to establish at least the probability of this evidence, by comparing the letters of General Lee with those of Junius in point of sentiment and style. This laboured attempt appears to us to be far from satisfactory; and the author will more easily persuade his readers that Mr. Hugh Boyd was *not* than that General Lee *was* the writer in question. Who this Mr. Rodney is we know not: but we may safely assert that the comparison, which he desires us to institute, would never lead us to the conclusion that General Lee and Junius were the same person.

Art. 30. *An Exposition of the Circumstances which gave Rise to the Election of Sir Francis Burdett, Bart., for the City of Westminster*, and of the Principles which governed the Committee who conducted that Election. To which are added some Documents not hitherto published. By order of the Committee. 8vo. 1s. Tipper.

All the circumstances which attended the recent election of Sir Francis Burdett were rather extraordinary: but those in which the late Mr. Paull was concerned have been well known, and are no longer interesting, and they are also but scantily stated in this pamphlet. It is chiefly remarkable, however, for the very unusual record which it contains respecting the expences incurred by the Committee, who conducted the election of Sir Francis. It appears that the disbursements up to the close of the poll were only £780 16s. 4d.; those of the subsequent procession on the 23d May, and some printing, £118 9s. 8d.; those of chairing Sir Francis, £65 18s. 0d.; fees paid at the House of Commons, £6 0s. 6d.; repairing the triumphal car, and expences attending the presentation of it to Sir F., £25 0s. 0d.: making altogether £1296 2s. 6d.;—and that the amount of the subscription was £1215 14s. 3d. leaving a balance due to the treasurer of £80 8s. 3d.—A small fee being due at the House when Sir Francis took his seat, that expence also was defrayed by the Committee; and their representative actually sits without having paid a shilling for his election, and at the very moderate cost to his constituents, considering

the nature of the contest, of £780 14s 4d. as far as the election itself was concerned. We should like to see a few more such instances of recurrence to former principles and practice between the represented and the representative.

Art. 31. *Brother Abraham's Answer to Peter Plymley, Esq.* In Two Letters; to which is prefixed a "postliminious" Preface. 8vo. 1s. 6d. Craddock and Joy. 1808.

No, Abraham, thou art not Peter's brother. None of the Plymley blood flows in thy veins, nor has an atom of the family wit ever exhilarated thy pericranium.—Instead of replying to Peter with temper and pleasantry, this pseudo-Plymley grows angry and scurrilous; and by way of enforcing conviction on the mind of Peter, he, with all brotherly love, wishes to have him tied up to a whipping post. Abraham sees every thing through a distorting medium: he converts the saints of the papists into *Gods*, and then he asserts that, 'as long as they retain image-worship, they will always, under similar circumstances, commit greater atrocities than the protestants.' In perfect accordance with this novel position, he maintains that the absurdities, which exist in the creed of the Catholics, prove them to be deficient in the qualities necessary for Generals and legislators; but let us ask this gentleman, whether, if Unitarians were in power and were to use the same argument to justify the exclusion of Trinitarians, he would acknowledge its validity? In order to justify the distribution of the plumbs out of the civil pudding according to the nature of a man's creed, he sagely observes, 'Suppose a man instead of saying,—I believe in God—should say I believe in the Devil and Buonaparte, would such a fellow deserve any plumbs out of the pudding?' This and similar stuff is called an *answer* to P. P.—Alas, Abraham cannot measure lances with the gentleman whom he presumes to call his brother, and is no more to be compared to him than a cinder to a diamond.

Art. 32. *A more extended Discussion in Favour of Liberty of Conscience recommended by the Rev. Christopher Wyvill.* 8vo. 1s. Johnson.

This respectable and well-informed friend of Liberty, being dissatisfied with the partial efforts which have been made or are now making to relieve this and that sect from the pressure of civil disabilities on account of religion, with a noble liberality of mind proposes to extend the discussion of the question, that its merits may be more generally known, and that an application may be made to parliament for the repeal of *every* law against liberty of conscience. Our persuasion is, that howmuchsoever the point is contested at present, the time is not very far distant when the different modes of faith will no more be regarded as pretexts for inflicting civil disqualifications, than the different modes of cooking our victuals; and when Test and Corporation Acts will be considered as the remnants of that barbarism which once consigned heretics to the flames. Mr. Wyvill's remarks are so sage and temperate, that they must afford general satisfaction.

Art.

Art. 33. *The Red Book*; or the Government of Francis the first, Emperor of the English, King of the Scotch and Irish, &c. &c. &c. a Dream. By Cassandre Non-Reveur. 8vo. pp. 76. 2s. 6d. Stockdale, junior. 1807.

A very silly pamphlet, in which Malice and Stupidity contend so equally for the masterdom, that we should be extremely sorry were we forced to deliver on oath our opinion of the preponderance of either.

Those who can relish the following specimen of humour may find much more of the same stamp scattered through this egregious performance. Sir Francis Burdett (very wittily called Francis Brutulus,) is elected emperor of the English; and one of his first edicts is for altering the names of places in and about the metropolis:

"*St. James's Park* is in future to be called, under pain of death, *Sir Francis's Park*; *St. James's Square*, the Square of *St. Guillotine*; *Pall-Mall*, *Despard Street*; *St. James's Street*, *Parker Street*; *Bond Street*, the Street of Regeneration; *Whitehall*, the Street of Reform; *Guiltball*, Jacobin Hall; *Westminster-hall*, Sansculottes Hall; *Hyde Park*, Elysium; and *Kensington Gardens*, *Frescati*."

We have heard that the terrors of the law have been invoked against this publication, but we can hardly believe the fact; it was not worth anger.

Art. 34. *A New and Accurate Description of all the Direct and Principal Cross Roads in England and Wales, and Part of the Roads of Scotland; with correct Routes of the Mail Coaches: and a great Variety of new Admeasurements. Also an Account of Noblemen's and Gentlemen's Seats, and other remarkable Objects near the Road: with some Topographical History. Arranged upon a New and more Convenient Plan: so that the Routes and the Seats relating to them are brought under the Eye in the same Page. A general Index of the Roads to the different Towns, denoting the Counties in which they are situated, their Market Days, and the Inns which supply Post Horses, &c. &c. An Index to the Country Seats and Places described. A Table of the Heights of Mountains, and other Eminences, from the Grand Trigonometrical Survey of the Kingdom, under the Direction of Lieut. Col. Mudge. An Alphabetical Table of all the Principal Towns; containing the Rates of Postage; the Times of the Arrival and Departure of the Mails; the Number of Houses; and the Population. The whole greatly augmented and improved by the Assistance of F. Freeling, Esq. Secretary to the Post-Office, and of the several Surveyors of the Provincial Districts, under the Authority of the Postmaster-General. By Lieut. Col. Paterson, Assistant Quarter-Master-General of His Majesty's Forces. The 14th Edition. 8vo. pp. 55. 1s 6d. Boards. Longman and Co. 1808.*

So long and so well established has been the reputation of this work, that we need not speak of it in terms of commendation; and we mention it now only because it is matter of interesting information

to our *sourisying* readers, to apprize them of a new and improved edition of it. From the preface, we learn that considerable alterations have taken place in its contents. The proprietor states that 'the whole is arranged on a new plan; by devoting one column in each page to the descriptions of the roads and distances; and the other, to the seats and topographical history; and this is so contrived that, as the route continues, every object or observation relating to it shall be under the eye in the same page. They will also find, that the book is increased considerably, by new matter as well as by new roads; though, from the enlargement of the page, a very small addition is made to its thickness.

'A new and more comprehensive map of the roads has likewise been prepared, corresponding with the descriptions; so that the traveller may trace his route with the greater facility; and at the end of the work is an alphabetical table of all the principal towns, containing the rates of postage, the times of the arrival and departure of the mails; the number of houses; and the population; the two former communicated by the gentlemen of the Post-Office, and the two latter from the report presented to parliament. These, it is presumed, will be of importance to the traveller, both as affording matter of curiosity, and of useful information.'

Acknowledgements are also made to a number of gentlemen, who are specified as having contributed information and corrections; and it is said that, 'from the assistance which the proprietor has received from all the offices of government, where information could be obtained, this publication may be considered as an official production.' A map of the roads is prefixed, 19 inches by 16 in size.

Art. 35. *Crosby's Complete Pocket Gazetteer of England and Wales; or Traveller's Pocket Companion*; arranged under the various Descriptions of Local Situation, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c., Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggon, Distances from London, Surrounding Towns, and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom. With a Preface and Introduction by the Rev. J. Malliam. 12mo. pp 600. 5s. Boards. (Fine paper 7s. 6d.) Crosby and Co.

If the reader duly attends to the specification of particulars which this ample title-page sets forth, and especially to the *sweeping-clause* by which they are terminated, he will form some judgment of the manner in which all these topics must be discussed in a *pocket-volume*; and not a *great-coat pocket* volume, but of a size which (bating its thickness) might have been accommodated in the *waistcoat* pockets of former days. By the aid, however, of double columns in a page, a small type, and contractions for words of frequent occurrence, much information is really comprized in this *vade-mecum*. As to its accuracy

rary in all instances, it is in course impossible for us to give an opinion. A general map of England and Wales, (11 inches by 9,) and another on a similar scale exhibiting the roads, are prefixed.

Art. 36. *The Fashionable World Reformed.* By Philokosmos. Cr. 8vo. 2s. 6d. sewed. Wilson.

What an Herculean task is here attempted! We may expostulate with, ridicule, or satirize *the fashionable world*, but after all we shall effect little by way of reforming it. If, however, sensible observations, and sober advice on the state, on politeness and polite conversation, and on behaviour at public worship, could accomplish this object, Philokosmos would not labour in vain. His purpose is good, but he preaches to a *stiff-necked generation*.

Art. 37. *A Vindication of Mrs. Lee's Conduct towards the Gordons.* Written by Herself 4to. 3s. Greenland and Norris.

Some talents are displayed in this pamphlet, but we cannot say that much illustration of the affair, or any complete vindication of the writer, appears to us to be produced by it. Rather than have written this sort of defence, we should have advised Mrs. Lee to let the transaction pass into oblivion; and the sooner that such is now its fate, the better.

Art. 38. *Aphorisms of Sir Philip Sidney*; with Remarks, by Miss Jane Porter (author of *Thaddeus of Warsaw*). 12mo. 2 vols. 10s. 6d. Boards. Longman and Co.

Sir Philip Sidney flourished in the reign of Queen Elizabeth, and, on account of his various endowments, was frequently styled the "all accomplished." When his *Aphorisms*, which contained his private thoughts on various subjects, were originally composed, he had no expectation of their being ever published; and they were merely written on any loose fragments of paper that came in his way, and sent to his sister the Countess of Pembroke, who desired to have every copy of his mind. They have long been celebrated for their excellence; and the present editor has deemed them worthy of being once more laid before the public, and of being occasionally illustrated and amplified by her own remarks.

To give our readers an idea of the original work, with the additions of the editor, we shall select a passage or two for their perusal. The first that we shall transcribe is on "REVELLING:"

'Give yourself to be merry, but not hoisterous. Let your mirth be ever void of scurrility and biting words, which many deem wit; for a wound given by a word, is often harder to be cured than that which is given by the sword. Use moderate diet; so that after your meat you may find your intellects fresher and not duller; and your body more lively, and not more heavy. Seldom indulge in wine; and yet sometimes do, (but always temperately,) lest, being forced to drink on some sudden occasion, you should become inflamed; all that comes of more than this is bad.'—

'Remark.

'Drunkenness is one of the most degrading and, at the same time, is the most mischievous of the sensual vices. In point of deformity,
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it is on a par with gluttony, which seeks enjoyment in gorging a vile appetite, and doing its utmost to extinguish that ethereal part which alone gives man pre-eminence over brutes. Drunkenness can have no positive pleasure; at best its feelings are all dormant: if active they must produce pain. How can any one of the senses find gratification, when the eye-sight is rendered indistinct, the hearing confused, the very motion feeble and undetermined, and every power of man paralyzed and lost in weakness and stupidity? The bliss of the drunkard is a visible picture of the expectation of the dying atheist, who hopes no more than to lie down in the grave with the "beasts that perish." It is not requisite to describe the actual pains of the poor besotted wretch, when his swollen carcase awakes to sensibility. When the cup of any sensual pleasure is drained to the bottom, there is a ways poison in the dregs. Anacreon himself declares, that "the flowers swim at the top of the bowl!"

On the subject of WOMAN, we find these sentiments:

' 1. One look (in a clear judgment) from a fair and virtuous woman, is more acceptable than all the kindnesses so prodigally bestowed by a wanton beauty.

' 2. It is against womanhood to be forward in their own wishes.

' 3. There is a certain delicacy, which in yielding conquers, and with a pitiful look, makes one find cause to crave help one's self.

' 4. Silence ought to be without sullenness; modesty without affectation, and bashfulness without ignorance.

' 5. Some women are in that degree of well doing, to which the not knowing of evil serveth for a ground of virtue; and they hold their inward powers in better form, with an unspotted simplicity, than many do, who rather cunningly seek to know what goodness is than willingly take to themselves the following of it. But as that sweet and simple breath of heavenly goodness is the easier to be altered, because it has not passed through the trial of worldly wickedness, nor feelingly found the evil that evil carries with it; so these innocents, when they come to a point wherein their judgments are to be practised by knowing faultiness by its first tokens, do not know whether the pending circumstance be a thing to be avoided, or embraced, and so are apt easily to fall into the snare.

' 6. The sex of woman kind is most particularly bound to consider, with regardful eyes, men's judgments on its deeds.'—

' *Remark.*

' A clear reputation must be desirable to every honourable mind. Lucretia died to maintain her's; but there the sense of reputation was stronger than that of honour! A truly noble heart would have preferred the death that Tarquin threatened; unsullied purity with a slandered name, before contamination with the power of accusation and revenge. Positive rectitude ought to be the first consideration; a fair character, the second; but first and second they should ever be. Virtue demands that where possible they should be substance and shadow, and where it is not, we should die rather than relinquish either; unless the last, as in the case of Lucretia, must be preserved by the sacrifice of the first. For virtue is despotic; life, reputation, every earthly good, must be surrendered at her voice. The law may seem hard,

hard, but it is the guardian of what it commands; and is the only sure defence of happiness.

The good sense, the pure morality, and the amiable piety, which this work displays, contribute to render it a very valuable performance. The merit of the Aphorisms has been already sufficiently acknowledged; and the additional remarks of the editor, which are by no means sparingly interspersed, will not suffer in comparison: since they manifest reading, discrimination, thought, and research.

Art. 39. Bath Characters: or Sketches from Life. Second Edition, with many Additions; amongst which are a poetical Pump-room Conversation, a new Preface, and an Appendix, containing a Defence of the Work, and a Castigation of its Persecutors. By Peter Paul Pallet. 8vo. 5s. Boards. Wilkie and Robinson. 1808.

Humbug and empiricism being fair game for the satirist, he has a right "to let slip the dogs" of ridicule, and to drive them from the face of day into their own holes and earths. Bath opens a wide field to the moral castigator; for where profligate, vain, and wealthy fools appear in shoals, knaves of various descriptions will not be wanting, who, by taking advantage of the weakness or humouring the passions of their fellow creatures, will form no unprofitable trade. In Bath, as in the metropolis, the professions of divinity and physic can boast of many respectable members: but it is also possible that all may not be "honourable men;" and if there be any scabby sheep in either fold, it is not amiss to have them stigmatized and hunted down. P. P. P. like another Juvenal, professes to be stimulated by a virtuous indignation against the hypocrisy and quackery which appear in the guise of religion and medical skill; and his aim, in these sketches, is to arrest the course of profligacy, to shame the insolence of vanity and folly, to abash the lofty spirit of dissipation and luxury, and to expose the pernicious *humbugs* which are sported in this place of public resort and amusement. The characters which Mr. P. P. P. ties up to the halberds are not slightly brushed by his satirical cat-o'-nine-tails, but every stroke is vigorously laid in. We pretend not to weigh the merit of his satire in the scales of rigid justice. but, as some *jades* seem to have *wincing*, it is fair to suppose that they are *galled*. Should this be the fact, we wish them nothing worse than that they may be shamed to manliness and virtue.

Art. 40. The Origin and Description of Bognor, or Hotbamton; and an Account of some adjacent Villages. (With a View of the former Place.) By J. B. Davis, M.D. &c. Cr. 8vo. 5s. Boards. Tipper. 1807.

When a writer undertakes to construct a volume out of materials fitted for little more than the formation of a tolerably-sized advertisement, a liberal use must be made of epithets and metaphors, and every art of spinning and dilating must be put in practice. By laying the adjacent villages under contribution, and introducing two of Charlotte Smith's sonnets, with other scraps of poetry, Dr. Davis has had the proud success of filling 124 pages with a description of Bognor, &c. The sea is noticed as an element, as a bath, and as a

God; and of Bognor it is said, 'there the God of the seas receives all with open arms into his briny d main;' yet notwithstanding the attractions of this Neptunian hug, we do not find that Bognor is a favourite aquatic resort. Its buildings do not much increase; and Dr. D. admits that it affords no resource for intellectual pleasures. 'It may comprise in all fifty houses of different descriptions; but the greater part of them are occupied by resident families, so that visitors now find more difficulty than heretofore in accommodating themselves with apartments.'—In truth, Bognor is a retired watering-place, adapted to the accommodation of a few quiet genteel people, but is not calculated for *tag-rag and bob-tail*. It is very censurable, however, for its *promiscuous bathing*, with machines that have no awnings.

Bognor owes its origin to the late Sir Richard Hotham; who, between the years 1787 and 1793, constructed nearly all the buildings which it at present contains.

Art. 41. *An Index to the History of English Poetry* by Thomas Warton, B. D. &c. 4to. 9s. Lackington and Co.

We are invariable and pertinacious friends to Indexes; and, therefore, we thank the anonymous compiler of the present tables for having supplied the public with a convenience which he originally formed only for himself, respecting a work which he justly terms 'a noble treasure of poetical knowledge.' The index is arranged in separate parts for each volume, and the compiler claims for it the merit of being copious and correct 'as far as human diligence could succeed.'

Art. 42. *A New System of Domestic Cookery*, formed upon Principles of Economy, and adapted to the Use of private Families. By a Lady. Second Edition, enlarged, and with ten illustrative Plates. 12mo. 7s. 6d. Boards. Murray.

We are fairly tired of inspecting books of cookery. The fate of Tantalus himself is scarcely comparable to it; and in addition to the grumbings which our office frequently calls forth, the *grumbings of the gizzard* on these occasions are really insupportable. This lady has set before us in description so many good dishes, that she has *made our mouths water*, in spite of the dry weather. If she would, at a future opportunity, carry her 'principles of economy' still farther, so as to adapt her receipts to the situation of Reviewers, in these hard times, we might perhaps give a Rowland of praise for her Oliver of pudding, that would please her palate.

Art. 43. *Letters from the Mountains*; being the real Correspondence of a Lady between the Years 1773 and 1807. 12mo. 3 Vols. 13s. 6d. Boards. Longman and Co.

When we first glanced at the title of this work, we had not a very high anticipation of its claims: for in what respect the private correspondence of a lady placed in an obscure situation might be interesting or instructive, we could scarcely form a conjecture. Two well-written prefaces, however, soon gave us reason to alter our ideas; and an attentive perusal of the letters themselves converted our premature opinion into a full conviction of their merits. The engaging volatility

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of youth apparent in the early part of the correspondence, and the good sense of more ripened years, which prevails in the latter part, equally pleased us. The sentiments of the author, when occupying the various relative situations of a daughter, a wife, a mother, and a protégée, are truly praiseworthy; while the display of a warm and lively imagination, correct and animated language, and strokes of real genius, with which the letters abound, present still farther title to our approbation.

We understand that Mrs. Grant, whose name is not unknown to the literary world, is the writer of the letters which we thus sincerely recommend, particularly to female readers.

Art. 44 *Hours of Leisure; or Essays and Characteristics.* By George Brewer. 12mo. pp. 351. 5s. Boards. Hatchard.

Mr. Brewer appears to have seen the world in a variety of characters; to have enriched his mind by science and observation, and to be capable of advantageously transmitting his sentiments to the public. The tendency of his writings is of the most beneficial kind, and lessons of the first importance in the conduct of life are delivered in a pleasing manner. Several of his papers were originally published in the *European Magazine*, under the title of "Essays after the Manner of Goldsmith;" and though the author modestly observes, "with many a length between," we are of opinion that they will bear to be associated even with those celebrated productions.

Art. 45. *A comparative View of the Plans of Education*, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By Joseph Fox. 8vo. 1s. 6d. Darton and Harvey.

The object of this pamphlet is to prove that Mr. Lancaster is less indebted to Dr. Bell, than Dr. Bell to Mr. Lancaster; and that the publication of Dr. B. in 1797, exhibiting "an Experiment in Education, made at the Male Asylum at Madras," is very different from his subsequent accounts in 1805 and 1807; which Mr. Fox attributes to the information that the Doctor received from Mr. Lancaster's "Improvements in Education as it respects the industrious classes of the Community," &c. though, as he states, Dr. B. has not avowed his obligations in the same explicit manner as Mr. L. has done with respect to the clergyman. 'Dr. B's school at Madras,' he says, 'must be considered as a well regulated establishment on the European mode, with the addition of the Malabar custom of writing in sand;' while Mr. Lancaster's improvements in education are inventions to the following extent:

'1. By his system of order and rewards, together with the division of the school into classes, and the assistance of the monitors, ONE MASTER IS ABLE TO CONDUCT A SCHOOL OF ONE THOUSAND CHILDREN. Page 23.

'2. That by printing a spelling-book, or any other lessons for reading, in a large type, upon one side of the paper, and pasting the sheets thus printed, on a pasteboard, they may, when suspended to a nail against the wall, be read by any number of children; a method whereby ONE BOOK WILL SERVE FOR A WHOLE SCHOOL, instead of each child having a book of its own. Page 55.

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'3. That

' 3. That by the introduction of writing upon slates, and one boy spelling to his whole class any certain word, the boys in the class will instantly write it, going on in this manner for an hour or more; so that boys may write and spell one hundred words in the course of a morning. A METHOD WHEREBY FIVE HUNDRED POYS MAY SPELL AND WRITE THE SAME WORD AT THE SAME INSTANT OF TIME. Page 40.

' 4. An entire new method of instruction in arithmetic, wholly superseding the former method of setting sums in ciphering-books, or using books, as Walkinghame's, or Dilworth's Assistant for the four first rules. A Plan whereby ANY CHILD WHO CAN READ, MAY TEACH ARITHMETIC with the utmost certainty. Page 62.

' These are inventions concerning which not a syllable is to be found in Dr. Bell's Experiment made at the Male Asylum, Madras.

' 5. Another most important circumstance is that the expence of education is reduced to almost a comparative nothing. Schools for three hundred children may be supported at the expence of seven shillings per annum each child; and for a greater number of children, the expence may be reduced to four shillings per annum each child. In the case of Mr. Lancaster's own school in the Borough Road, the expence did not exceed three shillings and six-pence per child, for the last year.'

Mr. Fox is also at issue with Dr. Bell as to the quantum of knowledge which ought to be given to the poor; and he wishes to learn the reason why the benefits of liberal education should be withheld from the children of Britons, when they are extended to the *half-cast* despised children of India?

SINGLE SERMONS.

Art. 46. *On the Translation of the Scriptures into the Language of Indian Asia*, preached before the University of Cambridge on the 28th of June 1807, agreeably to the Institution of the Rev. Claudius Buchanan. By the Rev. John Dudley, M. A. of Clare Hall. 4to. pp. 39. 3s. Cadell and Davies.

The authors of the Buchanan sermons endeavour, no doubt, to make themselves acquainted with the subject on which they are appointed to preach: but we question the competency of our divines to decide the point which they are invited to discuss. We mean not to disparage Mr. Dudley's learning and abilities, which are eminently displayed in this discourse; though we must express our doubts respecting the stability of his argument. Is it a fact that 'we have hitherto kept the Gospel wrapped up in a napkin, notwithstanding the *Hindús* appear inclined to read its doctrines, perhaps to receive its faith?' The industry of the missionaries, and their slender success, are awkward evidences in favour of this proposition. If Sir William Jones 'made not one convert among his *Brabmén* friends,' can we represent the *Hindús* as inclined to receive our faith?

By a singular mode of reasoning, Mr. Dudley displays 'the pliant obedience of the *Hindú* to the religious institutions of his country,' in order to shew the probability of his conversion; observing that 'he will willingly submit to whatever guide he *may have learned* to approve:' but his absolute submission to whatever he may learn to approve is a powerful obstacle to the new instructor.

Respecting

Respecting the mode in which the conversion of the people of Indian Asia is to be attempted, Mr. D. recommends a process quite the reverse of that which was pursued at the first preaching of the Gospel. 'The *Br. hman* must be gained before the *Sûdra* will be turned. To begin with attempting the conversion of persons of the lower classes would in all probability be injurious to the general success of the Christian cause.' Our missionaries do not appear to have been so high-minded as this preacher in their efforts. They have been satisfied with humbler game than the learned and bigotted Brahmin; and even among the *Pariahs* they are said to have laboured to little purpose.

Because St Paul when at Athens preached against idolatry. Mr. D. contends that our present relation to India makes it the duty of the British nation to declare the Unknown God to the ignorant in those regions. It has been often remarked that the cases are not similar, and that the missionaries cannot plead a divine commission for their visit to the East. Whether we ought now to disseminate our Scriptures by translation among the Hindoos is a question which must be decided by the natural probabilities of success, and to determine it we must consider the state of our power and the circumstances of the people.

Art. 47. On the Duty and Expediency of translating the Scriptures into the current Languages of the East, for the Use and Benefit of the Natives: preached by special Appointment before the University of Oxford, Nov. 29, 1807. By the Rev. Edward Nares, M. A. late Fellow of Merton College, and Rector of Biddendon, Kent. 4to. pp. 70. 3s. 6d. Rivingtons. 1808.

Mr. Nares is not less strenuous at one University in support of the measure of immediately attempting the conversion of the Hindoos, than Mr. Dudiey was at the other: indeed, if it be possible, he is even more sanguine than the Cambridge preacher. According to Mr. N., circumstances are favourable to the undertaking; and he thinks that we ought not to be discouraged 'by the mere alarm of opposing prejudices.' We are *here* told that 'thousands even of the Brahminical cast have been converted;' that many of the prejudices existing among them are friendly to the propagation of Christianity; and that 'the doctrines we wish to disseminate among them are already interwoven in their popular creed.' On this ground, he concludes that the preaching of the Incarnation, Atonement, and Trinity, would be acceptable to the Hindoos.—So very zealous is Mr. N. for these principles, that he asserts, in one place, with more ingenuousness than liberality, that 'he can scarcely bring himself in any way to call those Christians, who deny them;' and in another, that 'the doctrines of the Fall, Atonement, and Divinity of Christ, *alone* give us a right to go forth to proselyte the world.' It did not perhaps occur to him that, by his narrow plan of proceeding, he at one stroke unchristianizes more individuals in his own country than Dr. Buchanan's scheme would probably convert in the East for a century to come; and that his subsequent declaration, that 'the essential tenets of Christianity have more to do with the *heart* than the *head*,' cannot apply to all the doctrines which he enumerates as essential. Watchful over the established faith, he intimates the danger of
disseminating

disseminating heresy by translations, and suggests a hint respecting the care which should be taken in providing versions of our Scriptures for the natives of the East.

ART. 48. *The Promeness of a Philosophizing Spirit to embrace Error*; with Remarks on Mr. Lancaster's New System of Education, pointing out its Defects and Errors with regard to Religious Instruction and Moral Management: preached at the Yearly Meeting of the Sunday Schools in the Collegiate Church of Manchester, and now published at the Request of the Warden and Fellows of the said Church. By the Rev. R. Barlow, Master of the Free Grammar School of Winwick. 8vo. Pamphlet. Printed at Manchester.

The proposition which stands as the title of this discourse may be pronounced to involve a contradiction, unless it can be shown that a solicitude to avoid error is the most likely means of falling into it; in which case, the use of reason is a dangerous exercise, and the most ingenious declaimers against it ought modestly to suspect the stability of their own arguments as well as those of other men. As to Mr. Lancaster, he appears to us to have been very unfairly and cruelly treated. His amiable solicitude to avoid offence has been the ground of accusation. Because he wished to open his school to children of all sects, and did not introduce into his lessons of education any portion of those doctrines on which churches are divided, he is here charged with 'laying no foundation in the infant mind, on which to superstruct the edifice of christianity.' Is this true? Certainly not. As well might it be asserted that, when our Saviour himself preached his sermon on the mount, he laid no foundation for the superstructure of christianity. Yet Mr. Barlow asks 'whether it be not contrary to reason, subversive of every religious establishment, and of all order?' How social order can be disturbed, establishments subverted, and reason outraged, by merely instructing children in the amiable morality of the gospel, we are at a loss to discover. If Mr. Barlow has been led to such conclusions, it was certainly not by 'a philosophising spirit.'

CORRESPONDENCE.

If *Fidelis* will explain himself more fully, and confidentially, in a private letter, and indicate how an answer may be addressed to him, he may rely on a consideration of his proposal and on secrecy.

Some unforeseen circumstances oblige us once more to postpone the continuation of our account of Mr. Fox's Historical work: but in our next number we shall certainly resume and probably conclude it.

The request of Mr. Lee is wholly inadmissible.

P. is received, but we have not *now* time for more.

The APPENDIX to this Vol. of the M. R. will be published with the Review for September, on the 1st of October.

☞ In the Rev. for July, p. 248. l. 29. put a turned comma after *synagogues*, and take it away from '*people*' in the next line. P. 270. l. 21. for 'betray,' r. *betrays*. P. 280. l. 7. for '*Servus*,' r. *Servant*. P. 285. l. 10. for 'with,' r. *in*.



THE
A P P E N D I X
TO THE
FIFTY-SIXTH VOLUME
OF THE
M O N T H L Y R E V I E W
E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Code Napoleon*. &c. ; i. e. Discussions respecting the Civil Code, in the Council of State.

[Article concluded from the Appendix to our 55th Vol.]

ON opening the second volume of this interesting work, our attention was immediately attracted by a discussion on the *Law of Inheritance and Successions*. As this is a subject which forms one of the most important branches of civil legislation, and, in a particular manner, "comes home to men's business and bosoms," we shall enter into some discussion of this article.

Mr. Gibbon (vol. iv. chap. 4.) introduces his exposition of the law of Justinian on this point, by observing "that the personal title of a first proprietor must be determined by his death: but the possession, without any appearance of change, is peaceably continued in his children, the associates of his toil, and the partners of his wealth. This natural inheritance is protected by the legislatures of every climate and age; and the father is encouraged to persevere in slow and distant improvements by the tender hope, that a long posterity will enjoy the fruits of his labour. The principle of hereditary succession is universal; but the order has been variously established, by convenience or caprice, by the spirit of national

institutions, or by some partial example, which was originally decided by fraud or violence.’

Among the Jews, the sons succeeded to the father's landed property, in exclusion of the daughters; so that the only fund for the provision of the daughters was the father's personal estate. The father might dispose of that part of his possessions to whom he pleased; and if he made no disposition of it, his children were intitled to it, in equal shares. If he left no son, his landed property descended to his daughters; and, if he had more than one daughter, it was divided equally among them. If he left neither son nor daughter, his father inherited; if he left no father, his brothers succeeded; and if he left no brother, the succession devolved to his sisters: but, on all occasions, the descendants represented their ancestors, and were called to the succession before their collaterals. The eldest son was invested with peculiar privileges; he had a right to a double portion of the estate, to the priesthood, and to the principal authority, or, as the Rabbins express it, to the kingdom among his brethren. The husband succeeded to the wife, but the wife did not succeed to the husband. If the husband had children by different wives, each of whom brought him landed property, the children of each mother were primarily intitled to her succession; and, on failure of those, the children of the other mother were called to it. On a general failure of heirs in the descending, ascending, and collateral lines, the land devolved to the state.

At Athens, females were entirely excluded from the succession. By the original jurisprudence of Rome, males and females participated equally in the inheritance; the Voconian law excluded females: but its provisions were gradually superseded by the riches and manners of the republic, first in favour of daughters, and afterward in favour of such female collaterals as were nearly related to the intestate. The law of Justinian admitted males and females equally to the succession, and an unqualified right of representation attended every line of the inheritance.

The Feudal Polity introduced a succession wholly unknown to any former system of jurisprudence. Under the successive appellations of *Munera*, *Beneficia*, and *Feuda*, fiefs were held, first, at the will of the donor; then, during the life of the feudatory; then, by the feudatory and his lineal heirs; and finally his collateral heirs were admitted into the inheritance. In most countries on the continent, the ascending is called to the inheritance before the collateral line: but, in England, the parent was never allowed to succeed to the child. In countries governed by the feudal law, the preference of males to females

is very common ; and generally, females are received into the tenure in default of males : but the distinctive mark of feudal succession is the splendid prerogative assigned by it to primogeniture. The policy of most feudal countries allows a portion of the inheritance to the younger sons : but the great bulk of it is the patrimony of the eldest son ; he represents the fief, is intitled to all its honours and profits, and is liable to all its burthens.

Our English law of succession is still more favourable to the eldest son. Originally, the sons inherited equally.

A law of Edward the Confessor directs that, on the decease of an intestate, all his sons shall inherit his property. It is supposed that William the Conqueror first established the right of primogeniture : but, so low as in the reign of Henry 1st, a law is found, which shews that, if the intestate had several fiefs, they were severally inherited by his sons, the eldest retaining the principal or first fief of his father. This is the last vestige of any favour shewn by our law to the younger males. As the law now stands, and has immemorially stood, their provision depends on the will of the parent. The feudal institutions of France were much more favourable to them. During the Carlovingian race, fiefs were devisible among all the sons : under the succeeding dynasty, traces of the prerogative of primogeniture are discoverable ; in an early period of the Capetian dynasty, they became general ; the final settlement of them was made by a constitution of Philip Augustus in 1210, which assigned the representation of the fief and the bulk of its possessions to the eldest son : but under the rights of *frerâge* and *apanâge*, some provision was made by it for the younger children.

By the *Code Napoleon*, children and their descendants succeed without any distinction of age or sex, or of whole blood or half blood, to their father and mother, grandfather and grandmother, and remote ancestors ; and if the inheritance has descended to a child, it is immaterial, (except in respect to the consequences of half blood, which we shall afterward notice,) whether it descend to him from his father or his mother. The descendants inherit by the head, when they are in the same degree, and are called to the succession in their own right : but they succeed by the root, when they take by way of representation. If there be a total failure of lineal heirs, and the intestate survive both his parents, then his brothers and sisters, or the persons representing them in the descending line, are called to the succession, in exclusion of collaterals, and without limitation as to age or sex. If the intestate die without issue in the lifetime of both his parents, his brothers and sis-

ters and their representatives in the descending line are intitled to one half of the succession, and the parents may claim the other half; if the intestate survive one only of his parents, his brother- and sisters have a right to three-fourths of the succession; and the surviving parent has the other fourth, with the income, during his or her life, of one-third of the remaining three-fourths.—If the intestate leave no heir in the descending line, and neither brother nor sister nor representative of brother or sister, the succession is divided in moieties between the paternal and the maternal line: but, if the heir in the ascending line has made any gift of property to the intestate, the property so given, or its value if it has been sold, returns to the donor.

The succession, to which the brothers and sisters become intitled, is devisible among them, if they are all of the whole blood, or all of the half blood, in equal shares; if some of them are of the whole blood, and some of the half blood, the succession is divided into two lines, one for the paternal, the other for the maternal brothers or sisters of the intestate; the brother and sister of the whole blood share in each line, the paternal brothers and sisters in the paternal line only, and the maternal brothers and sisters in the maternal line only.

The antient law of Rome allowed the parent an unlimited power of disposing of his property by will, so that he was at full liberty to disinherit his child; and this was part of the *patria potestas* which that law so liberally conferred: but, it being found that parents often disinherited their children without cause, the law gave the children, who had been unjustly disinherited, an action of complaint against such wills as inofficious, or in other words as wanting in moral duty, under colour that the parent was not of sound mind when he made his will. This supposed insanity was a mere fiction of law, to avoid the appearance of directly impugning the authority of the twelve tables, which explicitly gave all persons an absolute and uncontrouled power of devising their property as they might chuse. Parents were intitled to the same action for the inofficious wills of their children; and brothers and sisters, for the inofficious wills of their brothers and sisters. The parent, however, was considered as having satisfied his duty, if he bequeathed to his children a fourth part of his property; and even if he bequeathed them any thing, the complaint of inofficiousness did not lie, but the prætor gave the children an action to have their portion completed. The portion, being secured to them by law, was called the Legitime. By the Novells, Justinian increased it to one-third, if there were not
 • than four children; and to one half, if there were more
 than

than four. In some parts of England, particularly in London, till the 4th and 5th of William and Mary, custom reserved a reasonable part of the deceased's personal estate for his widow and children, for which the law gave them the writ *de rationabili parte bonorum*. The present law of Scotland secures to children their legitime or bairn's part, which is one-third, if the deceased leave a wife, and one-half, if he leave none. In this respect, the customary law of France was different in different provinces: but, generally speaking, the provincial customs allowed a legitime, and proportioned it to the number of the children. The Chief Consul expresses his approbation of the Roman law. The legislature, he says, should always have in view the preservation of moderate fortunes, which he calls the strength of the state. Too much subdivision reduces them to nothing, particularly if it occasion the sale of the mansion, which is the central point, and the alienation of which usually produces the extinction of the family. Agreeably to these suggestions, the *Code Napoleon* provides that a parent shall not, by act *inter vivos*, nor by will, dispose of more than one half of his property, if he leave only one legitimate child; nor of more than one-third, if he leave two or more legitimate children, the descendants of children representing them. If the deceased have no issue, but have heirs in the ascending line, both on the side of his father and the side of his mother, he may dispose of one half of his property; if he leave heirs in the ascending line, on one side only, he may dispose of three-fourths: if he leave no heir in the ascending line, he may dispose of the whole of his property.

The *Code Napoléon* expresses that illegitimate children have no right of inheritance, but makes some provision for them. If the parent leave lawful issue, the illegitimate child is entitled to one-third of that portion of the estate which the father would have conferred on him, if he had been legitimate. If the parent have no lawful issue, the illegitimate child is entitled to one half of that portion, but the illegitimate child is excluded from the adoption, if the parent has a lawful son, or taught him a trade. As to the right of the illegitimate issue, the parent may make the child a tenant in common of the property; if no such contract be made, the parent is entitled to the parent's share only.

Our readers are hereby apprized of a new series of lectures by which, through the medium of the *Journal of the American Mission Society*, in the city of New York, and through the aid of the various churches and societies, the people of this country are enabled to see and hear the most interesting and valuable lectures on missions, and other religious subjects, in the most interesting and valuable manner.

peror may declare the property hereditary; a parent may give the income of any part of his disposable property to any of his children for his life, with a limitation of the property itself to their children; and a person dying without issue may, in like manner, give a life interest to any of his brothers or sisters, and may direct the substance of the property to vest, at their deaths, in their children.

These are the principal regulations in the present Code respecting inheritance and successions. It is observable that it confines representation within the twelfth degree. Whether consanguinity should, in respect to succession and inheritance, be universally extended, was a great question both among the antient and among the modern civilians; the former contended for limiting it within the 10th degree, and the latter for its universal protraction;—the early canonists generally confined it to the 7th degree. In England, unlimited consanguinity is allowed in respect to the right of succession: but, in some other legal rights, it is confined to the fourth degree. Thus, in writs brought to recover landed property by persons claiming in the character of cousin, no one can maintain this writ if his common ancestor be removed higher than the father of the great-grandfather; that is, unless the common ancestor be within four degrees of the claimant. A good reason against unlimited consanguinity does not present itself to us; and we are at a loss to discover any ground for confining it to the twelfth degree. Henry IV. stood in the twenty-fourth degree of consanguinity to Henry the Third, his immediate predecessor.

One of the most interesting discussions in the Code before us arises on the *nullity of Sales for inadequacy of price*; or, to use the language here adopted from the Roman law, “the rescision of a sale on account of Lesion.” The Roman law considered the sale to be void, if the property was sold for less than one half of its worth: but the equity of this law was a subject of much dispute among the civilians. One of the greatest objections to it is, that the seller and the purchaser stand in the same predicament to each other, and are equally intitled to the justice and the favour of the law; and therefore, if inadequacy of price should authorize the seller to annul the contract, excess of price should equally authorize the purchaser to set it aside. The Chief Consul contends for the rescision of the contract. His strongest argument is, that the seller should be more favoured by the law than the purchaser, because the seller is forced to the sale by his wants, and his family is injured by it: but the purchaser is perfectly free, and has the whole profit of the contract. The advice of the Chief Consul prevails;

prevails; and the Code orders that, if the property be not sold for five-twelfths of its value, the seller shall be intitled to an action for the rescision of the sale, though he has expressly renounced his right to this action in the contract of sale: but the action must be brought within two years after the contract; and the law extends only to the sale of real property, and to no sale by public auction.

In civil concerns, *Imprisonment* is confined to some cases of gross fraud, and of gross breach of trust, which are particularly enumerated. In all cases of debt, the person of the debtor becomes free by his making over all his property to his creditors: but this does not extinguish the debt; so that the future acquisitions of the debtor are still liable to the demands of his creditors. We think that this legislative provision deserves the serious consideration of every country in which imprisonment for debt is allowed. It is obvious that this imprisonment inflicts wretchedness on the sufferers, deprives the public of their industry, and makes them a heavy and destructive weight on the state: while the *Code Napoleon* restores them to comfort, gives the public the benefit of their toil, and frees the state from the burthen. Surely, then, the addition of physical and mental strength, which a state acquires by the abolition of imprisonment for debt, must be very great; and this advantage should not, for want of reflection, be presented by us to *Bonaparte*.

Towards the close of the second volume, we have an interesting discussion on the registration of Mortgages. By the Roman law, no publicity of a mortgage was necessary for its validity; and it should seem that the law of France, which required this publicity, was of a recent date. The *Code* before us prescribes a particular form of publicity, as necessary for the legal validity of a mortgage.

In our opinion, the *Code Napoleon* does honour to the persons by whom it was compiled. The general arrangement of the work appears to be very good: the divisions and subdivisions seem to be produced by the subject; and the attention of the reader easily follows them. The style is unaffected, nervous, and clear, and is perfectly free from the metaphysical subtlety and pomp of phrase with which the Institutes of Justinian are truly reproached. It evidently was the object of the compilers to effect a simple system of legislation; and, so far as we are able to judge, they have attained their object. The Discussions are also creditable to the parties; and the First Consul appears no where in a disadvantageous light. We certainly discover nothing assumed or overbearing in his manner; his expressions are sometimes quaint, and his language and turn of thought

have occasionally something of that peculiarity which marks his state papers : but generally his conceptions are just and his language is clear, and he always appears inclined to take the liberal side of the question. If the literary intercourse between the countries could be renewed, we shall endeavour to furnish ourselves with such works as will enable us to lay before our readers a complete view of the Napoleon legislation.

ART. II. *Mémoire sur la Relation. &c. ; i.e. A Memoir on the Relation subsisting between the respective Distances of any five Points whatever, taken in space ; to which is added an Essay on the Theory of Transversals.* By L. N. M. CARNOT, of the French National Institute, &c. 4to. pp. 111. Paris. 1806. Imported by De Boffe, London. Price 8s. sewed.

EVERY plane figure is divisible into triangles, and therefore geometry of two dimensions may be made to depend on plane trigonometry alone : but science is extended by the theorems which express the relation between four points taken in the same plane. Moreover, in geometry of three dimensions, since every solid may be decomposed into triangular pyramids, and since a triangular pyramid has four solid angles, the relation between four points taken in space is sufficient in such geometry : but, passing beyond what is merely sufficient, we shall enrich geometry by determining the relation that exists between any five points taken in space ; and it is this relation which M. CARNOT endeavours in this tract to establish, or, to speak more exactly, to represent by simple and regular formulæ.

The number of combination of five things combined two and two is $\frac{5 \cdot 4}{2} = 10$; and nine being given, the tenth may be determined. Previously to the solution of this general problem in geometry of three dimensions, M. CARNOT solves several preliminary and subsidiary problems ; which, however, as he observes, are by themselves interesting ; such are, to express in values of the sides alone of a triangular pyramid, all the parts that enter into the construction of that pyramid, that is, the angles which the sides form with each other, or with the faces, the radius of the inscribed and of the circumscribed sphere, &c.—To prevent references to other works, the author prefixes certain trigonometrical formulæ, such as

$$\text{Cos. } A = \frac{b^2 + c^2 - a^2}{2bc} \quad (A, B, C, \text{ angles ; } a, b, c, \text{ opposite sides})$$

$$\text{Sin } A = \frac{1}{2bc} \sqrt{(2a^2b^2 + 2a^2c^2 + 2b^2c^2 - a^4 - b^4 - c^4)} \text{ \&c.}$$

but

but he gives these formulæ without demonstration, and therefore, to a reader who in his progress wishes to make every step sure, reference to other works, or the enterprize of investigation, will become necessary. As M. CARNOT gave the above forms, we are rather surprized that he did not express their formation by means of factors: thus, in the preceding expression for $\sin. A$, the quantity under the vinculum

$$= (a + b + c) (a + b - c) (a + c - b) (b + c - a);$$

so that, by the aid of factors, the area of the triangle, the radii of the inscribed and circumscribed circles might have been expressed. We mean only that these latter expressions should have been added, not that they supersede the use of those which the author has inserted; for, in many instances, his expressions, considering the end in view, are under the most convenient form.

In the pages preceding the 48th, several questions relating to pyramids, &c., which some may esteem curious, are discussed; and at the latter page we arrive at the formula which expresses the relation between ten lines that join, two and two, any five points taken in space, so that nine being given the tenth may be found. This formula is so far from being concise, that it contains 130 terms: but many of the terms are formed after the same law, and are symmetrical; thus if s and s' are opposite edges, then of quantities such as $s^2 s'^2$ we have fifteen. Again, of quantities such as $s^2 s' s''^2$ there are 30, and so on: so that putting F, G , &c. to represent such collections, M. CARNOT arrives at this formula:

$$F - 2 G + 4 H - 2 K + 2 L = 0.$$

'This extremely remarkable formula (says the author), and which is the particular object of this memoir, gives the solution of a multitude of difficult questions. For instance, this; four points being given in space, to find a fifth point from which the distances from the first four are in a given ratio, or which have among them any other given relation. Again: four spheres being given in space, to find a fifth which shall be tangent to the four others, or which shall cut off from them given arcs.'

The second tract in this thin quarto is an essay on the theory of transversals; and a transversal, according to the author's own definition, is a straight line or curve that traverses, after any manner whatever, a system of other lines, either straight or curved, or even a system of planes or of curve surfaces. This theory of transversals, he says, is in itself curious, and often furnishes very elegant demonstrations. A person who has paid much attention to any subject, and add-

ed to either its variety or its extent, naturally becomes enamoured of it, and speaks of it in terms which to a less interested reader seem rather extravagant. In this predicament, we should say, M. CARNOT himself stands. He speaks much of the importance and curiosity of the subjects of his disquisition; yet, after no very negligent perusal, we cannot discover the precise nature or magnitude of the benefits conferred on science by the 'relation between five points,' and the theory of transversals. Is physical astronomy, or is any part of physics mathematically treated, benefited? Or can the registered formulæ be drawn forth on some future occasion, for the use and improvement of the arts? We rather think, but we do not mean hence to depreciate them, that these investigations, with regard to their importance, are to be placed in the same rank with the multiplied properties of the conic sections with which some treatises abound. With regard to the curiosity of the investigations as a source of amusement, we must confess, whatever cause may be assigned for the fact, that to us the entertainment afforded by these pages has been rather dull; and indeed, on the score both of profit and amusement, we place the author's little tract on the *Metaphysics* of the infinitesimal Calculus before the present, as well as before the formidable quarto on the *Geometry of Position* which we noticed in our last Appendix.

ART. III. *Exposition des Opérations, &c.; i. e.* An Exposition of the Operations performed in Lapland, for the Determination of an Arc of the Meridian, in 1801, 1802, 1803. By Mess. *Osserborn, Svanberg, Holmquist, and Palander*; the whole drawn up by JONAS SVANBERG, Member of the Royal Academy of Sciences at Stockholm, &c. and published by the Academy of Sciences. 8vo. Stockholm.

THIS volume describes the operations, together with their result, which were conducted for measuring an arc of the meridian, before measured in 1736 by *Clairaut, Celsius, Maupertuis, &c.* In those preceding operations, the latitudes of the two extremities of the arc were determined by means of a zenith sector of Graham, and of observations made on δ and α Draconis. Yet, notwithstanding the fame of the artist and the tried skill and science of the observers, the Swedish and other astronomers have suspected the accuracy of the measurements; because, if we assume such measurements, the ratio of the diameters of the spheroid will come out different from the ratio afforded by operations conducted with the greatest nicety in France and elsewhere.

In

In a short preamble, M. *Melanderjelm*, who anxiously urged the necessity of a second measurement, informs the reader of several circumstances which rendered probable the supposed inexactitude of the measurement in 1736. The instruments, carried with difficulty over mountains, might have sustained some slight injury; the observers were unaccompanied (and this seems to have been a great omission) by an adroit workman: the zenith sector, therefore, when used, was probably not so exact as it ought to have been, and a slight difference in the determination of the latitude materially vitiates the result of the calculation. For these reasons, M. *Melanderjelm* urged M. *Svanberg* to undertake a voyage to Lapland, and proposed to the Academy of Sciences at Stockholm to appoint that gentleman to the expedition, the chief object of which was to examine the effect of the attraction of the mountains. His solicitations were successful. In 1799, M. *Svanberg* undertook the voyage; and the result of his investigation was, that the effect of the mountains near the measured base did not materially influence the accuracy of the former measurement. A new measurement therefore seemed requisite, to ascertain what other cause had existed for the error; a memoir urging its necessity was presented to the king; and, at the expence of the State, it was accordingly ordered.

The promoter of this object, took himself for the practical execution of it, delegated MM *Ofverbom* and SVANBERG for that purpose; who departed from Stockholm for Lapland in 1801, and in their first expedition examined the localities and prepared signals. In their second expedition, they were accompanied by two assistants, and provided with their sole astronomical instrument, a repeating circle of *Borda*, made by *Lenoir*, under the inspection of *Delambre*; and *Delambre* sent with the instrument standards of the French metre and toise. This second expedition was begun in January 1802, and completed in March 1803.

In a second preface, M. SVANBERG speaks for himself; arguing, somewhat unnecessarily, concerning the utility of these kinds of operations, and the opinion of the ancients on this point. He inclines, perhaps with some inexactitude of judgment, towards the suggestion of *Freret*, that the ancients constructed their measures by a modulus which was the earth's circumference, or a part of it; and that the Nilometer and pyramids were the vast and stable registers of such measurements. Except in these particulars, however, we find nothing which does not become a mathematician, and from which a mathematician may not gain instruction. The first expedition was devoted to the erection of proper signals, and the

second

second commenced with observations on the pole-star, made at Malhorn, the most southern extremity of the arc, in order to determine the latitude of that place : but, from the inaccuracy of the first pendulum employed, the observations first taken were not introduced into the computations ; and those on which the gentlemen relied were made with a second pendulum more accurate than the first, and which was by some accident left behind. With regard to the azimuth observations, they were indeed taken at both extremities, but M. SVANBERG has calculated those only which were made at Malhorn. — The result of the operations performed by these mathematicians differs from that which was afforded by the operations of 1736 ; and the writer, with some hesitation, attributes this difference to the observations made by the French astronomers. He is also corroborated in his opinion by certain discrepancies which he recognized in the observations made in South America by *Bouguer* and *Condamine* ; greater than those which he supposes to exist between the Lapland measurements of 1736 and 1803.

M. SVANBERG's work is divided into four sections. In the first he describes the rods or rules used for measuring the base line, and the precautions and contrivances designed to ascertain and to ensure their rectilinear direction. Indeed, the Swedish Mathematician is so scrupulous that, from the properties of the Catenarian curve, he investigates what degree of curvature would be produced in the rods from a weight producing flexure, and what would be the error committed if they assumed a curvilinear form : the error was found to be insensible. In this same section, he also relates the peculiar circumstances of difficulty arising from the season in which their observations were made. From the dullness of the vaporous atmosphere, the signals placed at the extremity of the base could not be perceived, and the observers were obliged to remedy this inconvenience by stakes or piquets placed in certain positions. Having remarked some anomalous circumstances attending this operation, and ascertained their cause, the author, with his usual scrupulousness, computes the effect of that cause.

Section II. describes the trigonometrical operations, and investigates the theorems necessary to them : but M. SVANBERG first slightly discusses the proper form for signals, and then describes that which they used. It was a quadrangular pyramid, the prolonged axis of which carried a parallelogram with an opening in it : this opening was, when it could become so, the signal ; and under other circumstances, the pyramid was the signal. — The instrument which served as a theodolite, and which

which was used in determining latitudes, was (as we have already mentioned) *Borda's* repeating circle. In the common use of this instrument, the resulting angle is divided by the number of observations: but M. SVANBERG doubts whether, by this method, we can find a value of the angle which is most probably the true value; and after certain calculations, which are not by many degrees made sufficiently intelligible to the reader, he proposes a new method of deriving the true angle from the angle which the instrument at the end of the operation exhibits. We do not here perceive much that is deserving of notice from its importance; and, besides, the first mathematician in Europe has, after examination, given his opinion decidedly in favour of the superior accuracy of the ordinary method. The errors are so small, that it is perhaps indifferent which method is adopted.

When *Borda's* circle is used as a theodolite, the angles observed must, by a proper formula, be reduced to the horizon: such a formula is contained in this section; and M. *Delambre* (no mean name in astronomical science,) says respecting it, "*il (Svanberg) la déduit d'une manière très géométrique, plus rigoureuse et plus élégante que celle dont je m'étais servi dans mon mémoire sur la détermination d'un arc du méridien; mais,*" &c. The latter part of the passage speaks of a new formula given by *Delambre*, and inserted in the first volume of the *Measurement of an Arc of the Meridian*.

M. SVANBERG also gives a demonstration of that elegant theorem, of which (we believe) *Legendre* is the author*. If, in a spherical triangle, the sides of which are very small compared with the radius of the sphere, from each of the angles be deducted one third of the excess of their sum above two right angles, the reduced angles of such triangle may be taken as the angles of a rectilinear triangle, the sides of which are equal to the sides of the spherical triangle. In this case, then, the triangle is solved as a rectilinear triangle.

Next follows the series of angles of position, from which M. SVANBERG formed his triangles.

The third section relates to astronomical observations; and as *Polaris* was the star observed in the determination of the latitudes, the author investigates expressions for the variations in latitudes dependent on the diminution of the obliquity of the ecliptic, and the precession of the equinoxes.

* A demonstration of this theorem has been given in one of the numbers of *Leyburn's Mathematical Repository*, a work to which we have before alluded, and which well deserves the attention and patronage of mathematicians.

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Section IV. is intitled *the theory of the Spheroid*; for the author, intending the greatest exactness, calculates formulae, from which parts of the arc of the meridian may be computed, supposing the earth to be an ellipsoid of revolution. If he be on the side of exactness, he is on the safe side: but is such exactness at all requisite?

By the comparison of *Bouguer's* measurement with that of *Méchain* and *Delambre*, (executed during the Revolution,) the earth's excentricity is $\frac{1}{334,29}$:—by the comparison of

SVANBERG with *Bouguer*, $\frac{1}{323,29}$ or, calculating the refra-

tions according to *Prony's* experiments, $\frac{1}{330,380}$:—and by the

comparison of SVANBERG with *Méchain* and *Delambre*, $\frac{1}{307,405}$

In order to reconcile these quantities, he proposes some corrections of *Delambre's* and *Bouguer's* measurements, and thence

puts down the excentricity, $\frac{1}{330,74}$.

This, no doubt, is a very important work, being an accurate and scientific account of a mensuration made in Lapland with as great attention to exactness, and on principles equally just, with those that have been performed in France and in England. We have heard but little of Swedish mathematicians and astronomers: but their late operations, and the present publication, must assign to them in the rank of science a very distinguished place. M. SVANBERG seems to have been thoroughly competent to the undertaking; and he made several of his computations on grounds more exact and precise than those which either the French or the English observers assumed. We wish that he had calculated the difference between the results from his more exact theory, (the spheroidal form of the earth, for instance,) and those which are derived from the common and more simple theory.

Three terrestrial measurements are now before the public, on the accuracy of which we may rely:—the Lapland measurement by SVANBERG; the French, by *Delambre* and *Méchain*; and the English, by *Mudge*;—and will not the superior excellence of our instruments, with the skill of the observers, render the last the most perfect?

For this production, of which *Delambre* speaks with the highest commendation, the French National Institute decreed to M. SVANBERG the prize of the medal founded by *Lalande*.

ART. IV. *Bélisaire*, &c. ; i. e. *Belisarius*, by Madame DE GENLIS.
2 Vols. 12mo. Imported by Dulau.

MADAME DE GENLIS has anticipated the involuntary exclamation, with which we received her present performance — “ Another historical romance ! ” — and we do not appear to have been singular in making it, since she says that ‘ the journalists have repeated for the last five or six years, whenever a new romance has appeared, (that is, almost every week,) that it is a *bad species* of composition ; that an historical romance cannot be a good book,’ &c. To this lady’s declaration that such a sweeping censure would have prompted her to burn all her plans of romances, if she had not been constantly encouraged and applauded by the public, a satisfactory answer might perhaps be given ; and if we could flatter ourselves that our voice could penetrate into the chambers of the Thuilleries, where the fair author is now said to hold her residence, we should presume to whisper in her ear that splendid and agreeable talents may be employed in a bad species of composition : that the public must make the best of whatever is offered to their perusal, while it is incumbent on the guardians of literature to direct the efforts of those who write, to such objects as are best calculated to reward the general curiosity ; and that the eagerness, with which readers of taste in both countries have purchased and admired the later works of Madame DE GENLIS, while it does homage to her uncommon powers of interesting and amusing, gives no more sanction to the *historical romance*, than our adoration of the immortal genius of Shakspeare expresses our conviction that the heterogeneous absurdities of tragi-comedy afford the fairest scope for the display of dramatic excellence.

We regret that the Parisian reviewers should have incurred the just displeasure of this entertaining writer, not only by condemning in the gross the style which she has adopted, but also by an unfair and false representation of one of her former productions. We trust that we are entirely free from this censure, however we may have participated in the sentiments from which she disagrees ; and though the story of the siege of *La Rochelle* did not appear to us free from objection, we were far from incurring the guilt so accurately described by Dogberry — “ Marry, Sir, they have committed false report, thirdly, they have belied a lady, secondarily, they are slanderers, sixthly and lastly, they have verified unjust things ; ” — and possibly the injured female might be excused, if she summed up all their offence in the words of the same indictment, — “ And, to conclude, they are lying knaves.” We wish, however, that she had been satisfied

tified with exposing their want of candor in the particular instance, without defending the work on another score, on principles so questionable as the following :

‘ It appears to me that in general it betrays littleness and pedantry to shew too much severity with regard to certain probabilities, in works of imagination ; and if this severity should pass into a principle, we could no longer dare to exhibit any but ordinary scenes. In a romance, as in works of a higher nature, in poems, in tragedies, every event, every circumstance that is possible, is admissible, if it were only for the purpose of producing surprise, for surprise is one of the means of pleasing : but if that extraordinary situation produces a fine development of feelings, it is ingenious and beautiful. We ought to be particular as to probabilities only in the conduct of persons relatively to their character. Two things should be rigorously exacted in all works of imagination : truth of sentiment, and well supported character. I repeat that in other respects, *provided the events and incidents be not physically impossible, there is nothing to be said ;* nay more, *an absolute want of probability ought not only to be passed in silence, but pardoned, if great beauties result from it.* In one of the finest romances ever written, I mean *Clarissa*, it is utterly improbable that the modest, prudent, and timid *Clarissa* should abandon her paternal roof in order to take flight with a young man who is in love with her, and has the most profligate character : a want of probability which is so much the more inexcusable, that it gives the lie to the heroine's character ; this fault is undoubtedly obnoxious to criticism, yet must be forgiven, in favour of all the beauties that result from it. Again, it is horrible and improbable that the naughty *Lovelace* should conduct her whom he passionately loves to a house of ill fame : but this dreadful idea gives birth to scenes so sublime, that, after having read them, we have no longer either the power or the right to criticise it.’

Even those who are least inclined to trench on the rights of fancy, or to clip the many-coloured wings of romance, will think that these doctrines are too much tinged with latitudinarianism, and too apt to betray into heresy. Without stopping to analyse the logic of the passage, by which few minds, we apprehend, are likely to be satisfied, it may be worth while to examine the two examples of improbability laid to the charge of *Richardson* ; and to inquire whether, instead of serving as precedents for conducting a romance on such principles, they may not be more rationally considered as establishing a contrary rule, and recommending a contrary practice. In fact, the argument involves a confusion between the improbability of events and circumstances, which *Madame DE G.* is defending, and the inconsistency of character, which she severely condemns. The two incidents, or events, are deficient in verisimilitude, only because they are supposed to proceed from motives incapable of producing them, conformably to the general character and feelings of the actors in the story. Abstractedly contemplated, the

the elopement of Clarissa is so inconsistent with her principles, that we may pronounce it impossible: but the persecution and cruelty of her family, the threat of an odious husband, and the estrangement or absence of all the friends who could assist her, have always appeared to us to justify the only step by which she could extricate herself from the tremendous difficulties of her situation. Lovelace, on the other hand, in degrading Clarissa, whom he loved, by the polluted protection to which he consigned her, was impelled by violent and long excited passion to a deed which must have deeply wounded all the generous sensibilities in his nature, but which he found to be the only expedient for gratifying his desires.— If the motives in either case are insufficient for the conduct, Richardson has so far committed a fault: but surely a different kind of fault from that of accidentally assigning a lodging to Clara within a mile of the city which Valmore accidentally came to besiege; of making him accidentally take up his quarters in that very lodging; of bringing, through the sole operation of chance, her unknown father at the head of German auxiliaries to the aid of the besieged, and employing her supposititious parent as an incendiary among the rebels, all at the same important crisis; and finally of preserving the menaced life of the heroine by the fortuitous, but pantomimic, substitution of a bottle of physic for a dose of poison, which kills the dog to whom it is administered:—a tissue of events so very improbable, that it is above a hundred to one that either of them could ever have taken place; and which are finally effected, not by those extraordinary trains of circumstances which often produce the most singular results, but merely by that necessity which compels all authors of romance to contrive that their *dramatis persona* should appear on the stage in a body, at the final close of the scene.

The remainder of the preface might have been properly reserved for a statement of the reasons which induced the ingenious author to compose a second romance, on a subject pre-occupied by one of the most popular works of the 11th century. We deemed it probable that, rejecting the fabulous incidents of a life sufficiently romantic, Madame DE GENLIS would have embellished with the charms of her description, the conquest of Carthage, the flight of Gelimer, the heroic resolution of Zano, the glorious struggle and not dishonourable captivity of Vitiges, the twice repeated rescue of Rome, and the humanity of Belisarius towards all whom he protected or overpowered. On recollecting the private life of that consummate General, it appeared to us possible that the biographer of *de la Valiere*, *Montespan*, and *Maintenon*, might have added to the list of her distinguished heroines, that Antonina whose infidelity to

the bed of her hero is considered by Gibbon to have been atoned by her *friendship* for his person and her anxiety for his reputation; and that Theodora, whose capricious hatred could annihilate, while her unprincipled favour could transport to unmanly extasies, the firm, the resolute, the dignified destroyer of Carthage and saviour of Rome. No anecdotes could more perfectly exemplify the *Romance of Real Life*:—but we are here presented with only a few imaginary incidents, founded on the exploded supposition of the exile, blindness, and vagrant mendicancy, of the hero of *Marmontel*; whose name is mentioned principally to support the argument to which we have above paid some attention, by an enumeration of the most palpable and long detected absurdities of our old favourite, *Bélisaire*. The subsequent paragraph, however, closes the preface:—‘On an historical foundation, which belonged to all the world, I have composed a work which has nothing in common with that of *Marmontel*. His political romance will always keep its place in the hearts of statesmen: mine perhaps will, for a few moments, amuse the leisure of women and people of the world, and that is enough for me.’

In one of the most solitary spots of the desert of the Thebaid, the ears of the hermit Arcadius were startled by the unusual sound of a human voice, and shocked with the execrations and vows of vengeance that flowed from a wounded spirit. Two paces from him, he found an old man chained to a rock, recently deprived of sight; whom, after having gently reproved his murmurs against Providence, he conducted to the peaceful asylum of his cell. It was Belisarius, who had received from his sovereign this reward for countless services and the most important victories. Unable to dwell on any subject but that of his merits, his misfortunes, and the future indulgence of his resentment, he is drawn by his host into a recital of the events of his life; the anchorite having rather irritated than consoled him by the confident assurance that his own calamities have even surpassed those of Belisarius.

This narrative comprises a summary of all the leading actions in which Belisarius had been engaged, related perhaps with rather more composure than the agonizing state of his mind could have warranted us to expect. The finest and most romantic incident is the most strictly historical, and relates to the conduct of Gelimér, king of the Vandals, after his army was defeated and his empire destroyed:

‘That young and unfortunate prince (says Belisarius) was joined by his wife, who had the courage to be again united to him. Living on wild fruits, having no other refuge than a cave scooped by nature among terrible rocks, he and the handful of his brave followers seemed resolved rather

rather to remain in that desert place than to surrender. I passionately wished to seize his person, and lead him captive to Constantinople; and I neglected nothing to engage him to place himself in my hands: but all was useless. He appeared to us, from time to time, as if to brave us, on the height of a steep rock; we saw him there repeatedly, and admired the nobleness of his air, the beauty of his figure, and the grandeur of his countenance. One of his soldiers descended to the plain, and was brought to me; and I desired him to request that his sovereign would receive Pharas, one of my lieutenants, whom I wished to send to him charged with words of peace. Gelimer consented: a guide came to Pharas, bandaged his eyes, and led him to the top of the mountain Papua. Pharas was touched with the misery in which he found that brave and unhappy prince, and still more with his heroic firmness. Surrounded by his soldiers, he was seated on a rock. "You see," said he to Pharas, "the throne which remains to me: a cave is my palace, and here is my court! I have no longer any courtiers, I am no longer flattered: but these generous companions in misfortune are resolved to share my lot; they have made me a new oath of fidelity, that of dying with me in freedom in this desert." In spite of this language, Pharas fulfilled his mission; and he promised an independent station to Gelimer, which should be worthy of his birth, on condition that he would entrust himself to my hands, and follow me to Constantinople. "Never," replied Gelimer; "I will receive nothing from the destroyers of my country. Besides, what is it that you ask of me? peace? I can no longer wage war against you; my subjects, my army, my empire,—you have annihilated them all. What do you offer me? riches? I despise them. Independence? I enjoy it, and owe it only to my own courage. Under the pretext of succouring a prince base enough to arm a foreign power against his country, you have put an end to the Vandal monarchy. Faithful friends, what will you restore to your ally? a palace which was pillaged, fields plundered, and a depopulated land. In a few days you have been able to destroy a powerful empire, but you shall never overcome the constancy of Gelimer. As long as you inhabit this miserable country, I will remain on this mountain, immoveable as itself, inflexible as destiny; here you shall always see me, proud of my poverty, and haughty in my sufferings; here, if it be necessary, will I close my life; in this very spot will I hollow out my tomb; this rock shall cover my ashes; and of all the mausoleums of kings, this shall be the most noble and illustrious."

"Sire," replied Pharas, "Belisarius cannot, in the bottom of his heart, be the enemy of the brave; while he deplores your obstinacy, he esteems the greatness of your soul, and hopes that reflection will lead you to adopt a more moderate line of conduct. In the mean time, affected with your privations, he offers to send you provisions, and every thing that you can ask. "Then," said Gelimer, "let him send me a lute", that I may sing the story of my

* The other two parts of the request might, we think, have been added, without violating the dignity of the tale—a sponge to cleanse his wounds, and bread for his famishing wife and child. Rev.

calamities: it is the only thing that I can accept from him." This singular demand was granted: I had among my warlike music a great number of instruments, and many lutes; and I sent one to Gelimer, who immediately made use of it. Every day, after sunset, this prince, seated on the summit of his mountain, with his lute in his hand, made the echoes of the valley repeat his melancholy plaint: his proud and wild chant, which was always the same, had a certain charm, which detained our soldiers at the foot of the mountain, for the sake of hearing him.'

Belisarius proceeds to relate that a mutiny among his soldiers compelled the reluctant surrender of Gelimer, who afterward followed the triumphal car of his conqueror through the streets of Constantinople. "Gelimer (says Gibbon, whose picture we prefer to that of Madame DE GENLIS, or at least to our copy of it,) Gelimer slowly advanced: he was clad in a purple robe, and still maintained the majesty of a king. Not a tear escaped from his eyes, not a sigh was heard: but his pride or his piety derived some secret consolation from the words of Solomon, which he repeatedly pronounced—"VANITY! VANITY! ALL IS VANITY!" The laugh that broke from the royal captive, which is noticed by the historian as a singularity, is fairly explained in the romance by his stating to Belisarius, that on such a day, and at the same season, he had himself mounted the throne of Kilderic, and commenced his reign over a people who had then ceased to exist.

Some days after the General had finished his narration, he challenges his companion to a competition of misfortunes: but on the morning on which the promised history was to have been begun, he is awakened by the chant and the lute of Gelimer. That deposed king is his newly acquired friend; and the kindness received by him from one, on whom he had heaped every species of suffering, effectually appeases those revengeful sentiments which had transported him against the supposed authors of his misery. The two old men resolve to quit the hermitage, and inquire the fate of the wife and daughter of Belisarius; who has the satisfaction of hearing that his cruel punishment was not inflicted by his sovereign, as he had supposed, and by Justin the younger, the destined successor to the imperial throne, but solely by the perfidy of his rival Narses. He finds the empire, however, reduced to the extremities of distress and danger, and the imperial family torn by a thousand torments, occasioned by the ruin which threatens them in common with their subjects, and a strange complication of untoward amours. The only additional misfortunes that befel the hero were the death of his wife, the *famous* Antonina, which it could not have required much fortitude

to bear with calmness; and that of the Emperor, which is rendered less afflicting by the accession of two promising young sovereigns to the supreme power. The empire is rescued from all its perils by the exertions of the veteran hero; and, by a concurrence of most unexpected circumstances, all who deserve to prosper are made most *wonderfully* happy.

This romance abounds with the same principles of outrageous loyalty and submissive humility to the will of princes, which have distinguished the latter works of Madame DE GENLIS; and which, in the instance of Belisarius, appear to have been but too conformable to the truth of history. The high-minded chief talks of the loss of the monarch's favour as his own ruin and degradation, and of the deprivation of power and office as if it could lessen the value of his own character. This is too much like the language of our own times, which hails the premier (whoever he may be) as *the great man* of the day, and says, when a statesman resigns his place * from an alleged conscientious motive, "*that the course of his greatness is over.*"—This lady also takes some pains to exhibit her orthodoxy, by making Gelimer, the king of the Arian Vandals, a good catholic in his heart; which a little surprised us, when we recollected that he refused to accept the rank of senator, on account of his objections to the Athanasian creed. The difficulty, however, is not ill reconciled by the royal hermit's assertion:—though at the time of refusing the proffered dignity, says he, "I was perfectly disposed to renounce errors, which had been exploded from my mind even in my childhood, the *idea of trafficking my conscience* inspired me with horror. Of all earthly goods, my honour alone was left me; and I was determined to preserve it pure and spotless." This is certainly human nature, and the best part of human nature; and it may furnish an useful hint to those who fancy that a religion is to be *put down* by a system of exclusions.

We must not conclude without remarking a resemblance to two celebrated lines in Thompson's *Agamemnon*, which, if accidental, is curious; and if designed, is a judicious and happy imitation. We all remember the description of his feelings given by the faithful subject of the Argive king, when left alone on a desolate island by the hired banditti of *Ægisthus*:

"All ruffians as they were, I never heard
A sound so dismal as their parting oars."

Belisarius, speaking of his abandonment in the wilderness, exclaims: "How can I paint what I underwent at that moment?"

* See Mr. Canning's song, delivered at the celebration of Mr. Pitt's birth-day, when that statesman was out of office.

Judge of it, when I tell you that the idea of that dreadful separation from all nature filled me with such horror, that I trembled when I heard the satellites of the tyrant quit me and retire with precipitation; the flight of my assassins appeared like a desertion!"

An *historical notice* is subjoined to this story, which we are sorry to describe as rather a vehicle of spleen against other writers, especially *Marmontel*, than as a very useful collection of facts connected with the romance.

ART. V. *Histoire Naturelle des Crustacés, &c.*; i. e. The Natural History of Crustaceous Animals, &c. By M. LATREILLE.

[Article concluded from the last Appendix, p. 498.]

THE fourth, fifth, and sixth volumes of this elaborate publication are devoted to a new and summary exposition of the crustaceous animals; hitherto an ambiguous title, which had long perplexed the cultivators of systematical arrangement. As the reasons which have at length induced M. LATREILLE to assign to them a separate station result from an examination of their external and internal structure, they appear to us to be perfectly legitimate and satisfactory. In fact, our present state of physiological knowledge will warrant the conclusion, that the organization of the Crustacea is of an order superior to that of insects; since it usually comprizes a heart, or at least a system of circulation, gills instead of stigmata, a hard and calcareous case for *antenna*, a more complex apparatus of feeding instruments, and a less transient existence, than are allotted to the bulk of insects, properly so called. Proceeding on these data, and keeping in view the discriminations and discoveries of his immediate precursors, *Lamarck* and *Cuvier*, the present author extends his definition of *Crustacea* so as to include under that term both the *Entomostraca* of *Muller*, *Lamarck*, &c. and the *Malacostraca* of the ancient Greek naturalists; *Crustacea* thus denoting a class, and the two other denominations its principal divisions, or (as the author, somewhat unphilosophically, designs them) *sub-classes*.

British readers will, perhaps, expect that we should here pause for a moment, and enter our protest against the admission of all harsh sounds and uncouth phraseology in the nomenclature of science. With respect, however, to the composition of such works as that which is now before us, remonstrance would be equally tardy and unavailing; for the evil is not only committed but sanctioned. *Fabricius* was the da-
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ring innovator; and the continental ear seems not only to have acquiesced in the rugged erudition of his vocabulary, but to welcome every new and pedantic term, regardless of its length, or the jarring of its elements. Hence the disciples of the Linnéan school, if they are solicitous to comprehend the writings of some of our most eminent entomologists of the present day, must encumber their memory with a novel and heavy jargon, and study to recognize their old acquaintances under some disguised, or very unfamiliar appellation. That many of the proposed alterations, in point of arrangement, are founded on accurate principles we are willing to admit: but we must be allowed to regret that the language, in which they are announced, is so remote from simplicity, and from the easy comprehension of the uninitiated. Having premised thus much, in the way of general objection, we resume our analysis.

The crustaceous tribes, according to M. LATREILLE, are composed of animals 'destitute of vertebræ, with articulated feet, which are often ten in number, apterous, invested with a calcareous covering, furnished with four *antennæ*, palpigerous mandibles, with several jointed and imbricated pieces beneath, and feet destined only for walking, or swimming: sometimes they are covered with a horny or soft substance, with not more than the usual number of *antennæ*, and rarely any, mandibles naked, and unprovided with the numerous jointed pieces beneath, feet hookless, some of them apparently furnished with branchial processes, and two or four of them sometimes antenniform.'—This is a straggling and rather clumsy definition: but it embraces both the subordinate divisions already announced, and lays down some of the most prominent external characters,—a circumstance of infinite benefit to the practical student.

I. In the prosecution of his plan, M. LATREILLE first treats the ENTOMOSTRACA, which he thus characterizes: 'Mandibles always naked, or wanting. Four jaws at most. Body often inclosed in an univalve or bivalve case, more horny than calcareous or membranous, terminating in a point, or setigerous tail; eyes usually sessile; *antennæ* for the most part wanting, or apparently supplying the place of gills; feet clawless at the extremity; and some of them, at least, seemingly furnished with branchial appendages, and sometimes shaped like *antennæ*.' As the animals of this description, with a few exceptions, are very minute, and all of them inhabit the water, they are still very imperfectly understood. Most of the particulars, however, which Swammerdam, de Geer, Geoffroy, Muller, &c. have been enabled to observe relative either to their

structure or their modes of existing, are here stated with fairness and precision; and this recapitulation is followed by a brief notice of the methods of managing them, adopted by *Linne*, *Fabricius*, *Cuvier*, and *Lamarck*. We then enter on the regular development of the author's own scheme of distribution of his first subordinate class, which he disposes into sections, orders, genera, and species. The two sections are intitled *Operculated* and *Naked*; and the first is subdivided into *Clypeaceous* and *Ostrachodes*. Before we proceed, therefore, we are again under the necessity of explaining terms. The first section comprizes all those individuals which are covered with a crust, or *operculum*. When this operculum presents the form of a shield, or buckler, the animal belongs to the *Clypeaceous* division: but, when it more nearly resembles a bivalve shell, its inhabitant is termed an *ostrachode*. The second section seems to be improperly denominated, since the animals belonging to it are not destitute of a crustaceous covering, though it is disposed in the form of a series of rings, of which the first is the largest. The orders comprehended under the first section are, *Xiphosura*, *Pneumonura*, and *Phyllopoda*; and those under the second, *Ostrachoda*, *Pseudopoda*, and *Cephalota*.

1. *Xiphosura*. This term, which is equivalent to *Sword-tailed*, has been retained in compliment to *Schaeffer*, who first introduced it, as well as on account of its characteristic propriety. This family is chiefly distinguished by the presence of mandibles, and by simple feet, formed for walking or swimming: but, for its critical history, and the modifications of structure which exclusively characterize it, we must refer our readers to M. LATREILLE's minute and masterly details. Its only genus is *limulus*, whose definition, in course, accords with that of the order. The species here particularized are *heterodactylus*, *Moluccanus*, *polyphemus*, and *rotundicauda*; of which the first and last are described from dried specimens in the Parisian Museum; and the two intermediate were formerly included under *Monoculus Polyphemus* Lin. They are all natives of the seas of both the Indies, and are very common about the Moluccas, the coasts of China and Japan, and especially the West Indies and Carolina. The inhabitants of the last mentioned country ascribe a poisonous quality to the sting of the tail: but *Bosc*, who had frequent opportunities of observing and handling them, suspects that this is the language of prejudice; and their motions are so slow and circumscribed, that their contact, if hurtful, may be very easily avoided. In the hot summer evenings, they often approach the shore, and remain all night, half emerged from the water, the male usually resting on the back of the female, and both equally careless

careless of every thing but very instant danger. Some of them have been known to measure two feet in length, including the tail. A very small part of their flesh is eatable: but their eggs, which are numerous, are reckoned a great delicacy. They are frequently killed merely by turning them on their back in the sunshine, or by a fracture in their crust which usually proves mortal.

2. The *Pneumonura* are so denominated, because their tail seems to be furnished with branchial, or respiratory appendages. Their feet are simple, and formed for walking. They are parasitical animals, adhering to various fishes, frogs, tadpoles, &c. from which they draw their nourishment. They are all oviparous, and very small, the largest not exceeding four lines in length. This order comprehends three genera, viz. *Caligus*, with the tail formed of filaments, or tubes; *Binoctulus*, with the tail of feathered laminae, and no inflated feet; and *Ozolus*, with the same sort of foliaceous and feathered tail, and two inflated feet. The species are very few, and their history is generally obscure: but *Ozolus gasterastei* has been well described by Cuvier under the denomination of *Monoculus Gymini*.

3. The *Phyllopoda*, or leaf-footed, have all their feet foliaceous, or branchial, and formed only for swimming or breathing. The general observations on this order are avowedly translated from the monography of the laborious Schæffer; and the summary account of its solitary genus *Apus* is, in like manner, borrowed from Bosc's interesting history of the Crustacea. Here we cannot help remarking, much to M. LATREILLE's credit, that he uniformly avails himself of the most respectable sources of information, and is never ashamed to quote them. The two species of *Apus*, viz. *cancriformis* and *productus*, are described with neatness and precision.

4. The *Ostracoda* have their body covered with a crust, resembling a bivalve shell, particularly that of the oyster, but more of a horny than calcareous consistence. From the anterior part of their body proceed two hairy filaments, disposed in a pencil, or branched like arms. Some have two distinct eyes, and others only one. The genera are, *Lynceus*, *Daphnia*, *Cypris*, and *Cythere*.

The characters of *Lynceus* are, pencilled antennæ, and two eyes. This genus, and its nine species, were instituted by Muller, and seem to have been unknown to former writers. Through their transparent bodies, the heart and intestinal canal are said to be discernible, though the largest species is only about two lines in length.

Daphnia,

Daphnia, also instituted by *Muller*, on the ruins of *Monoculus*, includes those crustaceous animals which have ramified *antennae*, and one eye. From the results of the examinations of *Leuwenhoeck*, *Needham*, *Swammerdam*, *Schaffer*, *de Geer*, *Geoffroy*, *Muller*, and *Jurine*, we learn, among various other details, that these creatures have a constant rotatory motion in their solitary eye; that they cast their shelly and transparent case every spring; that, during that season of the year, they are oviparous, but viviparous in summer; that they vary in colour, being sometimes of a reddish white, sometimes greenish, and sometimes quite red, so as to induce the vulgar to believe that the water in which they reside has been converted into blood; that they are chiefly observed in spring and autumn; and that myriads of them are cut off by predatory birds and insects, but especially by the summer droughts, which dry up their native element. In the species *pulex*, (*Monoculus pulex* Lin.) one act of sexual union suffices for six successive generations.

The attributes of *Cypris* are, pencilled *antennae*, and one eye. Several of the animals now included under this title have been described by *Johlot*, *Backer*, *Ledermuller*, and *Geoffroy*: but *Muller* formed them into a genus, and considerably widened its range. In all of them, the case bears a near affinity to a bivalve shell, which, by means of a ligament, opens and shuts at the pleasure of the animal. All the species inhabit stagnant waters, especially such as yield abundance of *conserve*, *lemna*, and other aquatic plants. According to *Bosc*, some of them possess the singular property of shutting themselves up in their case, and retiring into the mud, till the water evaporated by the heat is replaced. They swim by means of their *antennae*, which may be regarded as real fins, and which are susceptible of various combinations of motion. Like other tribes of this class, they cast their covering; a process which *de Geer* had occasion to observe, and which he has well described.

Cythere, which is nearly related to the preceding, is chiefly distinguished from it by hairy *antennae*, by the absence of a tail, and by different habits. The five species, we believe, were all discovered by *Muller*, who also formed the genus. They are all marine animals, mostly haunting *fuci*, *conserve*, and various zoophytical productions; among which they may be seen running nimbly in search of food.

5. *Pseudopoda*. Head confounded with the first ring of the body; feet apparently useless for walking. This order contains two genera, viz. *Cyclops*, with a lengthened body, and one eye; and *Argulus*, with the body ovate, and two eyes. *Amymon*
and

and *Nauplius* of *Muller* are, according to the recent observations of *Jurine*, only young individuals of *Cyclops*. Even *Argulus* appears to be of doubtful formation; and we may be allowed to observe that very considerable difficulty attends the investigation of these microscopical animals.

6. *Cephalota*. Head distinct from the body. The genera are, *Polyphemus*, *Zoea*, and *Branchiopoda*.

‘The form of the body of *Polyphemus* is very singular. The head is round, composed of a scaly envelope, which invests a large mass, almost entirely black, moveable in all directions, in the interior of the head, and forming the only eye. The size of this organ is equal to a tenth part of the animal itself, which is an excessive proportion. Various small black lines proceed from its surface to the circumference of the scaly envelope, which we have just mentioned.

‘This animal’s body is divided into two parts by a strangulation. The first part, which *de Geer* terms the *thorax*, is the connecting point of the *antennæ*, feet, and tail. The second, which he terms *abdomen*, contains the eggs and the young.

‘Its *antennæ*, or rather the arms, (that we may still preserve *de Geer*’s phraseology,) are attached to the two sides of the *thorax*, and nearly about its middle, or at a considerable distance from the head. They are composed of a long cylindrical stem, articulated to the *thorax*, and diverging into two branches, equally moveable, of considerable length, and formed of five joints, furnished with their long hair-like filaments, four of which issue from the articulations, and the three others from the extremity of the last joint. These seven filaments, which are moveable as the branches themselves, have a joint in the middle, which separates them into two parts, and adds to their flexibility.’

The transparency of the crust enabled *de Geer* to observe some of the internal parts, viz. the heart and the large intestine, as well as the existence of the young, in opposition to those who maintained that the *Polyphemus* was the larva of an insect. We suspect, however, that the mule has never been examined.—The only species is *oculus*. (*Monoculus oculus* Lin.)

Zoea is distinguished by two very large sessile eyes, a *thorax*, and feet that are simply hairy, and formed for swimming. *Bosc* first established this genus, in consequence of having discovered the sole species, *pelagica*, that as yet belongs to it. This extraordinary animal, which he found only once, in the passage from America to Europe, and about six hundred leagues from the latter, is transparent like glass, and is rendered visible in the water by its eyes, and a small green spot. When its tail is folded up, it has the appearance of a globule, scarcely one quarter of a line in diameter, and traversed by a spine. It moves in all directions with wonderful velocity, and often turns on itself. Its feet are so minute, that they are discernible only in

in consequence of their incessant action. Somewhat analogous to this species appears to have been the *water bull*, or *flea*, detected in the sea by *Slabber*, and described with much interesting minuteness by that ingenious naturalist.

Branchiopoda. Two eyes placed on peduncles, body composed of a series of rings, feet with foliaceous appendages. The only species is the *stagnalis*, corresponding to *Cancer stagnalis* of the Linnéan system. The particulars of its structure and history, as far as they are known, are ably stated by the younger *Desmaret*; who likewise assisted the author in his illustrations of several of the genera.

II. MALACOSTRACA. The introduction to this second division of the Crustacea contains much excellent information, relative to the distinctive characters laid down by antient and modern zoologists, external and internal organization, habits, and modes of arrangement.—With respect to the first of these topics, we shall only observe that the author renders ample justice to Aristotle, who seems to have been better acquainted with the history of this family of animals than of any other; and also to *Lefrancq de Berkley*, a Dutch writer, whose name is hardly known to naturalists, though he was the first among the moderns who has treated of the Crustacea as distinct from Insects. The anatomical details are stated with too much precision to admit of abridgement, and would, at any rate, be scarcely intelligible without the aid of the plates: but we consider them as forming a very important part of this preliminary dissertation. The view of the economy of these animals, which is here exhibited, is also well calculated to fix the attention of the curious inquirer. The striking phenomena of the gradual re-production of their lost or mutilated claws, and of their annual *moulting*, or change of covering, including that of the *stomach*, are sufficiently established by a recital of conclusive observations and experiments. We are likewise informed that the greatest number of *Malacostraca* live either solitary, or in small groupes, though some congregate in immense crowds, and are not easily compelled to relinquish their favourite haunts. They have the faculty of walking, or swimming, either forwards or backwards, or even in a lateral direction. Some species leap and spring with surprizing agility, and others march with such rapidity that a man can scarcely overtake them. Though frequently found among marine and aquatic plants, they are purely carnivorous, and subsist on dead or living animals. They abound most on the shores of America and the East Indies, where they sometimes attain to a great size, and are often troublesome. From the slowness of their growth, it has been
inferred

inferred that some of them are capable of living during a whole century : but they are exposed to such multitudes of enemies, to such a variety of accidents, and to such a constitutional crisis in the moulting process, that few are supposed to die of old age ; and myriads are devoured by fishes, birds, and even mollusca, in the early stages of existence, when they are incapable of self-defence. Thus, by a wise provision of nature, a long-lived, carnivorous, and prolific race, which, if abandoned to the uncontrouled energies of its own resources, would soon over-run large districts, has bounds set to its multiplication and ravages, and administers at the same time to the sustenance of other tribes. Some of them furnish a nutritive and delicate food to the human species : but others are reputed dangerous, either from the purgative quality of their eggs, or from some unknown cause. In some parts of the West Indies, the inhabitants attribute this noxious property to the juice of the Manchineal (*Hippomane Mancenilla*), but Jacquin has assured us that the animals never touch this fruit ; and the most recent observations seem to prove that they are solely carnivorous. Some of the crabs about the island of St. Domingo, it has been alleged, contract a deleterious quality from coming in contact with submarine copper veins : but this hypothesis requires confirmation. — As the larger eatable sorts are liable to speedy corruption after death, it is customary to boil them alive ; and, in order to prevent the separation of the limbs from the body by the impression of sudden heat, the cook too often protracts their sufferings.

‘ If exposed for some time to the air, the malacostracous animals become dry, and may thus be formed into collections : but this method is liable to serious inconveniences. If the weather be hot and moist, their flesh rapidly decays, and blackens ; their articulations separate, and their limbs fall asunder from the trunk : to which disadvantages we must add the offensive smell which they emit when in this state. Moreover, the larvæ of *anthrena* and *dermester*, and those of some other insects, find in the fleshy substance of the body, though dried, a favourite aliment ; and they insinuate themselves into it in great numbers, and, gnawing all the cartilaginous membranes which connect the articulations, finally sever all the pieces from one another. It is, indeed, possible to cement all these fragments, but not without much trouble and waste of time. We would, therefore, preferably recommend the plan of emptying them as completely as circumstances will admit, and subjecting them to the moderate heat of an oven. The disunion of the joints might, at the same time, be obviated by passing wires through the claws, especially the two fore claws ; and destructive insects must be kept at a distance by the preservative of which we gave the recipe in the second volume of this history. Owing to the very fragile nature of their *arteriæ* and limbs, the conveyance of these animals requires so much precaution,

that

that I would even advise those persons who are desirous of transporting them, and travellers, to spare themselves the trouble of the above preparation, and to follow the method prescribed by *Bar.* Let each crab, when yet alive, be wrapped up in a piece of linen cloth, and put into diluted spirit of wine, in which a large quantity of soap has been dissolved. When these animals have reached their destination, they are to be taken out of the barrel or vessel in which they were contained, and, after having their feet, *antennae*, &c. extended, they should be dried in the shade, and then permanently placed in glazed drawers, or cabinets constructed for the preservation of insects. Crustaceous specimens, thus prepared, are not liable to the attacks of insects, their articulations are conveniently consolidated, and their colours are less subject to change, than when they are prepared in the other way. The small *Crustacea* should be put into spirit of wine, and allowed to remain in it, because desiccation would quite disfigure them.'

Crabs may be kept alive for a considerable time in a moist place, or among fresh vegetables: but care should be taken not to cover them with water which cannot be frequently renewed; since they quickly exhaust all the air contained in it, and consequently cease to breathe. They will live much longer when their feet only are plunged in water; for then they breathe the external air.

Without staying to particularize the methods proposed by other naturalists, we shall now glance at that which M. LATREILLE has chosen to adopt and illustrate.—His characters of the *Malacostraca* are, 'palpigerous mandibles, several rows of pieces in the form of palpi or jointed jaws, in the mouth; four *antennae*, of which none are branchial; from ten to fourteen feet, solely destined for motion; *tarsi* with a corneous hook at the extremity; covering or annular segments of the body, calcareous; eyes often pedunculated, and always two in number.'—Animals of this description he distributes into two orders, viz. *Decapoda* and *Branchiogastra*. In the first, the head is confounded with the thorax, and the feet are ten in number; while in the second, the head is distinct, the gills are external, and the number of feet generally exceeds ten.

1. The *Decapoda* are subdivided into two sections, namely, the *Brachyura*, with the tail shorter than the body, terminated by a single piece, and destitute of foliaceous appendages at the end; and *Macroura*, having the tail at least the length of the body, and terminated by several foliaceous appendages. This order is farther dissected into families, and groupings of families, and modifications of these groupings: but we shall be contented to hint at the more important construction of the genera. Of these the first is *Cancer*, with the crust little raised, and the feet on one line; a definition which obviously restricts

restricts the former latitude of the term. All the species inhabit the sea, and frequent those situations which afford the best shelter against the violence of the waves, and the search of their enemies, usually concealing themselves in the clefts and fissures of rocks near the shore. With the tide of flood, and especially during the night, they approach the beach, to lay hold on the marine animals which the waves have dashed against the rocks, and have thus either killed or wounded. Being awkward swimmers, and rather tardy walkers, they are often left dry, when they draw up into some retired corner, and lie as snug as they can till the return of the tide. At the moulting season they lie concealed in the crevices of rocks, at the bottom of the sea. On our shores, they are most abundant in summer, but most in season in the spring.—Here we feel ourselves constrained to remark, once for all, that the respective species are passed in review with provoking brevity; a circumstance which gives an air of synoptical abstraction and dryness to the work, considered as a whole.

Dromia. Crust very protuberant; hind feet re curved on the back: The only European species is the *caput mortuum*, which is found in the Mediterranean, and which, as *Linné* remarks, is like a human head that has been long buried. It muffles itself up in a hood, or cloak, resembling an argillaceous integument, or a bit of old leather, but which is really the *alcyonium domunculus*; and, shrowded in this strange disguise, it deceives both its enemies and its victims. The exotic species are, *artificiosa* and *rumphii*, of which the latter is the most common in collections. It lives at the bottom of the East Indian seas, concealing itself under the sand, and skulking behind the valve of a shell, the more readily to surprize the smaller fishes.

Hepatus. Fore-feet notched like a cock's-comb, the exterior and palpi-form pieces of the mouth having the second joint of their internal stem pointed.—*Fasciatus*, an inhabitant of the American seas, but whose manners are unknown, is the only species.—*Calappa*. Crust dilated at the posterior angles, fore-feet much notched.—*Posternus*. Eyes short, or not extended to the anterior angles of the crust. Some of the species afford delicate eating.—*Matula*. All the feet formed for swimming. The few species belong to the warm regions of both continents.—*Oypoda*. Crust nearly cordate, or rhomboidal, eyes supported on a foot stalk, which extends along a large portion of the anterior margin of the crust. To this genus belong some of the land crabs of the West Indies, of whose history many curious details may be found in *Bosc's Histoire Naturelle des Crustacés*.—*Podophthalmus*. Hind feet only formed

formed for swimming, eyes very long. The *spinus*, a native of the East Indies, and synonymous with *Posternus vigil* of *Fabricius*, is the only species.—*Grapsus*. Crust square, eyes seated in the lateral angles of the anterior margin of the crust, which is curved. Several of the species display a beautiful richness and variety of colouring, whence they are denominated *painted*; and they reside chiefly on land, in America and the West Indies. Their manners, as observed by *Boac* and others, are here recorded at considerable length.—*Porcellana*. Hind feet by much the smallest; exterior *antennæ* situated behind the eyes, turned out, and very long. This is a marked and well defined genus: but the history of the few species appertaining to it is little known.—*Pinnotheres*. Crust nearly orbicular, internal stems of the exterior and palpiform pieces of the mouth re-united at their base.

‘These Crustacea are generally very small, and live within certain bivalve shells, as muscles, cockles, &c. The *paguri* assume the exclusive property of the univalves on which they seize: but the *pinnotheres* keep company with the *molusce*, into whose habitations they intrude. It should seem that those of the muscle tribe are most liable to be visited by these troublesome guests, about the end of autumn; at least, if I rightly recollect, the Parisian venders have told me so. It is commonly believed that these crustacea cause much uneasiness to those who eat them with muscles, by inducing violent cholics. I have not examined how far this opinion is well founded: but, without absolutely denying the fact, I must confess, that I can scarcely believe it. As the flesh of the *pinnotheres* forms a very small mass, the substance of their crust should rather be regarded as the noxious part of them: now this substance is merely calcareous, and I cannot conceive how it should exercise any mischievous action on the coats of the stomach, or of the intestines. Yet, as we are often deceived with the finest reasonings in the world, it will be better to suspend our judgment, lest we inspire a false sense of security, and in the present instance to attend wholly to observation.’

The cause of the alarming symptoms which sometimes occur, on eating muscles, seems not hitherto to have been satisfactorily explained: but the fact is unquestioned that they sometimes do occur, and it merits the investigation of the medical faculty. The opinions of the vulgar are not *always* erroneous; and we see nothing absurd in the supposition that certain minute, like certain large, crabs, may be endowed with deleterious properties: in which case, the quantity of poisonous matter that acts on the system will depend on the number of these animals that are received into the stomach.

Maia. Crust triangular, and very uneven; apparent extremities of the exterior and palpiform pieces of the mouth rounded;

rounded, and very obtuse. Most of the species owe their protection to the extreme roughness of their surface, by which they are confounded with the adjacent rocks or stones, especially when they lie in a contracted and tranquil state, as they usually do, on the appearance of danger.—*Macropus*. Crust triangular, very unequal, projecting into a snout, eyes prominent, and uncovered; exterior and palpiform pieces of the mouth elongated; feet very long, and very slender. The *sea-spiders* of the antients.—*Leucosia*. Crust ovate, inflated, and pointed; *antenna* scarcely apparent; exterior and palpiform pieces of the mouth very hard, with their apparent extremity tapering to a point. These are important characters, since they preclude the confusion of former systematists, arising from the singular varieties which prevail in the species; all of which, however, exhibit a peculiar form, and a bright polish. Being incapable of swimming, they keep at the bottom of the sea, and are cast on shore by the waves. When they apprehend danger, they gather their feet under their bodies, and remain stationary till it is past. They are not lively in their movements, and often escape destruction by the smallness of their size, and the hardness of their covering. To this last circumstance it is probably owing that the greatest proportion of fossil *Crustacea* belongs to this genus.

Corystes. Crust oval, exterior *antenna* long, projecting, and approximated under the eyes; exterior and palpiform pieces of the mouth lengthened. Like some of the species of *Dromia*, those of this genus carry on their back extraneous bodies, such as the valves of shells, bits of fucus, sponge, coralline, &c., so as to conceal themselves from their enemies and the animals on which they subsist.—*Orithyia*. The posterior feet are only formed for swimming. The only species is *mammillaris*, a native of the Chinese seas.—*Ranina*. Fore-feet terminated by a single falciform claw; the extremities of the others formed for swimming.—*Pagurus*. The fore-feet with two claws; the animal parasitical. To this genus belong the Hermit-Crab, and others, which take possession of such empty shells as suit their dimensions, and thus at once protect the softer parts of their crust from injury, and lie in ambush for their prey. *Swammerdam*, with a perversity of observation which in him was almost unaccountable, maintained that these shells were produced by the crabs which occupied them. As they increase in size, they move to a more capacious lodgement, and frequently wage furious contests for the possession of the same residence. If brought near the fire, they will crawl out

of their portable habitation. The *araneiformis* may often be observed, in summer, on our own shores, filling the shell of some species of *Helix* or *Turbo*.

Albunea. Fore feet terminated by a single claw, *tarsi* conical, and falciform. The manners of the two species are unknown.—*Hippa*. Fore-feet like a simple oval piece; *tarsi* compressed.—*Scyllarus*. All the feet terminated by a single conical joint, lateral *antenne* notched. The species are common in Barbary and Egypt, but rare in the north.—*Palinurus*. All the feet terminated by a single conical joint; exterior *antenne* long, setaceous, and spinous. The animals belonging to this tribe affect stoney shores, and in winter resort to the mouths of rivers. They are sometimes a foot and a half long, and are in high request as an article of food at Marseilles, and along the Mediterranean.—*Galathea*. Fore-feet terminated by two claws. This genus is nearly allied to *Astacus*: but M. LATREILLE has judiciously stated the points of difference. One of the species, which inhabits the Brazilian coast, is denominated *phosphorica*, from the circumstance of its shining in the dark.

Astacus. Fore-feet, and the extremities of the two following, terminated by two claws; *antenne* inserted on the same line; the lateral, with a spinous peduncle, and no lateral scale; the intermediate short, and with two filaments. As this genus includes both the *Lobster* and the *Cray-fish*, which have been long familiar to observation, its illustration is extended to a considerable length, but adds little to the information which had been already acquired.—*Alpheus*. Differs from the preceding by the presence of a scale at the base of the peduncle of the lateral *antenne*.—*Penaus*. Fore-feet terminated by two claws, exterior *antenne* accompanied by a bifid and spinous scale; the intermediate inserted higher, and with two filaments.—*Palamon*. The first two or three pair of feet terminated by two claws; intermediate *antenne* situated above the others, and with three filaments.—*Crangon*. Fore-feet terminated by a single crooked claw.

2. *Branchiogastra*. In this order, the first genus is *Squilla*, which is thus discriminated:—exterior *antenne* simple, and furnished with a scale, the intermediate with three filaments; palpi-form pieces of the mouth resembling feet, and terminated by a hook, or claw; three pairs of feet terminated by a simple and hairy joint. The general description of this tribe is chiefly abridged from the more ample details of *de Geer*.—*Alysis*. Two simple, and two bifid *antenne*, the exterior furnished with a foliaceous scale; fourteen feet, terminated

by a claw. — *Phronima*. Ten feet, those of the third pair longer, terminated by two claws; the others ending in a hook, appendages at the tail. The only known species, *Sedentaria*, was first noticed by *Forskael*, in his *Fauna Arabica*:—"an extraordinary animal of its kind," says he, "for it inhabits a house of an extraordinary architecture, remarkable for its cubical, swollen, channelled, and gelatinous appearance, possessing a certain degree of consistency, and open at both ends. Here it remains in a bent posture, often changing its place, here it deposits its eggs, and here the young find a cradle at their birth."

Talitrus. From ten to fourteen feet; *antenne* simple; the intermediate placed above the exterior, and shorter than their peduncle; tail with articulated appendages. This genus has been detached from *Gammarus* of *Fabricius*, on account of the peculiar structure and disposition of the *antennae*. — *Gammarus*. Fourteen feet; exterior *antenne* with a small filiform division; the intermediate placed above, and longer than the peduncle of the former; tail furnished with articulated appendages. — *Caprella*. Ten or twelve feet, closely paired, and extended; body filiform; no tail, nor jointed appendage at the end: a genus retained from *Lamarck*, comprehending *linearis*, (*Cancer Linearis* Lin.), and *ventricosa*. (*Squilla ventricosa* of *Muller*.) — *Cyamus*. Feet short; those in the middle spurious, the others terminated by a claw; body large; neither tail nor jointed appendages: includes only one species, viz. *ceti*. (*Oniscus ceti* Lin.)

The new classification of the *Crustacea*, which we have thus rapidly sketched, is suitably illustrated by neat and accurate engravings; and it may certainly be regarded as an ingenious and elaborate attempt to facilitate our acquaintance with this department of animated nature. The impartiality of criticism, however, requires us to state that the author's provisions are more scientific than commodious, that his subject is needlessly frittered down into minute distinctions, and that his efforts have been chiefly directed to re-mould the materials of others, rather than to add to their amount.

ART. VI. *Description de Paris, &c. ; i. e. A Description of Paris and of its Edifices, with an Historical Sketch and Observations on the Character of their Architecture, and on the principal Objects of Art and Curiosity which they contain.* By J. G. LEGRAND, Architect of Public Monuments, and Inspector of the Buildings now constructing in the Commune of Paris, Member and Secretary of the Board of Public Works in the Department of the Seine, and of several Scientific and Literary Societies; and by C. P. LONDON, Painter, formerly Pensioner of the French Academy at Rome, Member of various Societies, Author of the *Annals of the Museum, &c. &c.* Enriched with more than one hundred Copper-plate Engravings, and an exact Plan of Paris and its Embellishments. Vol. I. 8vo. pp. 211. and 31 Plates. Paris. Imported by De Boffe, price 12s. 6d.

PUBLIC edifices in great cities constitute their principal ornament; and in the style of their architecture we may discover the state of that science, as well as of the arts in general, at the period of their construction. Paris, like almost every other overgrown metropolis, was originally of small extent; and its history, if we may credit French antiquaries, may be traced to the most remote ages. According to certain writers, the Trojans were only a colony from Gaul; some of whom, when Troy was demolished, returned to their original country, and the beautiful Paris being among them, his name was given to the capital of the French empire: but this mythological account belongs rather to romance than to history; since, if Paris was named after the Trojan prince, it is not easy to account for the appellation *Lutetia*, conferred on it by the Romans. Others tell us that this city derived its present denomination from being built near a celebrated temple of Isis, *Par-is-is*; and others from the two words *par* and *is*, which are said to signify *man of the vessels*; because originally Paris consisted only of the island in the Seine, which is now called *la cité*, (the city,) and the inhabitants were occupied in commerce by water. Nothing satisfactory, however, seems to be obtained as to the origin of its present name, and little more as to that by which the Romans designated it: but the different epochs of its history under the Merovingian, Carlovingian, and Capetian dynasties are traced in the volume before us, and the superficial extent of Paris under various monarchs is given. In the time of Julius Cæsar, 56 B. C., it measured only about 44 *arpens*, or acres; in the reign of Francis I. 1414 *arpens*; under Louis XIV. and XV., 3019; and under Louis XVI. in 1788, it measured 9858 *arpens* and three perches, and might then contain about 26,000 houses. At that period, the city is represented as advancing in extent and grandeur: but, observes the author,

‘The

‘The Revolution then commenced, which produced nothing but ruins; the Bastille was demolished; and at this signal all the monuments of art were threatened to be involved with it in destruction. The barriers of Paris were mutilated; many churches were violated and defaced; others sold and pulled down. The statues of our kings were broken in pieces or melted; and images of wood or painted bricks were substituted in their room.’

This painting *en noir* of the Revolution serves as a back-ground to the figure which is next presented to our notice. The new idol is thus introduced: ‘At length a young hero reigns in France, and Paris recovers all its splendour. Projects of public utility and magnificence truly royal are conceived, and carried into execution with unexampled dispatch.’ An enumeration of the recent improvements of the French capital is subjoined, by which it appears that both in beauty and accommodation this city is rapidly advancing.

As this volume, or rather this first part of Vol. I., is wholly occupied with the sacred edifices, it presents us, after the historical sketch of the city, with some general observations on the churches of Paris. Here the author distinguishes four or five separate architectural æras, marked by an appropriate style of building and decoration:

‘The first may be called the *antient Gothic*, examples of which are the churches of Notre-Dame, St. Germain-des-Prés, St. Etienne-du-Mont, St. Gervais, and the Holy Chapel of the palace, though more rich and more elegantly worked*.

‘We may consider the church of St. Eustace as *the passage from the Gothic to the revival of the arts*, if we are to judge of it by many details of Grecian and Roman architecture, and by those very fine and delicate ornaments, entirely unknown in the *antient Gothic*, of which we have been speaking, and which must not be confounded with the *Gothic antique*†; models of which are afforded by most of the churches of Italy, but are wanting in Paris.

‘The *modern style* is that in which all the conventual and parish churches of the age of Louis XIV. were erected, and which is often known by the appellation of *French architecture*, because it was in this celebrated æra that many architects, such as *Mansard, le Vau, le Mercier*, &c. acquired fame by the numerous edifices of all kinds which they constructed, in a style much resembling that of the Ro-

* All these buildings, however, are not in what we call the *pure Gothic style*, but admit mixtures of Grecian or rather Roman architecture, as may be seen in the front of St. Etienne-du-Mont. *Rev.*

† This is defined to be a composition of fragments and antique pillars in a picturesque style, forming large masses of a beautiful proportion, of which Venice, Sienna, Pisa, Florence, &c. exhibit many examples. *Rev.*

mans, and differing from that which had previously been fashionable in France.

‘The conventual churches of the Assumption, of St. Mary, of St. Anthony, of Val-de-Grace, of the Sorbonne, of the Invalids, of the Quatre-Nations, and of several more, may be cited as examples of *the modern style*; between which and the monuments of Rome we may distinguish many shades both of resemblance and of dissimilarity; for the architects of this age, being actuated by a sort of national pride, while they closely copied these models, endeavoured to disguise their obligations, and were thus impelled to the creation of a French architecture.’

‘The age of Louis XV. and Louis XVI., in the churches of St. Genevieve, (called under the republican regime *the Pantheon*,) of the new Magdalen, of St. Roch, in the porticos of the churches of St. Sulpice, of St. Eustache, in the chapel of Beaujon, and in the parish church of St. Philippe-du-Roule, affords instances of the endeavours of our architects to restore the taste of the antient Romans; or a style more grand, more striking, more chaste, and less charged with paltry details, an affected taste for which was substituted for the noble and manly severity of antique forms.—No doubt we must wait till the noble edifices are finished, which are intended to illustrate and to display to posterity the age of Napoleon, before we can determine how nearly the architects of this æra have approached those beautiful models of the Greeks, which they are now so earnestly studying, with a solicitude to catch the noble simplicity and grace that distinguish the works of antient artists.’

It is worthy of observation, especially with respect to architecture, that the love of elegant simplicity, in preference to a profusion of unmeaning, grotesque, and paltry ornaments, is an evidence of good taste; and with pleasure we notice the symptoms of its progress both in France and in England. The architect should not forget the hint of the poet,

“ ’Tis use alone that sanctifies expence,
And splendour borrows all her rays from sense.”

The churches, of which this part of the work presents us with ground plans and elevations, are Notre-Dame, the Metropolitan church;—the Royal Abbey of St. Germain des Prés, at present one of the twenty-seven *Succursales*, or chapels of ease, belonging to the twelve parishes of Paris;—the parish church of St. Germain l’Auxerrois, situated before the Louvre;—the antient church of St. Genevieve and of St. Etienne-du-Mont;—the Holy Chapel;—the parish church of St. Gervais and St. Protais;—the parish church of St. Eustache;—the church of the Assumption;—do. of the Jesuits;—do. of the Visitation of St. Mary;—the church and antient abbey of Val-de-Grace;—the Sorbonne;—the church of the Invalids;—the college of Mazarin, or the church des Quatre-Nations;—the new church

of

of St. Genevieve;—the parish church of St. Roch;—do. of St. Sulpice;—the church of St. Philippe du Roule;—the chapel of Beaupon, dedicated to St. Nicholas;—and the portico of the Hotel Dieu, placed in the court of Notre-Dame.

To each plate an historical and descriptive memoir or notice is affixed, which must be useful to those who may hereafter wish to make the tour of the Parisian churches. We cannot be required to enter into the history of the Saints, nor of the churches consecrated to their memory: but our readers may expect from us some gratification of their curiosity, for which purpose we shall copy the histories here given of the most celebrated of the antient and modern churches. To the first class the Metropolitan church of *Notre-Dame* unquestionably belongs, of which these particulars are detailed:

‘The original foundation of the church of *Notre Dame*, in *la Cité*, is attributed to Childebert I. the son of Clovis, about the year 522.

‘It is known that, under our first race of kings, a very antient church existed in *la Cité*, dedicated to St. Stephen the proto-martyr; that it was near to *Notre-Dame*; and that it might have even constituted a part of it. Many charters of the twelfth and thirteenth centuries make mention of this church, as the first episcopal see.

‘The image of St. Stephen, and that of St. Denys, who had taken him for his patron, have moreover always been displayed on the banners of the church of Paris: and we see also some particulars of the life and martyrdom of St. Stephen represented over the door of the south entrance of *Notre-Dame*. All these facts combined induce a belief that the old church of St. Stephen might have been situated on the side, and might have been included in the actual inclosure of *Notre-Dame*. Be this as it may, we are assured that the foundations of the church now existing were laid in 1010, in the reign of king Robert, who succeeded Hugh Capet his father; and that they were partly carried up to the surface of the ground in the life-time of the same prince. Philip Augustus continued this building under the episcopacy of *Maurice de Sully*, the seventieth bishop of Paris. This prelate undertook, with great zeal and knowledge, the direction of this vast edifice, and in order to complete the plan, he demolished, towards the west, the antient church of *Notre-Dame*, preserving only the foundations, as also that of St. Stephen, just mentioned, that nothing might injure the *tout ensemble* of the new edifice.

‘The work was advanced when Pope Alexander III., then an exile in France, laid the first stone; and in 1181 the great altar was consecrated by the apostolic legate, in conjunction with the above *Maurice de Sully*, who died in the same year.

‘*Odon de Sully*, a relation of Philip Augustus, and of Henry king of England, succeeded bishop *Maurice*, and carried on the building till his death in 1203. The tomb of copper on which his figure was

embossed, or exhibited in relief, was to be seen in the choir previously to the embellishments made by Louis XIV. in 1714.

‘*Pierre de Nemours* succeeded *Olon*, who equally contributed to the advancement of the work till his death in 1220, and who left to the bishops who followed him the charge of finishing the edifice.

‘It is supposed that the grand front was not completed till the reign of Philip Augustus, because his statue was the last of all those of colossal size which stood in the same line above the three doors, and which were demolished during the revolution. These were *twenty-five in number*, viz. thirteen of the kings of the first race, commencing with Childebert I.; nine of the second, at the head of which was Pepin the Short, mounted on a lion (this refers to the valour with which, in spite of his diminutive stature, he overcame a furious lion); and lastly, seven kings of the third race, commencing with Hugh Capet and finishing with Philip Augustus*.

‘The south front towards the archbishop’s palace, was not begun till the year 1257, as is proved by the Gothic inscription of a single line engraven on both sides of the door. *Jean de Chelle* was the architect or foreman: and it is probable that the front and the chapels towards the north were not completed before the fourteenth century.

‘Thus it appears that the construction of this immense edifice cost the almost uninterrupted labour of nearly three hundred years. The general disposition of the plan is grand and noble; the proportions are satisfying to the eye; and the building may be quoted as one of the most considerable and beautiful in christendom. Its vicinity to the river might lead us to believe that the foundations are laid on piles; and it is possible that in some places this precaution was necessary: but by certain excavations, and especially those which were made in 1756 for laying the foundation of the Treasury, towards the south, and which were carried to the depth of twenty-four feet, or two feet below those of the church, it has been proved that they rest on a solid gravel, and are formed of unhewn stone cemented by mortar, composed of lime and sand, harder than the stone itself. We find only four courses of squared stones, resting with a set-off one on the other, and which bring up the foundation to the level ground. The outline of the plan is that of the Roman cross; measuring within 65 toises, or 365 feet long, and 24 toises or 144 feet wide; the height to the key of the arched roof, 17 toises 2 feet, or 104 feet. The two towers, which are 34 toises or 204 feet high, are square, each side measuring forty feet, and are separated by a space of the same diameter; whence it follows that the entire façade of the front or principal entrance is 120 feet.

‘In this church are 120 large pillars and 108 smaller, each formed of a single block.

‘The sculptures in the ogee of the arches over the three western doors relate to the New Testament, and are much defaced: but we may distinctly perceive the figures of the twelve apostles; and in the

* If this enumeration be complete, the whole number must have exceeded twenty-five.

four large piers which reach from the bottom to the top of this front, once stood those of Faith, Religion, St. Denys, and St. Stephen, though these statues no longer remain.

* The iron-work of the two doors, which are on each side of the grand entrance, is remarkable for the multiplicity of wreaths executed in cast iron, in the style of ornament which resembles the Greek taste of the Lower Empire; which may induce us to believe that this iron-work, very delicately executed in arabesque, and enriched with foliage and animals, has been taken from some more antient monument, and applied to this use: especially when we remark that it is not the same in both doors, and that neither the door in the centre nor the side doors to the north and south have any uniformity *. They are said, however, to be the work of an ingenious smith, named *Biscornet*.

* It is thought that in the time of Louis XII. the entrance to Notre-Dame was up several steps, though it is now level with the surface, if not below it. This opinion is very probable, for we well know that all antient edifices are gradually buried by raising the ground about them, unless when they are situated on the side of a hill: but when they are placed at the bottom or in a plain, time annually deposits at their foot some inconsiderable portions of earth or of other materials, which, not being removed when the pavement of the place and of the adjacent streets is renewed, insensibly rise above the soil and the steps; and it happens at last that we descend into those very edifices to which our ancestors in past ages ascended.

* Most old buildings afford examples of this kind; and we may form a tolerably accurate conjecture of their antiquity, from the difference which exists between the original and the modern surface. It is not surprising that the church of Notre-Dame stands in the same predicament with all antient edifices.

* The sculptures on the north front, towards the belfry, represent many circumstances in the history of the Virgin Mary, from the birth of our Saviour to her apotheosis.

* The different vaultings of this church are sustained from without by a great number of flying buttresses, which resist the lateral pressure, a method constantly employed by the Goths; who, by the inconsiderable thickness of their walls compared with their extreme height, on which they placed their vaulted roofs, have given to their architecture an appearance of lightness; which is moreover augmented by the infinite subdivision of their columns, composed of bundles of shafts of very small diameter, the appearance of which is continued in the groining, cross springers, or ribs of the interior vaulting.

* As to the exterior, the buttresses, which mostly terminate in obelisks, capped with sharp angled pediments, are relieved by open roses, delicately wrought, the largest of which is forty feet in diameter. That which fronts towards the archbishop's palace was entirely rebuilt

* The want of strict uniformity in the façade does not justify the inference here drawn, as will be evident to all who are acquainted with our Gothic edifices. *Rev.*

after the same design in 1726, by *Claude Pinel*, under the direction of *M. Boffrand*, architect to the king.

‘Three galleries, at different heights, constitute the kind of interlaced border which unites together all these pyramidal forms, and convince the beholder of their solidity, while they present an agreeable distribution of rich workmanship in opposition to the plainness of the walls and buttresses. The first ranges above the chapels; the second above the galleries of the nave and the choir; and the third round the parapet of the roof: which serves as a guard to the external examination of this monument, and carries off the rain.

‘The roof of this edifice is made of chesnut wood, which was formerly much in use for buildings of this kind. It is thirty feet high, its span is thirty-seven feet, and its length three hundred and fifty-six feet.

‘In making a vault under the choir, about a century ago, antique stones were discovered, ornamented with curious sculptures and inscriptions relative to the pagan deities, and to the dedication of an altar by the sailors of Paris to *Jupiter the great and the good*.

‘The designs given by *Montfaucon* in his collections are not exact. In order to have a just idea of the originals, we must have recourse to the dissertation placed at the beginning of the *History of Paris*, begun by *Filibien*, and continued by *Lobineau*, learned Benedictines; and persons who wish to enter deeply into these studies should consult also the Introduction to the *Voyage pittoresque* of France, where the sentiments of the learned who have studied these antiquities, and particularly those of the celebrated *Leibnitz*, are judiciously examined. The result of the whole is, that these Parisian sailors were probably the heads or magistrates of a corporation of merchants trading by water from the city of Paris, since called municipal chief officers of the trading community, or judges in matters of commerce; and that this body of merchants had been regularly established under the reign of the first Cæsar, since the inscription on this Gallic altar refers to the Emperor *Tiberius*.

‘The interior of the choir of the church of *Notre-Dame* was originally decorated with sculpture in stone, representing the history of *Genesis*, executed in 1503, at the expence of the canon *Fayet*, while the exterior displayed the history of the New Testament. These latter are still visible; and under them were formerly legible the names of *Jean Ravy* and *Jean Boubelier*, his nephew, masons of *Notre-Dame*: the latter had finished his work in 1351.

‘*Louis XIV.*, in a style of great magnificence, had embellished the interior of the choir with sculpture, wainscoting, marbles, bronzes and paintings, which attracted notice before the Revolution, and traces of which still remain. The injury which at that period was done to this church has in a great measure been repaired: the altar has been restored in marble, after my designs; and the august coronation of the Emperor *Napoleon* in this temple, by *Pope Pius VII.* has not a little contributed to the restoration of this edifice; the interior decoration of which has gained much by the removal of the lobby, or vestibule, to the choir, and of the chapels placed at the back of the first two pillars of the choir, which prevented the complete view of the

the inside. The paintings, with which the nave was enriched, are about to be restored: but we must always regret that these pictures, thus placed, have an unpleasant effect, not being suited to the walls and vaulting of a church, like the beautiful fresco, which is so much admired in almost all the churches of Italy; and, in comparison with which, the French churches are poorly and shabbily decorated.

‘ The old glass, painted with much art, was repaired in 1752 by *Peter Leveil*, glazier, author of a treatise on this kind of painting; and who recovered processes in this art which were supposed to be lost.

‘ We must except from the number of pictures which are about to be restored to the church of Notre-Dame, the Martyrdom of St. Peter, by *S. Bourdon*, and the preaching of St. Paul at Ephesus, by *Le Sueur*. These pictures, reckoned the *chefs d'œuvre* of those two masters, remain in the Napoleon Museum, where they serve to institute a parallel between the French, Italian, and Flemish schools.’

We shall next present our readers with the details here communicated respecting the most superb of the modern ecclesiastical edifices of Paris; viz. the *Pantheon*, which bears on the frieze of its portico the motto, AUX GRANDS HOMMES LA PATRIE RECONNOISSANTE, but which is here styled the new Church of St. Genevieve.

‘ The building of this new church of Ste. Genevieve was commenced in the reign of Louis XV. according to the design and under the direction of *J. G. Soufflot*, architect; the king laying the first stone Sept. 6, 1764. This artist, who had studied in Italy, deviated in the general disposition and arrangement of this edifice from the system which then prevailed in Paris; employing, both in the exterior and the interior, isolated columns of a large diameter; and offering a plan which, on account of its novelty, grace, and lightness, was universally approved, as he was thought in this composition to have surpassed the most elegant and magnificent productions of the Greeks and Romans.

‘ This plan consisted of a Greek cross of 340 feet long, including the peristyle, with a transverse aisle of 250, in the centre of which rose a dome of 62 feet 8 inches, interiorly supported by piers so light that they were scarcely perceived among the play of single columns which composed the naves of this cross. This system of lightness is continued in the arches of the edifice, which are built with openings constructed with so much art, that the slender appearance of the gothic is given to those circular arches which are opposed to each other, and produce, by the passage of the light, very pleasing and varied effects. Moreover, the freshness of a work entirely new, the whiteness and brilliancy of the fine stone chosen for the purpose, and the tasteful distribution of the exquisite ornaments of sculpture, must give an idea of a spectacle which we ought to enjoy for months, when the scaffolding which concealed the whole during the construction of the arches, and the finishing of the sculpture, shall be removed. The height, from the pavement to the frame of the opening constructed at the top of the dome, is 170 feet. Only the marble pavement w

wanting to give to the whole a proper richness, and completely to finish the plan; when the numerous cracks, which appeared in the four piers supporting the dome, and in the neighbouring columns, gave an alarm, and made it evident that the weight and pressure of this mass, acting on its too weak supports, would soon shake the whole, and that its fall would crush the edifice itself.

‘It was therefore necessary to abandon the pleasure which the view of this architectural spectacle, so common in Italy, but so rare in France, would have afforded, in order to encumber afresh with braces, props, and scaffolds, this monument, which we considered as finished, after an uninterrupted labour of more than forty years, and an expenditure of more than fifteen millions of livres.’

The account proceeds to state the measures which were adopted on this unfortunate discovery, the examination which the edifice underwent, and the steps which were pursued, under the direction of a commission of architects, artists, and men of science, to remedy the evil; after which it is asked: ‘Admitting, however, for a moment, that the opinion of the majority of the artists of Europe should be realized, and that this edifice in the course of a few years should be completely finished, will the church of Ste. Genevieve be a *chef d’œuvre* of art?’—So far from answering this question in the affirmative, the writer severely criticizes the architect:

‘If (says he) on a near view we consider the dome and its details, and the combination of its mass with that of the portico, we shall discover a certain meagreness and dryness in the manner of its reposing on the antique, which serves for its basement: it is narrowed at the base, and has not those rich *empelements* which are displayed on the outside of the mosques at Constantinople, and even in the domes of St. Peter’s at Rome and St. Paul’s at London. The outer columns are miserably slender, and present in the interior a meagreness which destroys their beauty, and must produce a considerable error in the proportion.

‘If we direct our attention to the portico, we shall perceive one part of it to be truly noble, as it consists only of one order, surmounted with a pediment of such grand proportions, as will awaken in the recollection of artists the portico of the Pantheon at Rome, from which *Sorfflot* copied it in a grand style: but, presuming to correct his model, he was so far from improving on this production of the antique, that he has only altered for the worse.’

Without pursuing any farther the strictures of this writer, it is sufficient to observe that the French Pantheon, as it has been termed, or as it is now called the church of Ste. Genevieve, will bear no comparison with our St. Paul’s, either in magnitude, in beauty of proportion, or in stability. In the construction of St. Paul’s, Sir Christopher Wren did indeed erect for himself *monumentum ære perennius*, and displayed infinite judgment in estimating the effects of weight and pressure;

by

by attending to which circumstance, no settlements or fissures are observable in this immense edifice. The church of Ste. Genevieve seems already to be tottering to its fall, and the stupendous dome of St. Peter's is reported to be insecure, many parts of it requiring to be braced, strapped, and banded :—but, by the peculiar construction of St. Paul's, (which peculiarity will appear by comparing a section of it with that of St. Peter's, and with that of the church of Ste. Genevieve at Paris,) the pressure of the lanthorn is taken off from the dome, and this cloud-capped edifice seems liable to fall only by the operation of an earthquake. The cone which is carried up between the internal and external dome, in order to support the lanthorn and cross, is the contrivance of a man who was building for eternity. To those who study the chaste forms of the Greeks, and are enamoured of the grandeur of effect which arises from simplicity, the cathedral of St. Paul will appear to have its defects: but, as far as execution is concerned, it perhaps stands unrivalled; and when we compare it with the French Pantheon, we may well be proud of this national monument, in which the memorials which *a grateful country erects to its great men* * are not in danger of being overwhelmed and buried in the ruins of the temple that incloses them.

The work, of which we have noticed the commencement, is to be divided into four parts; the first containing the Churches of Paris; the second, the Palaces; the third, the Theatres, and other monuments of public luxury and utility; and the fourth, those Edifices which are most remarkable for their importance, and for the elegance of their decoration.

[To be continued.]

ART. VII. *Aperçu Général et Raisonné, &c.*; i. e. A general and scientific View of the Fortification of Places: a Work expressly composed for Officers of the Line. By the Baron L. DE FAGES VAUMALE, Captain in the Royal Corps of French Engineers. 8vo. pp. 268. and 16 Plates. Egerton, &c. London. 1807.

WE understand that the author of this performance is Professor of fortification in the Royal Military College at Great Marlow; and it is remarkable that he is not contented with saying that he was *formerly* a Captain in the Royal Corps of Engineers of France, but takes the designation as if he still belonged to that establishment. Without calling the fact in question, we cannot but observe that, supposing him to have

* *Aux grands hommes la patrie reconnoissante.*

belonged to that corps, he furnishes an individual proof at least that the French engineers could not boast of superior information in their profession. Even with regard to the composition of his sentences, his style appears to us either uncouth or incorrect; and the phraseology strikes us as according but little with the idiom not only of the French language but of any other. Yet the Baron considers his work (preface p. 15.) as truly classical; '*comme un livre vraiment classique.*'

M. DE F. V. divides his subject into three principal parts; viz. the sections of the works of a fortification, and particularly of the body of the place, which he terms '*la formation essentielle*;' the construction of the body of the place, as the rampart, &c. which he chuses to call '*le developpement complet*;' and the construction of outworks, to which he gives the name of '*redoublements additionels.*' To the first of these objects he devotes three chapters, from page 1 to 77; to the second, three more, from page 78 to 162; and to the third, two, from page 163 to 215. To these eight chapters he adds a ninth, on the influence of fortified places in the general system of warfare, their positions, their size, their proximity, and their number.

Contrary to the invariable practice of writers on fortification; as well as (we think) to the dictates of common sense, he begins with the orthography of military works, or a description of their sections or profiles, before he treats of the ichnographical part of construction, or even shews how they are to be traced out: a mode of proceeding which, (though in page 13 of his preface he calls it his '*marche precieuse.*') instead of facilitating the studies of young gentlemen who are learning the principles of that art at the Royal Military College, is peculiarly calculated for retarding their progress, for disgusting them, and for giving them confused ideas on the subject. The writer does not seem to be aware that the developement of the design of any work, or erection, comprehends both an ichnographical and an orthographical delineation of it, or a representation of all its faces, profiles, and parts.—Although he says that he has not ventured to hazard any opinion of his own, nor to propose even the smallest innovation in an art so delicate as that of fortification, he gives both dimensions and slopes in his profiles that are different from those which are used by the Marshal De Vauban in the works which he erected; at the very time, too, that he is professing the most profound veneration for the Marshal, as the prince of fortifiers.

In Chapter IV. the Baron uselessly employs 27 pages in shewing that the *enceinte* of the body of a fortified place ought to be composed of curtains and bastions, or of curtains, flanks, and faces.

He

He finds great fault, and perhaps justly, with the Marquis De Montalembert, for wantonly rejecting the bastioned system, which has been used in almost every nation of Europe ever since the introduction of the modern method of fortification: but he does not seem to be sensible that the Marquis's construction has nothing new in it, being the same with that of M. Blondel on a right line, or on a polygon of an indefinite number of sides: for if n denote the number of the sides of the figure or polygon, the angle *diminué* by Blondel's method will be generally and truly expressed by $45^\circ - \frac{120^\circ}{n}$; and it is evident that this expression, when n is indefinitely great, or when the angle of the figure or polygon approaches indefinitely near to an equality with 180° , is indefinitely near to an equality with 45° . Of course, his construction on a right line gives the angle *diminué* equal to 45° . In this case, both constructions make the perpendicular equal to half the exterior side, the angle *diminué* equal to 45° , the flanked angle equal to 90° , the same line of defence, the same flanking or re-entering angle, and no curtain. The only difference between them consists in this, that M. Blondel, in descending from the right line, which may be regarded as part of a polygon of an indefinite or infinite number of sides, to inferior polygons, makes his angle *diminué* gradually decrease with the general expression $45^\circ - \frac{120^\circ}{n}$ for its magnitude; whereas the Marquis keeps his angle in all figures invariably the same, or equal to 45° . BUON DE FAGES VAUMALE, however, censures him and his system in general terms, without pointing out, like a professional man, its defects or its inferiority to that of *Vauban*, which has been generally, and still is, followed with very little alteration. He has not drawn any rational, scientific, or satisfactory comparison between the Marquis's *Fortification perpendiculaire* and *Vauban's* first method; nor between the triangular construction, whether the re-entering angles be right, acute, or obtuse, and the bastioned system in general. He has not shewn, by means of any such comparative account of them, that the last, when properly constructed, leaves no dead or unseen parts; and that the first, with a section even moderately high, unavoidably creates such parts throughout the whole extent almost of the *enceinte*, or length of inclosure, and is equally destitute of flanking fires for itself, and of a good or well distributed direct fire against the enemy. Nor has he made it appear that, in consequence of such a continuity of dead parts, an enemy can approach the body of the place without annoyance from the besieged, in lines bisecting either the salient or the re-entering angles, or even in

in lines directed to any intermediate points between these angles.

Moreover, the Baron has not shewn that *Montalembert's* construction gives the flanked angle, even in a polygon of eighteen sides, equal only to 70° , which is the smallest that is admissible in fortification. This, however, is demonstrable in the following manner. As in it the lines of defence, when equal, form angles of 45° with the exterior side, each of the salient angles in any figure or polygon is equal to $90^\circ - \frac{360^\circ}{n}$

(n denoting the number of the sides of the figure or polygon): but it is manifest that this expression gives for the square no salient angle; for the pentagon, one of 18° only; for the hexagon, one of 30° only; for the heptagon, one of $38\frac{2}{7}^\circ$; for the octagon, one of 45° ; for the enneagon, one of 50° ; for the decagon, one of 44° ; for the endecagon, one of $57\frac{1}{11}^\circ$; for the dodecagon, one of 60° ; for a polygon of 18 sides, one of 70° ; and so on.—The present author does not appear to have even understood the principal defects in this construction: for he has not laid before his readers for their information, nor even so much as hinted at, the following important and leading circumstances, which unavoidably arise out of it:

1st. That the Marquis is obliged to have recourse to a number of expensive casemates, with embrasures and loop-holes, in order to remove the very dead parts necessarily occasioned by his construction.

2dly. That his salient angles are too small, being less in a dodecagon than those of *Vauban* are even in a square.

3dly. That it furnishes no fire which is direct or perpendicular to the exterior sides.

4thly. That, opposite to each re-entering angle, at the distance of 90 toises only from the exterior side, is a quadrangular space commanded by no fire, commencing in an angle of 90° , and terminating in one of 30° , at the same distance from the exterior side with the centre of the dodecagon.

5thly. That, opposite to every salient angle, and at the distance from it of about $254\frac{1}{2}$ toises only, is a space that is not scoured or commanded by the fire of the place; which commences in an angle of 60° , widens till its breadth becomes equal to the radius of the circle circumscribing the dodecagon, and then runs on indefinitely at that width between parallel lines.

6thly. That the greatest width of each of the first-mentioned spaces, not traversed by the fire of the place, is to the corresponding width of each of the spaces traversed by it, as 104 to 147 nearly; and that the greatest width of each of the last-mentioned spaces, not traversed by that fire, is to the corresponding

ponding width of each of those that are traversed by it, as 264 to 100 nearly; and consequently that the greatest widths of the spaces not traversed by the fire of the place are, taken together, to the corresponding widths of those that are traversed by it, as 3432 to 1837½ nearly.

7thly, That, as the distance between every two of the spaces is only equal to one of his lines of defence, or to 127,2794 toises, the besiegers may advance almost to the very crest of the glacis, without any interruption from the fire of the besieged; contrary to an important object in defence, which is to keep the besiegers at a distance from the body of the place as long as possible, since they will infallibly silence artillery whenever they come within the range of serious musketry from it, whether the embrasures be open or covered at top, or whether the guns be in casemates or not.

8thly, That the besiegers may easily destroy his principal covered musketry defences, before they are exposed to his principal casemated defences with artillery; which, being low, in order to take off the dead parts unavoidably occasioned by the very nature of his construction, are chiefly calculated for defending the passage of the ditch, and cannot therefore annoy an enemy till he gets to the very crest of the glacis: after which, almost every thing, except battering in breach, is determined without artillery.

9thly, That, even in a dodecagon, the annular area occupied by the Marquis's construction between the circumscribing and the inscribed circle is equal to half of the whole area of the greater of these circles; whereas the annular area occupied by those of Vauban is to the area of the said circle only as 20 to 69, or is considerably less than a third part of it.

Lastly, That the great proportion which this annular area, occupied by his construction, bears to that of the inscribed circle, will for ever render it unfit for the purpose of fortifying any considerable town or city.

Our surprise, however, that Baron DE FAGES VAUMALE does not understand the *Fortification perpendiculaire* of Montalembert sufficiently to point out its radical and principal defects, and that he is right by mere accident only in reprobating it in general terms as repugnant to the customary method of construction, must cease when we find that in page 104 of his work he manifests so much ignorance in defining the common and well-known angles in fortification, as to mistake some of them for one another, and to give erroneous definitions of them. Thus, for instance, he mistakes the flanking angle (*angle flquant*) for the angle of the curtain, or of the flank, denning it to be '*l'angle formé par le flanc et la courtine*,' the angle formed

by the flank and the curtain. He seems not to know that the outward flanking angle and the angle of the *tenaille*, formed opposite to the exterior side by the lines of defence at their intersection, or by the two opposite faces of two bastions produced to meet each other, are with the writers on fortification one and the same; and in consequence of not knowing this he gives different definitions of them, as if they were actually different: confounding together angles that are perfectly distinct, and furnishing inconsistent and discordant definitions of one and the same angle. *Belidor* defines the angle of the curtain in these words; "*celui qui est compris par la courtine et le flanc*," that which is comprehended or contained by the curtain and the flank; and *Muller* defines the angle of the flank to be that which is made by the curtain and the flank. Even Mr. Landmann, the professor of fortification and artillery at Woolwich*, was not so inadvertent as to commit so very glaring a blunder: for the following is one of his definitions: "the flanking angle, or angle of *tenaille*, is the exterior angle formed by the intersection of the two lines of defence."

We cannot help lamenting on this occasion the truly deplorable state of military instruction in this country, while we are at war with most of the powers of Europe. We have clearly seen, by a recent publication, that Mr. Landmann has for a series of years been in the practice of directing the cadets in the Royal Military Academy at Woolwich, even in constructing *Vauban's* first method, to do things that are not only inconsistent but demonstrably impracticable. How, then, can it have been possible, during this period, for that academy to produce young men properly qualified for becoming either engineers or artillery officers? In the work now before us, we see a professor of fortification in the Royal Military College at Great Marlow, and who styles himself at this moment a captain in the French corps of Royal Engineers, confounding together the angles commonly mentioned by the writers on this subject, and giving wrong definitions of them. Now if the Baron really be at this moment a captain in that corps, he ought not to be in this country; and if he ever *did* belong to it, the officers at present composing it must be inexpressibly mortified on looking into this performance, should it ever fall under their notice: though it may at the same time be some political consolation to them to know, that such a person is intrusted to teach fortification at an establishment professedly formed for the improvement of the British army. Several individuals have attributed much credit to our Commander

* See our Review for July last.

in Chief for this institution : but we believe ourselves to be justified in stating that he has never yet even once visited it ; and it is not the establishment of any thing of the kind, but the mode of conducting it, and the placing of its management in proper hands, that will render it useful and productive of national benefit, provided that it be founded on sound principles and proper regulations. The multiplicity of business before his Royal Highness may be alleged as a sufficient reason for his not going to inspect, and examine in person, the manner in which its affairs are conducted ; as well as for his not adverting to the erroneous method of teaching fortification which there prevails, and not prohibiting their French professor from publishing such blunders, to the exposure of the establishment. It is, however, the express duty of the Governor of the college, and of the Inspectors of studies in it, who ought to be resident on the spot, to prevent such circumstances ; and we cannot suppose them to be incapable of discerning, at first sight, errors so manifest and glaring.

These, however, are not the only errors which the French Professor at Marlow has committed. In page 93, he calls *Errard* the oldest known author who has written on modern fortification, or the bastioned system : though the truth is that *La Treille*, and a number of others, wrote on the subject before him. *La Treille* even proposed the retired curtain, which is commonly called the re-inforced order. *Tartalea*, as far back as 1546, gave in the sixth book of his *Questi ed Inventi- oni Diverse*, a plan of Turin, that was then fortified with bastions, which had been completed some time before.—At p. 96, the Baron falls into a very great mistake, in giving an account of *Errard's* construction in regard to the position of his flanks. He asserts, in general terms, that this fortifier made them incline towards the curtain, or form acute angles with it : but *Errard* fortifies inwards ; and in the square, pentagon, hexagon, heptagon, and octagon, he makes the flank perpendicular to the face of the bastion ; while in the enneagon, and all polygons of a greater number of sides, he places it perpendicular to the curtain, instead of making it incline towards that part.

After much common-place and erroneous observation, the Baron gives definitely what he calls the exact *tracé* or draught used by engineers. Here also, however, he mistakes : for it does not exactly correspond with the construction employed in the latest works erected either in this or other countries. In fact it differs in nothing from *Vauban's* first method, but in the placing of the flanks at right angles to the lines of defence, and making the faces of the bastions equal each to 52 toises in-

stead of 50. He then has recourse, unnecessarily, to trigonometry, in order to find near values of the different lines in a front of this construction, which he might have determined and expressed exactly, with much less trouble, in the following manner. The tenaille being equal to $30\sqrt{10}$ toises, and the face of the bastion by construction equal to 52 toises, the distance of either shoulder from the intersection of the lines of defence is equal exactly to $30\sqrt{10} - 52$ toises; the distance between the two opposite shoulders, to $\frac{180\sqrt{10} - 312}{\sqrt{10}}$ toises, or $180 - 31,2\sqrt{10}$ toises; the length of either flank equal exactly to $\frac{180\sqrt{10} - 312}{\sqrt{10}}$ toises, or to $18\sqrt{10} - 31,2$ toises; and the curtain exactly equal to $\frac{7200 - 1248\sqrt{10}}{50}$

toises. This construction gives the line of defence equal to about 130 toises: but, instead of being an improvement of *Vauban's* first method as to the length of the face of the bastion, it is the reverse: for the Marshal made it at least five toises too long. It never perhaps ought to exceed a fourth part of the exterior side; since, when it does, it affords the besiegers an opportunity of making very large, wide, and practicable breaches.

Though the author of this performance expressly informs us that he has composed it for the use of officers of the line, he acknowledges that he has not made a single observation in it on irregular construction; which is the principal part of fortification that such officers ought to know, since this alone can be used in most situations in the field.

The wildest and most extraordinary part of this work, however, is the Baron's plan of defence for the frontiers of a country. He supposes a state to be encircled and secured by three successive lines of fortified places. The first or outermost line is to consist of the smallest works, having seven, six, five, or even four fronts each, and placed at the distance of from three to four leagues respectively from one another; the second, of works of eight fronts each, at the distance of from six to eight leagues from one another, and opposite to the intervals between those of the first; and the third line, of works of twelve fronts each, from twelve to sixteen leagues distant from one another, and opposite to the intervals between those of the others. He proposes to have the second of these lines from three to four leagues behind the first, and the third from six to eight leagues retired. This he considers as a simple and economical mode of defending countries! We wish that *Buonaparte*

parte would adopt it for his conquests and acquired territories!

As the present *Aperçu* made its appearance some time before Captain Birch's late memoir *, it is probable that this enlightened officer of Royal Engineers borrowed from it his idea of three successive lines of defence for South Britain; of which he confesses, however, that he has very little local knowledge.

ART. VIII. *Poème sur l'Astronomie, &c. ; i. e. A Poem on Astronomy, with new and exact Charts, containing the Number of Stars which compose each Constellation, and the right Ascension and Declination, after the most celebrated Astronomers of the Age.* By P. VILLEMER, Master of an Academy, Stanhope-Street, Clare-Market. 8vo. pp. 41. Dulau and Co. London.

KNOWLEDGE, it may be said, is acceptable in any form: but we cannot reconcile ourselves to every mode in which it is administered. When unnecessary parade is employed, we are often disgusted; and an improper ill-adapted vehicle spoils the medicine. The pence and multiplication tables would gain nothing by being turned into poems, and must necessarily involve in ridicule the author of such a whim. Had an English schoolmaster, with a romantic rhiming propensity, undertaken to give us the multiplication-table in couplets, after the following manner,

Four times four will make, I ween,
Not more, nor less, but just sixteen;
And five times-five, as I'm alive,
Are just as good as twenty five,

we could not refrain from putting on our "broad grins," and from amusing ourselves with remarks which would not have been flattering to his vanity. If the poor English pedagogue, then, would not have been spared, can M. VILLEMER expect to escape our humorous animadversions, after having published a poem on astronomy, which is exactly in character with the lines which we have been under the cruel necessity of inventing, in order to give our countrymen an idea of the quality and contents of the composition before us? Think, gentle reader, of having the magnitude, distances, and periods of the revolutions of the planets, &c. set forth in doggerel rhymes; and hobbling verse employed to teach that which is better and more correctly taught in humble prose! Think, moreover, of M. VILLEMER'S pomposity in invoking the Sacred Muse, as if he was about to rehearse "things unattempted yet in prose or

* See our Review for May last, p. 72.

rhyme," when he tells nothing but what may be collected from the commonest book on astronomy ! He asks, forsooth, not the aid of the *Pagan Nine*, nor presumes to sip of Hippocrene, but repairs (so he would have us believe) to "Siloa's brook that flowed fast by the oracle of God." If, however, he took the journey, he lost his inspiration on his return; since the Muse of Oreb, we will roundly assert, is not answerable for his poem. Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschel, move round, the luminous ball, but not with "the harmony of the spheres." As "nought but itself can be its parallel," we must exhibit a morsel of this curiosity:

*' De trente millions de nos feux éloigné,
Mercure dans six mois pour nous aura formé
Deux cercles annuels autour de notre sphère,
Quoiqu'il ait en grosseur plus d'un tiers de la terre.*

*' Venus, deux fois plus vaste, à septante, en huit mois
A l'ordre de former ce cercle que tu vois.*

*' Placée à près de cent du foyer de lumière
La terre, au même instant, commence sa carrière;
Elle fait tous les ans son cercle autour du jour,
Et chaque jour celui de son propre contour.*

*De ces deux mouvements résultent les années,
Et le chaud et le froid, les saisons, les journées.
Cent quatre-vingts degrés ne font que la moitié
De l'immense pourtour de son orbite entier.*

*' A cent quarante-cinq de la masse solaire,
Mars au premier signal prend son cours circulaire.
Quatre mille deux cents, telle est sa profondeur,
Vingt-deux mois dix jours sont de son an le labeur;
Sous ses pieds et la terre et Venus, et Mercure,
N'ont pour ce corps lointain qu'une existence obscure.*

*' A cinq cents millions arrive Jupiter.
Voyez ce globe énorme avancer dans l'éther.
Vingt-deux fois plus profond, brillant de feux solaires,
Quoiqu'il soit hérissé * de remparts circulaires;
Quatre lunes, tournant sans cesse autour de lui,
De son sombre séjour font écarter la nuit.
Ce n'est que dans douze ans qu'il forme son année
Autour de ce foyer de lumière éthérée.*

*' Saturne, un peu moins vaste, à neuf cents millions,
Fait assez lentement ses révolutions.
Ses lunes, son anneau, troupes auxiliaires,
Le couvrent nuit et jour de leurs rayons précaires.
Ce n'est que dans trente ans qu'il visite le tour
De cet astre lointain dont il reçoit le jour.
Des terres des anciens observex la dernière,
Herschel, qui de Phœbus protège la frontière;*

* This line (we suppose) applies to the Belts of Jupiter, but the epithet *herissé*, *bristled*, is not very appropriate.

*C'est un corps monstrueux dont la seule épaisseur
Sept cent milles contient ; sa distante lenteur
Prend quatre vingt-deux ans à former les années
Des tristes habitans de ces froides contrées.*

After this specimen of Ferguson *dome into verse*, we are taken to the fixed stars, and to the comets ; and in order to make proud mortals tremble, they are told that,

A comet may come, with tail of lighted tinder,
And reduce our poor earth to nought but a cinder.

Mrs. Luna also coquettes in verse, being sometimes married to Phœbus and at others *divorced* from him, according to the well-known capriciousness of this night-walking lady.

The signs of the Zodiac, and the constellations of the northern and southern hemispheres, are worked by a kind of rhiming cross-stitch into this tissue : but the effect is as completely un-poetic as can be imagined. The author, however, proud of his handy work, assumes the office of preacher in the conclusion, and triumphs in exposing the folly of Athëism. Here he rises superior to himself ; and that we may shew him to the best advantage, we shall copy his pious finale :

*Ab ! Quel autre que lui put jamais lui plier
Cette arche illimitée, et pour sa propre gloire
De la moitié du ciel couronner la nuit noire ?
On voit la pâle lune au sortir du couchant
Paroître, pour blanchir moitié du firmament.
Ce géant de la nuit en silence s'avance,
Surpassant tous les airs d'une distance immense ;
Sa flambeante cuirasse au monde réfléchit
Le jour que le soleil pour l'univers transmet.
Si lorsque Phébus est vers les pieds de ce monde,
On dit qu'il s'engloutit dans cette mer profonde,
On nous trompe, il se lève et répand ses rayons
Sur de nouveaux climats, pour d'autres nations.
Quand, pressés du sommeil, nous oublions les heures
Les hommes opposés remplissent leur demeures
De travaux, de plaisirs, d'un espoir précieux,
Chacun de son côté jouit des dons des cieux.
Le soleil plein d'ardeur quittant l'autre hémisphère
Nous rend incontinent ses feux et sa lumière.
Dans les bras du sommeil les hommes tour-à-tour
Passent sans le sentir de l'un à l'autre jour ;
Tous contents de revoir le jour chasser les ombres
Et des songes fermer les demeures trop sombres.
Jusqu'à quand, jour diuin, suspendras-tu ton tour ?
Jusqu'à quand se suivront et la nuit et le jour ?
Quand est-ce que notre âme apercevra l'aurore
De ce jour éternel du soleil qu'on adore !*

*Les trésors spirituels couleront par torrens,
De Dieu même on verra les rayons ravissans !!!
Tout passe, état, royaume, empire, Satellite,
Et planètes aux cieux, globe ici que j'habite,
Étoiles et soleils, ce songe disparoit,
Et notre Dieu se montre à l'homme tel qu'il est !!!!*

Here M. VILLEMER gets above the stars : but, when he is in the midst of them, he does not shine ; and the astronomical science which he displays receives no attractive lustre from his verse.

ART. IX. *Description des Maladies de la Peau, &c.; i e.* A Description of Diseases of the Skin, observed at the Hospital of St. Louis ; and a Detail of the best Methods that have been adopted in the Treatment of them. By J. L. ALIBERT, Physician to that Hospital and to the Napoleon Lyceum, Member of several Academies, &c. &c. No. 1. Imperial Folio. Paris. Imported by De Boffe, London. Price 3l. 13s. 6d.

REPORT has for some time apprized us of the appearance of this splendid work ; and indeed the first number has been suffered to lie a few months on our table, in the hope that we might receive some additional parts of it. Despairing, however, of obtaining them at present, we shall now communicate to our readers the result of an examination of its commencement. With regard to its magnificence, fame does not appear to have exaggerated ; since it is one of the most superb medical publications that ever issued from the press : the paper and type being admirable, and the engravings beautifully executed. Having paid this tribute to its external form, we must now look into its professional and scientific merits.

The first circumstances which arrested our attention, and on which we stumbled at the very threshold, are the excessive egotism of the writer, and the pompous vanity which pervades his style. We shall quote the introductory sentence in his own words, since it were almost hopeless to endeavour to transfuse their full import into our language :—*‘j’entre dans une carrière presque déserte, où peu d’hommes ont pénétrés avant moi, où aucun travail antérieur ne m’a servi de guide, où tout est nouveau pour l’observation, où tout est problème pour la pensée. J’ai frayé moi-même la route que je parcours. Qu’on juge des nombreux obstacles dont il m’a fallu triompher !’* This exordium is indeed truly Gallican, and worthy of the great nation ; whose aspiring genius will not permit them to profit by the labours of their contemporaries, and who systematically undervalue every thing that is produced on this side of the English

English Channel. We feel at a loss to determine whether this declaration of the present author be really the result of his ignorance ; whether a person entering on the publication of a medical work unequalled in expence, and intended to supersede every thing that had been previously written on the same subject, could possibly be so totally unacquainted with the labours of his predecessors as he is here represented ; and whether an eminent practitioner in Paris, professing to write a complete treatise on the diseases of the skin, and to illustrate his descriptions by engravings, could be uninformed that exactly the same path had been trodden in this country by Dr. Willan. Whatever be the real state of the case, the fact is that M. ALIBERT refers only once to our countryman, and that in the most general way ; while no other writer, ancient or modern, who has attempted to arrange cutaneous diseases, is even once mentioned. We have, in course, no synonyms, no comparison of the author's descriptions with those of others, no criticisms on former nomenclatures ; every thing rests on his sole authority ; and the whole medical world is expected to yield an implicit obedience to this self-created dictator in medical science.

It is not, however, solely of the arrogance and presumption displayed by M. ALIBERT that we must complain. Even admitting that his knowledge is so decidedly superior, and his means of observation so much more extensive than those of every other person, as to warrant him in his neglect of them, and to give him that marked pre-eminence which would justify his attempt to erect a new and independent system, still his work lies open to severe animadversion. Had he but condescended to have followed the example of Dr. Willan, he would have begun by tracing out the general plan of the classification which he proposed to-adopt, have given accurate definitions of the terms which he meant to employ, and have minutely described the primary affections which contribute by their modifications to form the diseases that fall under the inspection of the practitioner. An example of all this he would have found in Dr. Willan : but it did not assort with M. ALIBERT's plan to bring into view any rival publication, and he adopts every means of preventing his readers from forming comparisons. Instead of the kind of introduction to which we have referred, he has given a long preliminary discourse filled with rhodomontade and egotism, containing much uninteresting matter, and very little that is to the purpose. We find remarks on the influence of different external circumstances on the diseases of the skin, such as the effect of temperament, season, diet, sex, &c. purporting to be the
result

result of the author's observations deduced from his hospital-practice : but they are stated in too vague and cursory a manner to enable us to derive any advantage from them.

The present Number is entirely occupied with a description of the different kinds of *Tinea*. We do not, however, meet with any generic definition of *tinea* ; nor do we, after having perused these pages, precisely comprehend what the author includes in his idea of this disease. It is divided into five species, the characters of which we shall quote from his pen, in order that our readers may obtain some judgment of his nosological abilities :

* 1st. *Tinea favosa* ;—*Tinea* in which the crusts form tubercles of a yellow colour, some of them single and circular, others joined together, and constituting large plates on the hairy scalp ; the centre of them is depressed in the shape of a cup, and the edges are prominent and raised, so as to give them some resemblance to the cells of a bee hive.—2d. *Tinea granulata* ;—*Tinea* the crusts of which form tubercles of a colour sometimes yellow, sometimes brownish, of a very irregular and very unequal figure. These tubercles have neither excavations nor hollows on their summits, a circumstance which obviously distinguishes them from the preceding species.—3d. *Tinea furfuracea* ;—*Tinea* not forming crusts but branny scales, white, more or less thick, sometimes moist, and adhering to the hair by means of a viscid and fœtid exudation ; detaching themselves very readily from the head.—4th. *Tinea asbestina* ;—*Tinea* never presenting crusts, but shining silvery scales, which by their concretion mat together the hair into bundles, whose silky and glistening appearance strongly resembles amianthos.—5th. *Tinea mucifera* ;—*Tinea* presenting yellow crusts, which are easily detached from the hairy scalp, or furnish a mucous matter which encrusts the hair in masses and layers. This *tinea* is not confined to the hairy scalp, but sometimes spreads over the forehead, face, temples, and ears.

After these definitions, the question that obviously occurs is, do they correspond to the appearances which we have usually observed, and are we able to recognize the different varieties which M. ALIBERT has described ? We must answer in the negative ; since, as far as we can understand the meaning which he attaches to the term *tinea*, we do not think that either his plates or his descriptions convey the precise idea of the disease which generally falls under our notice ; we have never observed those differences in the forms of it which could enable us to divide it into the distinct species here detailed by the author ; and we are also of opinion that his account of its effects is much exaggerated. We are aware that something may be owing to a difference of climate and modes of life, and many striking instances of this kind are known to exist : but, making a fair allowance for the probable

probable variation of London and Paris, we are still under the necessity of observing that the author's distinctions are more fanciful than real; and that his plates must, to a certain extent, be considered rather as tallying with his accounts than as correctly copying nature.

Having given a description of each species of *tinea*, M. ALIBERT makes remarks on its history, pathology, and treatment, and relates a number of cases. Some of his statements are curious, and deserving of attention: but we are throughout irresistibly impressed with the idea that they are much overcharged. To illustrate this conviction, we shall quote one passage among many others that might be selected. Speaking of the local effects of the disease, he says;

‘The hairs are soon inundated with this impure matter, which, being coagulated by the action of heat and air, causes them to be glued together. The waves of this viscid humour, which flows from an abundant source, and which sometimes resembles melted resin, follow and propel each other reciprocally, if we may use the expression. Thence proceeds a multitude of crustaceous or scaly layers, which form by their union a horrible and hideous covering to the head. But under this covering resides a putrid sanies, which attacks the skin, corrodes the hairs even to their bulbs, consumes the neighbouring mucous tissue, and threatens even the bony substance of the cranium. Some patients become a prey to nocturnal and severe pains. Some fall into a dreadful emaciation, which arrests the progress of their growth.’

Respecting the nature of the disease, the writer's opinions are very strongly tinged with the doctrines of the humoral pathology. Although he disdainfully rejects the notions of the antients, who ascribed cutaneous diseases to a degenerated bile,—to acid, alkaline, or acrid humours,—to the vitiated or corrupted blood of parents or nurses,—and applies to them the degrading title of ‘scholastic verbiage’,—yet we do not observe that his own hypothesis, attributing these affections to the existence of a morbid humour pervading the body, which by escaping from the surface prevents other more formidable complaints, has either a better foundation in fact or is possessed of more antecedent probability. This hypothesis, however, lies at the foundation of all his pathology, and materially influences his method of treating the disease. The ensuing paragraph contains the principal proofs which he adduces in its favour:

‘It appears that we must compare the crustaceous or scaly matters of which the hairy scalp of children purges itself, to the different gums or juices of which trees rid themselves by the bark, when they are elaborated by a too great organic activity; and these eruptions

eruptions are almost always the result of the exuberance of the vital principle, for which nature provides a discharge. The vulgar even are convinced of this truth; and thus we often see mothers in the lower classes regret that their infants are without these eruptive complaints, and attempt to produce them. Persons of the greatest experience in the profession have the same wish. This remark particularly applies to the superficial ulcerations that constitute the mucous *tinea*, which we every day endeavour to bring out by topical stimulant applications. It is impossible to controvert the happy effects that are derived from them.'

With regard to the superstition and folly of the vulgar, we cannot wonder at any extent to which they may be carried; but we are rather surprized to find that the practitioners of Paris consider these loathsome diseases as salutary or desirable. It is really shocking to observe that they have the temerity to push their hypotheses to such an extent, as even to inoculate children with the matter of *tinea*, with the express intention of producing the disease on them. This is the more remarkable because, at the very time that we are amused with stories of the beneficial effects of these scabs and ulcers, and are told that they are nothing but the exuberance of the vital principle, we learn that they are the product of famine, misery, and wretchedness; that their effects are most distressing both on the mind and the body of the sufferers; that they are extremely difficult to cure; and that they have a tendency to become hereditary.

On the cure of the disease, the author's remarks are meagre and unsatisfactory. His mind, indeed, appears to have been in a continual struggle between hypothesis and experience; so as to render it doubtful whether he would cure *tinea* if he could, or whether he could if he would. He seems to be strongly impressed with an idea that a speedy cure is dangerous, and dissuades from the attempt; yet we find that he has tried the most powerful applications, and after all has not gained his point. An adhesive plaister is minutely described, which is used in the same manner with the pitch plaister in this country, and by which the hairs and scabs are all to be torn off together. This cruel operation, however, is not represented to have been generally successful; nor were the results more favourable when metallic ointments or washes, cicuta, tobacco, or nitric acid, were employed; and sulphur alone seems to have been useful. The treatment recommended principally consists in an attention to cleanliness, and to those circumstances which tend to improve the general health.

Our readers will probably anticipate us in the remark that the perusal of this number has caused considerable disap-

pointment; at the same time, however, this is a work of so much importance to be neglected, and we feel considerable curiosity to see the continuation of it.

ART. X. *Tableau des Révolutions, &c.*; i. e. a View of the Revolutions in Europe, from the Subversion of the Roman Empire in the West to our own Times; preceded by an Introduction to History, and enriched with Maps, and Genealogical and Chronological Tables. By M. KOCH, Member of the Tribunate and of the Legion of Honour, and Correspondent of the Institute. 8vo. 3 Vols. Paris. 1807.

IT is only by repeated perusals of various relations, framed on different scales and penned with different views, that the historian becomes possessed even of the raw materials of the stores which he is desirous of amassing; and which only a mind free from bias, gifted with discriminating powers, and exercising careful and patient examination, can subsequently enable him to convert into real wealth. Were all historians and compilers unprejudiced and philosophical, doubtless the labour of excelling in this branch of knowledge would be shortened: but, since the fact is that they are seldom thus qualified, the student must oppose partiality and bias on one side to partiality and bias on another, and extract the truth from a number of testimonies. He must wade through the narratives of persons of various professions, and such as are subject to opposing influences,—of the divine, the lawyer, the statesman, and the philosopher, of the supporters and of the opponents of the government, of conformists and the sectaries,—if he would render himself master of the history of any particular period. The previous preparation and the labours of different kinds, which are necessary in order to realize such an attainment, we are not here required to discuss. An author who exhibits any important portion of history under a novel form, and renders it more attainable and impressive by accompanying it with new aids, were he only thus to induce the amateur to tread the ground afresh, would confer on him no slight obligation. To this praise M. Koch is undoubtedly intitled: but those who have been instructed by his former works will look for farther and higher services; and we can assure them that they will not be disappointed in their expectations.

Any disquisition on the importance of historical knowledge generally, or of that vast and interesting branch of it which is in this work treated in so masterly a manner, would here, we apprehend, be altogether misplaced. The testimony of the learned is unanimous on the subject; no one controverts the doctrine;

doctrine; and it has been displayed even to nausea. We would only guard against one error relating to it, into which many fall, and it is that of considering national antiquities (on which great light is here thrown, though treated very briefly,) as merely curious: they are closely connected with, they materially affect and often eminently elucidate, those parts which are admitted on all hands to be of the utmost importance. If we would appreciate an individual, and pronounce on his character, we take him up from his earliest moments, contemplate his infantine treatment and the habits of his childhood, and carefully mark his youthful course:—in no other way can a correct and full insight be obtained into the character of a people.

It is asserted by the author, and it is too obvious to require proof or illustration, that without a knowledge of the several revolutions which, since the subversion of the Roman empire, have changed the political aspects of Europe, we cannot advantageously study our own history, nor be aware of the influence which the different states formed out of it have exercised on each other. Vicinage, and similarity of religion, language, and manners, have induced a close connection between several of these nations; which has been farther cemented by commercial intercourse, and various common interests. Some of them have made large conquests, and extended their laws, arts, and institutions far beyond their own original limits. It is the object of the present volumes to develop the reciprocal operation of states, and of the revolutions which they have undergone, together with the variations which they have caused in the system of Europe.

The history divides itself into eight periods, corresponding with the principal revolutions which have successively changed the political state of this quarter of the globe. At the head of each of these divisions, is given either a sketch of a grand revolution, or an account of the power which took the lead in the course of the period.—M. KOCH informs us, and we see every reason for relying on his professions, that he faithfully follows the guides and authorities which he cites.

In an introduction, the author makes some general observations on history, and its subsidiary sciences, geography, genealogy, and chronology. It is truly said by him, that it is only by fixing strongly in the mind great epochs, that we are able to avoid confusion of ideas, and to trace the course of events. This has induced him to enrich his book with chronological tables, which state the dates of the revolutions, as well those that were more limited as the more general: but nothing will more augment the value of these volumes in the estimation of
studious

studious readers, than the genealogical tables of the principal sovereign houses that have occupied the thrones of Europe, since the fifth century. These tables exhibit at one view the order of succession, the commencement and close of each reign, the affinity between the sovereigns, and other particulars. Five maps, also, with the descriptions which accompany them, pointing out the topographical changes which the revolutions here treated have occasioned, afford very material assistance to the novice, and form a part of the work which highly enhances its utility. The first map exhibits Europe at the end of the fourth century; the Roman empire is there seen such as it was previously to the grand invasion of the barbarians; and the tribes who subverted it are ranged in the regions which they originally inhabited. The second presents Europe at the end of the fifth century; and here we behold the different states and kingdoms which the northern tribes founded. The third shews the empire of Charlemagne at the very acme of its grandeur; viz. at the close of the eighth and the commencement of the ninth century. The fourth brings under our view the changes which followed on its dismemberment, and represents Europe at the end of the same century. The fifth sketches it at the epoch of the German preponderance, about the middle of the eleventh century. An index, executed in a superior manner, terminates this most valuable performance.

Having apprized the reader of the contents of these volumes, we shall now lay before him some specimens of their execution.

Among the author's observations on history in general, we meet with the following; which, though not novel, we must insert as instances of neat and distinct statement:

' They who devote themselves to the study of politics, or who may be called to conduct public affairs, will learn from history the springs of government, their vices and excellencies, their force and weakness. "*Inde tibi turque reipublica quod imitare cupias, inde sedum inceptu, sedum exitu quod cites*" (Livy.) The man of letters and the philosopher will there discern the progress of the human mind, its illusions and wanderings, the relation of causes and effects, the origin of the arts and sciences, their vicissitudes and their influence on society, and at the same time the horrors which are occasioned by ignorance, superstition, and tyranny.

' Finally, it is history which assists, far beyond the power of precept, to rescue us from the delusions of self-love and natural partialities. He who has never known any other than his native country easily persuades himself that the government, the manners, and the prevailing notions of the spot which he inhabits are alone reasonable; and, indulging this prejudice, he regards with contempt all other nations.

nations. It is only by a connected study of history, and by familiarizing himself with the institutions, usages, and habits of different ages and countries, that he will learn to esteem wisdom and virtue, and to search for merit wherever it is to be found. We thus discern that, in those revolutions which have changed the political face of the globe, nothing new has occurred; and we arm ourselves against that blind astonishment which is ever the lot of ignorance and imbecility of mind.'

Insisting on the necessity of impartiality in an historian, the author remarks that we must be on our guard against writers who are carried away by national, sectarian, or professional prejudices. Though this observation cannot be controverted, still those readers, who have made history a study, perceive how much she is indebted to the partialities and predilections of authors: since these feelings operate as stimuli to explore tracts and corners that would otherwise be carelessly examined; and consequently many important incidents would be overlooked, and the example of numerous very deserving characters be lost to posterity. Thus, in our own country, many proceedings in courts of justice, many traits of judges and prelates, which not only illustrate individual character, but throw light on the manners of the age, are to be found only in the histories of sectaries. It is impossible even to approximate to the acquisition of just notions respecting the annals of either England or France, without perusing and comparing the principal historians of both countries; in doing which we have the advantage of seeing objects from new points of view, and under different relations.

M. KOCH asserts that 'the geography of the middle age lies to this day a waste calling for culture. We have no geographical work that gives just ideas of the new order of things which the northern nations introduced into Europe, after the subversion of the Roman empire in the fifth century: French and German literati have cleared some parts of it, but no European nation can as yet plume itself on having attempted to consummate this undertaking.' It was not, he observes, till the middle of the last century, that Europe could boast of fine maps: but the war of the French revolution induced several scientific geographers in France and elsewhere, to construct maps of those countries which were the theatre of hostilities; and many of them are *chefs d'œuvre*.

The order of succession which has prevailed in modern Europe has rendered indispensable the study of genealogy. On this subject the author states that, 'whatever vanity, seconded by flattery, may pretend, the truth is that few families who have filled European thrones, or who hold an eminent rank in Europe,

Europe, can carry their genealogy farther back than the twelfth century: except the Capetian house, which may certainly be traced to the ninth. The houses of Savoy, Lorraine, Brunswick, England, and Baden, go back to the eleventh century; and all the others are posterior.' If the author has in view a descent in the male line, the kings of England can go back but a very short way indeed: but if he extends it to the female, our historian Henry traces the descent of the reigning monarch to Cerdic, who invaded Britain before the close of the sixth century.—As the ground of his opinion, the author states the fact of the most illustrious families having no surnames previously to the twelfth century. Even the great lords, and of course simple gentlemen, expressed only their names of baptism, adding to them sometimes those of the dignities which they held. From that period, the practice was to insert in deeds and instruments, in addition to the names of baptism and of the dignity of the person, that of the place of residence; and two centuries were required to render surnames general in Europe. We cannot see that surnames are necessary in order to trace genealogies. Pedigrees have been objects of attention in all civilized countries, and even among barbarians: but surnames are modern inventions, and even at this day are by no means universal. The persons who stood the highest in rank among our fellow subjects, the Welsh, and who are so profound in pedigrees, had no surnames till some time subsequently to the act of incorporation of Henry VIII.; simple gentlemen not till much later; and persons of the middle class not till the last century. Yet a worthy gentleman from that country was lately elevated to the house of Peers, who, we have been informed, is able to make out his descent from the kings of South Wales.

While treating on the subject of chronology, M. Koch states, in a very narrow compass, the substance of all that is material in what has been written with regard to the age of the world, and the introduction of the vulgar æra.—From its suitableness to the rest of the work, and from the condensing powers of the author's pen, we could have wished the sketch of antient history to have been on a larger scale: but the *multum in parvo* applies to this, as to all other parts of these substantial volumes.

The following is the writer's account of the Franks, the successful invaders of Gaul in the fifth century:

'The Franks were an association which the German tribes, situated between the Rhine, the Maine, the Weser, and the Elbe, had formed among themselves, for the maintenance of their liberty and independence against the Romans. Tacitus, who wrote early

in the second century, does not recognise them under this more modern name, of which mention is first made in the historians of the third century. The tribes who composed this confederation were the Chauci, the Chamavi, the Cherusci, the Bructeri, the Chatti, &c. which, though united together for their common defence, had each their peculiar laws and governments, and their different chiefs. In the course of the fourth century, and of the beginning of the fifth, the country which they inhabited was called Francia.

'No sooner had the German tribes established themselves in the different provinces of the empire, than they introduced the political institutions to which they had been subject in the countries whence they had migrated. Their governments were a sort of military democracies, under chiefs called kings. All important matters were decided in the general assemblies of the freemen who bore arms, and went to the wars. The succession of the crown was not *de jure* hereditary; and though it soon became so *in fact*, yet on occasion of accessions, the antient forms, which demonstrated the primitive right of election, were carefully observed.

'The political divisions into counties, *Gau*, established in antient Germany, was introduced in all the conquered states, as necessary to their mode of administering justice. Each county was governed by an officer of justice called *Grav*, in Latin, *comes*, who held his court in the open air, assisted by a given number of assessors. This new division caused a total change to take place in the geography of the middle age; and new names were every where introduced, which have created endless embarrassments in the study of history and geography.'

M. KOCH considers the distributed lands as allodial property in the holders. The condition of military service, he contends, was not imposed on them: but war was the favourite and the only honorable occupation, as well as the birth-right of every freeman. Each freeman was a soldier, not because he was obliged but because he chose to be so, and because he despised every other condition of life. The whole nation was armed; it assembled in council, and marched to the wars.—The institution of fiefs, the author holds to have been posterior; and he traces it to the usage which had prevailed among the Germans, of the chiefs having a great number of young and brave men attached to their persons. The leaders, we learn from Tacitus, found them provisions, furnished them with horses and arms, and shared with them the booty which they made in battle. In their new settlements, the usage still continued; and lands, in a course of time, came to be bestowed in the same manner. They were first called *benefices*, and afterward *fiefs*.

The author notices the almost entire extinction of literature, which followed on the establishment of the barbarians. It is true, he says, that for a long time letters had been on the decline, and that all the Roman productions of genius
and

and fancy were in bad taste : but still the state of letters subsequently to that epoch admits not of the slightest comparison with that in which it was seen previously to the downfall of the empire. War and the chase were the sole occupations of the victors. The fine monuments and libraries of the Romans were destroyed, and all their schools and places of instruction were annihilated. It is to christianity that we owe the preservation of the few traces of culture which remained after the general subversion. The clergy, whose province was to teach the Roman worship, and to explain the scriptures, were obliged to have some tincture of letters. They became in all the West the sole depositaries of learning ; and persons of every other condition wholly neglected the sciences, not being instructed even to write. This distinction gave the clergy vast influence, and secured to them all the highest civil offices.

As to the origin of the secular power of the popes, it is observed that the basis of it was laid in the reign of Pepin the Short, the son and successor of Charles Martel.

‘ At this time a violent contest existed between the western and eastern churches, respecting image worship. The Emperor Leo, the Isaurian, set himself to oppose it, proscribed it by an edict published in 726, and persisted in destroying the images and persecuting those who shewed themselves their partisans. This imprudent zeal, which the Roman pontiffs fanned, excited the people against the Greek emperors ; and a revolt broke out in Italy against the Imperial officers who were charged with the execution of these orders. The Romans embraced this occasion to expel from their city the duke, or governor, who resided among them on behalf of the Greek emperor ; they formed themselves into a republic, usurped the rights of sovereignty, and renewed the antient denominations of *senate* and *people*. The territory of the republic consisted of what had been formed out of the duchy of Rome, extended north and south from Viterbo to Terracina, and east and west from Narne to the mouth of the Tiber. Such was the weakness of the government of Constantinople, that all its attempts to reduce the Romans were ineffectual. In this low state of the Greek empire, the Lombards took occasion to extend their possessions, and reduced the Exarchate and the Pentapolis. Thus encouraged, they carried their views farther, and required the submission of the city and duchy of Rome, as a dependency of the Exarchate : which occasioned the memorable and successful application to Pepin, who had lately been declared king of France, having deposed the lawful sovereign. The pope sanctioned the usurpation of Pepin ; and the new monarch in return wrested the Exarchate and the Pentapolis from the Lombard king, and made a present of both to the holy father. With the expulsion of the Greek governor, and this celebrated donation, commenced the secular power of the popes.’

The account here given of the political system of Charlemagne will shew how closely it has been copied in our days:

‘ His dominions comprehended the greater part of Europe, extending west and east from the Ebro to the Elbe and the Oder, and south and north from the duchy of Benevento and the Adriatic to the river Eyder. In considering this empire, care must be taken not to confound the incorporated states with those which were simply tributary. The first were governed by officers whom the emperor might recall at pleasure; the others were only connected with him by alliances, and by the tributes which they paid to him. Besides the marches or military governments which he established on his frontier towards Germany, Spain, and Italy, he had, in the different points of his empire, tributary nations under his protection, which formed a barrier against the barbarians of the east and north, who had been accustomed for a long time to make incursions in the western and southern counties of Europe. Thus the Dukes of Benevento were simple vassals and tributaries of the empire, who were to defend it against the Greeks and Arabs; so the Slavonians, who inhabited Pannonia, Dalmatia, and Croatia, were likewise tributaries of the Franks, but governed by their own laws, and did not for the most part at this time even profess the christian religion.’

By the treaty of Verdun, formed in the year 843, between the children of Louis le Debonnaire, it was settled that Charles the Bald should have all that part of Gaul which extended from the Scheldt, the Meuse, the Saone, and the Rhone, to the Pyrennees; and also the marches of Spain:

‘ Here,’ observes the author, ‘ commences modern France, which was a limb of the ancient empire of the Franks, or of the monarchy of Charlemagne. She preserved for a long time the limits assigned to her by the treaty of Verdun; and all that she possesses beyond them are conquests made since the fourteenth century. Charles the Bald was properly the first king of France, and it is from him that her kings ought to be reckoned. From his time the face of the government changed among the western Franks. Before this reign, the administration was Frank or Germanic, and the manners and usages of the conquerors of Gaul predominated: but from the period of which we are speaking, the Gauls having obtained the ascendancy in western France, the manners and language of that people were introduced at court, and influenced the government. This language, which was called Roman or Romance, was by degrees purified and improved, and in the course of time formed itself into the modern French language. At this epoch the western Franks became French.’

‘ It was at the same period that Germany was formed a separate kingdom, having its particular kings: it long bore the name of Eastern France, to distinguish it from the western; which at length assumed the name of France simply and exclusively.’

M. KOCH

M. KOCH has now conducted his readers from the grand revolution of the fifth century to the final settlement of Europe, in nearly the form in which it remained to our times. We do not know so good a guide through the perplexing mazes of this part of history. None of his predecessors have so clearly and satisfactorily traced and described the pedigrees, migrations, settlements, and revolutions of the various tribes which overran the Roman Empire. No fancies are indulged by him, nor are any preposterous hypotheses obtruded. His Goths are rude ferocious barbarians, while his Celts are not the refuse of humanity, deficient even in personal courage: but his positions are every where supported by authorities, which all the sources direct and indirect are made to furnish. The method is not less admirable than the matter is choice. The work presents traits that indicate a performance to the subjects of which the best part of an author's life has been devoted: it is a truly classical production, and will long remain a fair monument of the ability, industry, good faith, and impartiality, of the writer. Not merely as exploring antiquity, and finding his way amid the confusion which pervades it and the darkness which overhangs it, does he claim pre-eminence; he presents to us the objects which occur in the more familiar paths of history, in an advantageous point of view and with a distinctness which have been rarely equalled, and which give them almost an air of novelty. Equally happy and apposite are the reflections with which he accompanies them, and of which we shall subjoin a few specimens:

‘ The period which intervened from the accession of Henry I. to the death of Henry III. forms the most splendid æra in the history of the German empire. In the reign of the latter, it embraced nearly two-thirds of the monarchy of Charlemagne. All Germany between the Rhine, the Eyder, the Oder, the Warta, and the Alps; Italy, to the confines of the Greeks in Apulia and Calabria; Gaul, from the Rhine to the Scheldt, the Meuse, the Saone, and the Rhone; acknowledged the supremacy of the German Emperors; and the Dukes of Bohemia and Poland were their tributaries.

‘ This ascendancy of the Emperors gave birth to a political system, which the Popes at this time supported with the whole of their credit and authority. All christian nations within this system constituted one republic, of which the Pope was the spiritual head, and the Emperor the temporal. The latter, in the quality of Defender of the church, was required to see that nothing took place contrary to the general good of christendom; to guard the Roman church, to watch over its preservation, to convoke general councils; and as the chief of the christian armies against infidels, he exercised those rights which the nature of this trust and the interests of the christian commonwealth demanded. To the prevalence of this system the German Emperors owe the precedence which they take of other sovereigns,

with the exclusive right of creating kings, as well as the titles which were ascribed to them of *masters of the world*, and *Lords of Lords*. To them belonged the right, if not to chuse, at least to confirm the election of the Popes. Henry III. in 1046 deprived them of their functions, and substituted a German Lord in their room, who took the name of Clement II., and afterward appointed some other German Popes.'

We have not room to admit the author's luminous statement of the causes of the decline of this formidable power.— If however the Popes, during the period of which we have been speaking, scarcely aspired to be co-ordinate with the Emperors, we soon see them arrogate and establish a superiority over them and all temporal Princes. Great as the strides had been by which the Roman pastors had raised themselves to be great temporal sovereigns, with boundless spiritual prerogatives, they were inconsiderable compared with the vast space which intervened between their present elevation, and the giddy height on which the daring ambition of Hildebrand, or Pope Gregory VII., sought to place the successors of the Fisherman. M. KOCH, in his usual able manner, traces the steps by which the daring priest succeeded to so marvellous a degree in realizing his extravagant dreams.

Referring to the triumph of the papal power over that of the Emperors, the author states,

'That the fabric, the curious mechanism of which is to this day the admiration of the most skilful politicians, was the work of the before-mentioned Pope; a man born for great enterprizes, equally distinguished for his genius and courage, for his austere manners and an ambition which knew no bounds. The son of a simple carpenter of Soane in Tuscany, he had prepared his way to greatness under the Pontiffs who preceded him. He prevailed on his predecessor Nicolas II. to ally himself with Robert Guiscard, to render the Norman Hero a vassal of the church, and to take advantage of the minority of Henry IV. to sap the claim of the Emperors to interfere in papal elections; and afterward he had a Pope chosen and established without the orders of the imperial court. No sooner was he elevated to the papal chair and fixed in it by the imperial confirmation, which he obtained by suppleness, than he conceived the design of forming to himself a new empire over the clergy, and over kings, by constituting himself a supreme judge of all affairs civil and ecclesiastical, the distributor of preferment, and the dispenser of crowns.

'His first step was to withdraw himself and the clergy from the authority of secular Princes. Previously to this period, the emperors named and confirmed the Popes, invested the prefects of Rome with their authority, and sent commissaries to levy the taxes due to them in that city: the acts of the Popes bore the dates of the years of the reign of the Emperors; the coin had their names engraved on it; and the high clergy, by means of investitures with the
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ring and crosier, and also by the oath of fealty which they took, were dependent on the secular power. Gregory now prescribed investitures, took from princes the right of naming, confirming, and deposing bishops, and abolished the requisition of oaths of fealty and military services.

‘It was by no means, however, the object of the Pope to render the clergy independent, for his aim was to transfer to himself the dependance in which they had hitherto been kept by others. By means of the false Decretals, he arrogated a plenitude of power in all spiritual matters; he undermined the jurisdiction of the bishops, by allowing appeals to Rome in the first instance; and he reserved to himself and his legates exclusively, the right of judging and deposing bishops, which had hitherto been lodged in provincial synods. In a council at Rome, he appointed a new oath besides that of canonical obedience, by which the bishops were obliged to swear fealty and homage liege to him. He introduced the practice of sending more frequently his legates into the kingdoms and states of Christendom; and these ministers drew into their cognizance all matters, which hitherto had come within that of metropolitans and provincial synods. The bishops also were obliged, by a clause in their oaths to the Pope, to provide for the subsistence of the legates. As supreme head of the church, he claimed a right of superintendence over sovereigns and their governments; and he received the complaints of subjects, and undertook to judge between them and their rulers. In 1076, he cited the Emperor Henry IV. to Rome, to answer to the heads of accusation preferred against him by some Saxon lords with whom he had quarrelled: but the Emperor, resenting this outrage, in a council which he convoked deposed the Pope; while the holy father, in return, deposed and excommunicated the Emperor. The result is well known, the Pope triumphed, and the successor of the Cesars was obliged in the depth of winter to cross the Alps, and do penance for three days successively with bare feet in the court of the castle of Canossa, where his holiness was then residing with the Countess Matilda; and to sign whatever the haughty Pontiff was pleased to prescribe. Gregory held all sovereigns to be his vassals, and sought to render them his tributaries. He announced his claims to the French monarch and the princes of Spain, and obliged or induced weaker princes to submit to his pretensions.

‘His successors followed in his steps, and supported his maxims and pretensions; and the consequence was, that a great many sovereign princes, dreading the thunder of the church, or standing in need of the protection of the holy see, submitted by degrees to the new power of the Pope. The kings of the two Sicilies, of Portugal, of Arragon, of England, of Scotland, and of Sardinia, and a great many others, became the vassals and tributaries of the holy see; and we can scarcely doubt that an universal monarchy, the plan of which had been conceived by this Pontiff, would have been fully established, if certain of his successors had possessed his genius and his extensive views. The character of the age, and the circumstances of the times, favoured the project.’

M. KOCH then shews, in his concise and perspicuous manner, the influence of the barbarism of the age, the gross superstition of the people, the weakness of the royal authority, contentions between kings and vassals, and the particular situation of Germany, in promoting the designs of the Court of Rome; the only one that was capable of framing and of following any system of policy.—His account of this curious and unique revolution is the most succinct, as well as the most clear and satisfactory, of any with which we are acquainted.

We have selected our extracts from the more early periods, because the pre-eminence of this work chiefly respects them; as it advances to later times, it suffers from the reduced scale on which it proceeds; and recognizing the ability of the master, we wish that this plan had been more enlarged as the narrative descended. In regard to style, and the choice of terms, this performance, though in every view respectable, is certainly susceptible of improvement.

ART. XI. *L'Irenide, Odi Anacreontiche di Silvio Irenco, P. A.*
12mo. pp. 230. Payne, Pall Mall. London. 1807.

HAD we not read the reflections prefixed to this series of *odes*, we should have fancied that they were merely intended to celebrate the kindness and the treachery of a mistress: but their author, it seems, wishes it to be understood that they exhibit an allegorical picture of the progress of the passions, especially of that of love. The first interview, the advice, the departure, the return, spring, summer, autumn, remonstrance, jealousy, revenge, despair, &c. furnish so many titles to the respective pieces, which at the same time form a whole. The measure, which is that which was adopted by *Savioli* in his *Amori*, and *Imperiali* in his *Faonide*, is managed throughout with considerable felicity and effect: but the spirit of Anacreon has not presided at the composition of the *Irenide*; and we search in vain for his playful gaiety of soul, and his amiable and terse *naïveté* of expression. The author's countrymen, we have reason to believe, will not be displeased with this little performance, and may perhaps welcome it as a specimen of classical taste and elegance: but our land of fogs, the maturity of our years, and the sober routine of our vocation, have doubtless conspired to weaken our interest in Irene, even before she proves faithless, and to make us tire of Silvio's incessant wailing, before he endeavours to vindicate the crime of suicide. Yet the whole is allegorical, and in course harmless: on which point, indeed,
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it is necessary to be explicit, lest honest John Bull should fancy the concluding autumnal scene to be rather too vivid and glowing.

The general execution of these odes is so equal in respect of merit, that we cannot easily fix on particular quotations; and, as we understand that the author, who writes under his Arcadian name, is a Neapolitan patriot of birth and education, and has known better days, we trust that many generous Britons will read (or at least purchase) the whole. Meanwhile, by way of sample, we shall present them with the opening of a summer morning:

- ‘ *Uè come i raggi scorrono
Giù per l’eterea mole;
Con qual grandezza elevasi
Sull’orizzonte il Sole!*
- ‘ *Come il calor diffondesi
Sul nostro cerchio a un tratto!
Come l’umor si dissipa
Già nelle notte attrato!*
- ‘ *Con occhio formidabile
Mira il grande Astro i campi,
Che restan spossi ed aridi
Della sua luce ai lampi.*
- ‘ *Guarda quel fior, che schiudesi
Di fresca notte in seno
Come ingiallisce, incurvasi,
E sullo stel vien meno!’ &c.*

The piece intitled *Il Giuramento* contains some pretty stanzas, but is too much protracted, and too much incumbered with allegorical personages.

Before we take leave of our Arcadian shepherd, we cannot avoid expressing a wish that he would tune his reed to the description of natural scenery, or to the themes of real life; which, in all ages and countries, are topics adapted to the understandings and feelings of men.

ART. XII. *Eloge de Corneille; i. e. the Eulogy of Corneille.* 8vo. pp. 43. Printed by Da Ponte, London.

PERHAPS in no branch of poetry is it so difficult for one nation to form an impartial opinion concerning the writings of another, as in the dramatic. In that department alone every individual becomes a critic; and thus a standard of national taste is formed, from which it is almost impossible to deviate without offence. At the same time, the expressions of natural feeling

feeling come home to every breast ; and hence many of our countrymen, even of those who dislike the technical structure of the French drama, can enjoy to the fullest extent the peculiar beauties of *Racine*, while few, if any, can enter into or even comprehend the grounds on which our neighbours build their admiration of his illustrious rival, *Corneille*. From this circumstance, we might be inclined, without farther examination, to give a most decided preference to the former ; inasmuch as the eloquence which speaks to all mankind must be superior to that of which the effects are restricted to a particular society of men. Yet here again the reflection that Shakspeare himself,—who is so completely the master of our hearts and judgments, and whose knowledge and descriptions of nature so far exceed the works of the most exquisite artists in the same line of painting,—is disliked by many and scarcely understood by one of our national rivals, forces us to withdraw the judgment which we were about to pronounce ; and to acknowledge the truth of the old unsatisfactory proverb, “ *De gustibus non est disputandum.*”

Convinced ourselves of this musty truth, we shall not on the present occasion pretend to be dogmatic judges in a province over which we believe ourselves to have no jurisdiction, but shall generally be contented with the humbler office of faithfully reporting the decision of one who professes himself to be competent. The critic before us is an intelligent and agreeable man ; and, under the present scarcity of foreign communications, it may not be unpleasant to hear what such a Frenchman says of the father of the dramatic art in his own country. If in any of his observations he should be found to tread in the footsteps of *Voltaire* and other dramatic judges who have gone before him, we must ask pardon for the intrusion : but, if we do not mistake, some of his remarks at least possess much original good sense and taste ; enough to justify the unusual degree of attention which we shall pay to so small a publication, considering the circumstances of distress under which we labour.

For reasons foreign to literature, this essay, it seems, has not been admitted to the competition for the prize lately offered by the National Institute of France for the best eulogy on *Corneille*, to which it was destined. ‘ A comparison of the work itself,’ says the writer, ‘ with those which have obtained the suffrage of that assembly, may perhaps discover which has most deserved it.’ We have it not in our power to institute this comparison : but from a perusal of the present little pamphlet we are much inclined to imagine that, in the rejection of it, the members of that learned body did not consult their own impartial judgments so much as some private motives,

with the nature of which we are unacquainted. It is certainly written with a freedom of style, an energy of sentiment, and a soundness of critical judgment, which it is not often our lot to discover in the favoured prize essays of our own country.

The author thus expresses his own conception of the task which he has undertaken; and though the conclusion savours of what we are apt to call affectation and finery, we shall quote indifferently what we approve and what we dislike in the essay :

‘ Many men of letters, worthy to be the judges of *Corneille*, have already pronounced their opinions respecting him. I shall follow these venerable guides with all the deference due to their authority, and shall deem myself happy whenever it is in my power to be only their organ : but I shall nevertheless allow myself to dissent at times from the judgments which they have expressed, because it is my own suffrage which it is my lot to give, and not theirs ; and because, after so many portraits have been drawn of this great man, I think that it is still possible to place him in a new light.

‘ Among the judges of *Corneille*, we find *Corneille* himself, the rigid censor of his own works, and the most judicious legislator of the dramatic art. Sublime poet ! why can I not, in order to represent thee here in all thy literary majesty, borrow thy illuminations, the depth, the justice, of thine ideas, the energy of thy style ? Yet surely, if love, respect, veneration, and enthusiasm, for exalted characters, were sufficient to celebrate them in a manner worthy of them, no man could fulfil better than myself this noble, this sacred duty. But, to seize and display lofty and sublime conceptions, is it not necessary that we should elevate our own to the same degree of exaltation ? Whatever fear the idea ought to inspire, I shall dare, with a hand enfeebled by age and misfortune, to offer up my incense ; and how imperfect soever may be the worship, at least one knee more will have bowed before the altars of genius.’

If this last metaphor should sound a little irreverent to some of our countrymen, and to deserve the censure of “ the Society for the Suppression of Vice,” it is nothing to a Frenchman ;—and here again is a pregnant proof of the axiom before quoted. It is ridiculous enough that, while our neighbours are constantly abusing us for the extravagance of our fancies, we are condemning them with equal gravity for the extravagance of their expressions. We are both perfectly right according to our own principles and prejudices, but extremely wrong in affecting to make those principles the guides of our judgment on one another.

The first subject of consideration introduced by this essayist is ‘ the degree of importance of the tragic drama, and the direction given to it by *Corneille*.’ The universality, or rather,

as it is here more accurately expressed, the *homogeneity* of genius is strongly asserted, and maintained in a pleasing and forcible train of argument:

‘ It is not only now that we have discovered the relations between the great operations of the human mind in the most dissimilar spheres. Nearly two thousand years ago. Horace said that poetry is a speaking picture, and that both arts are subject to the same rules: a maxim which may be extended to all the fine arts, since none is without its own peculiar poetry.

‘ Eloquence, in all her vehemence, is identified with poetry; she has its enthusiasm, its emotion, its figures, its expressions. The greatest orator of Rome, Cicero himself, bears witness to this fact.

‘ In the exposition of the most abstract truths, we observe an eloquence of ideas correspondent to the eloquence of style; a great geometrician has said, “ Newton is eloquent, when he speaks of God and space.”—Ask the greatest mathematicians what is the kind of spirit proper for geometrical excellence; they will answer unanimously that, for the solution of problems, an imagination is necessary not less active nor less fertile than for the operations of poetry.

‘ Perhaps a relation may even be recognized not only among all great thoughts, whatever may be the objects of them, but also between great thoughts and great sentiments, between heroism and genius. A generous action is at once the translation of a great idea and its realization; a noble expression is the emanation of a noble sentiment and the natural language of noble souls; it is the same character of sublimity differently manifested.

‘ This analogy of great men is so true, that sometimes, in tracing the portrait of one, we draw without intending it those of others in the most dissimilar professions. *Bossuet*, when he celebrates the sudden illuminations of the great *Condé*,—who, by a kind of inspiration in the midst of the fire of battles, discovered at one moment his dangers and his resources, by a single order led fortune into his designs, and seemed to force the destinies, — *Bossuet* at the same time paints himself, when he astonishes and strikes his audience by great and rapid ideas, and by a single word blasts the triumphs of successful crime; and by the very same torch we recognize *Corneille*. That elevated style, those sublime flashes, those thundering words, those sudden illuminations, those inspirations of genius, belong equally to the General, the orator, and the poet.’

Concerning the character and office of tragedy, it does not seem very easy to say any thing that has not been said before; but the peculiar characteristic of *Corneille* is not ill expressed, nor perhaps improperly estimated, in the subsequent passages:

‘ As Locke discovered the origin of ideas, and Newton brought to light the principle of motion in the universe, so has *Corneille* invented a mode of exciting the feelings, more useful, more honourable, more salutary, than those which were established by the antient legislator

gislator of the drama. According to Aristotle, the great principles of emotion in tragedy should be those of pity and terror, and the chief personages ought to offer a mixture of strength and weakness; to be placed in a situation of misfortune and danger; to have deserved it by some faults, or even crimes, provided that those crimes are excused by the impetuosity of passion, or expiated by remorse; and in truth, this is the situation which commands the greatest degree of interest on the stage. But what good effect can result from these moral convulsions, if they do not inspire laudable sentiments? Let these characters pass into the crucible of reason, let these great personages appear before the tribunal of history and what do we behold in them? Men, delivered up to the flux and reflux of the passions, —princes wavering between their personal affections and the interest of their people:—brilliant incongruities and regal crimes, which with culpable art the poets cover with a seducing varnish! How much more laudable is it to set on the stage that which is really estimable; a strongly determined character, a profound wisdom, an immovable virtue;—and this it is which *Corneille* has undertaken and executed. To pity, to terror, the supposed indispensable bases of tragedy, he has associated, or rather for them he has substituted, admiration; which produces a more certain purification of the morals, and a more noble elevation of character. It is not my own opinion which I here express, but that of this great man himself. Nevertheless, he knew his own art too well, not to feel all that he lost in abandoning the regular road; and he declares himself, that *the firmness of great minds, which excites only admiration in the spectator, gives birth to a compassion which does not go so far as to excite tears*: but he prefers vigorous and exalted to tender and mournful emotions; he prefers the enthusiasm excited by sublimity, a sentiment superior to every other feeling.

‘ If the church, and the legislature, and philosophy, have disapproved of theatrical exhibitions, certainly this disapprobation cannot extend to the dramas of *Corneille*. Can the minister of the altars complain, if the doctrine which he professes in the chair of truth be translated into sublime verse, which seems to engrave it on the memory? Ought not the philosopher to applaud the poet who inspires just and noble sentiments? Or how shall the legislator refuse his approbation to an institution which, in a state where the powers of the government have no fixed limits, possesses the great prerogative of being their censor? In tragedy, general maxims establish the rights of those who obey, and the duties of those who command. Under borrowed names, the monarch who abuses his power is branded; he himself assists at his own condemnation; he is compelled to blush, and sometimes to reform; and no tragic poet ever exercised this theatrical jurisdiction with more courage and dignity than *Corneille* *.

* *Corneille*, in the midst of Louis the fourteenth’s victories, said to France,

“ *A vaincre tant de fois mes forces s’affaiblissent.*”

“ *Et la Gloire du trône accable les sujets.*”

' We may be allowed to believe that *Corneille* was able to contribute to the noble pride which distinguished the manners of Frenchmen under the reign of Louis XIV.; and how could this influence fail to have existed, when all that the nation possessed as most brilliant and most respectable, her *Condés*, her *Turennes*, and so many other illustrious persons, were at the head of *Corneille's* admirers; when the enthusiasm which he inspired was national, and the contradiction of that general sentiment would have been regarded as a crime against the state; when an unanimous vote conferred on him the title of *Great*, a pompous title hardly suitable to man, and which till then had never been granted to any but Kings or victorious Generals; when the *Cid* was quoted as the essential type of every kind of beauty; when the whole nation resounded with this celebrated proverb, *cela est beau comme le Cid*: a proverb, the use of which *Corneille* himself terminated by the production of other poems which have made the *Cid* be no longer considered as the noblest monument of the theatre? When all France repeated the finest passages of his tragedies, how could that which was graven in the memory, that which captivated the imagination, fail of making an impression on the morals?

This is surely the highest praise, or the best defence (all it which we will,) of the declamatory style so peculiar to the French tragedies, but which has never been carried so high by any of their dramatic writers as by *Corneille*; and it must be acknowledged by the greatest adversaries of the French stage, that the emotions raised by the recital of some of his most splendid passages are of the proudest and most honourable kind. Still it must be the opinion of many, even among his own countrymen, that the pleasure derived from this source, great as it is, makes a poor compensation for the sacrifice of more natural and common feelings. We may look up to a giant with admiration, but we wish to converse among creatures of our own form and size. However the imagination may be struck by *Corneille*, the heart, we conceive, must give a decided preference to *Racine*; and we do not consider it as possible for an Englishman who has long been familiar with unsophisticated nature, as represented by the pen of our own great master, to dwell with tolerable satisfaction for any length of time on the cold and uneasy grandeur of *Corneille*. Perhaps, however, we shall be regarded as having deviated from our own principles, in saying thus much.

The next section, intitled 'Character of the works of *Corneille*,' contains some observations on the state of the drama throughout Europe, and on the revolution produced by the appearance of that writer, which are not uninteresting, though not entirely such as we should subscribe.

' Tragedy, which was brilliant and fertile in Greece, like almost every other art and science, but indigent and feeble at Rome, even while

while the *belles lettres* flourished there, and which was debased or extinguished during all the middle ages, was still, when the genius of Corneille appeared, unknown to a large portion of Europe, and misshapen and gross in the rest of it. In the north and east, no art was known but that of war, and thought was a degradation; in other countries, men began to relish the pleasures of the understanding, but had hitherto a very imperfect idea of them.

In Italy, this department of the drama had made less progress than the fine arts, and was almost always inlisted in the service of music; yet they had sometimes imitated the Greek models of antiquity.

Spain, polished by the Moors, and made illustrious by Charles the Fifth, had assumed an ascendancy over the continent of Europe which extended to literature itself; and the Spanish dramas, analogous to their national manners, were gallant, chivalrous, emphatical, and gigantic.

England was then the land of nascent thought, and her tragedies partook of that restoration: but, destitute of every principle of taste, they presented a whimsical mixture of the sublime and the burlesque.

Thus, on the theatre of these three nations, disfigured tragedy partook in Italy of the nature of pastoral, in Spain of fable, and in England it was a chaos,—the representation of nature debased, exaggerated, or monstrous, and had no pretensions to a character of truth. Yet in all these theatres some great beauties flashed forth; as, in the midst of the darkest night, lightning will sometimes cast a momentary splendour.

France was even below Italy, Spain, and England. A senseless and scandalous devotion first brought forwards on the stage the acts and even the mysteries of religion; and afterward they gave dramatic form to huge romances. Great slayers of men (*des Pourfendeurs*), followed by a squire, engaged with armies, conquered kingdoms, and laid their crowns at the feet of their mistresses; and this insipid and ridiculous love mingled itself with the most frightful catastrophes, the most horrible atrocities. A plot, complicated and overcharged with events and incidents, was capable of interesting curiosity, by offering in anticipation of the denouement an enigma to be unravelled; but the greater part of these dramas offered nothing to excite sentiment, nothing which tended to the improvement of the heart, the understanding, or the taste.

In the midst of this chaos, the *Cid* arose, and then commenced a new dramatic æra for France. Tragedy acquired strength, beauty, and utility. The first quality which strikes us in the productions of Corneille is a creative enthusiasm, the essential symbol of genius. Corneille himself has discovered to us the high-spirit and boldness of his conceptions, and the independence of his imagination. "I do not submit myself," says he, "to things, but I make things submit to me *."

* *Non mihi res, sed me rebus submittere conor.* Mis printed for — *Mihi res, non me rebus submittere conor.* Rev.

‘ Nevertheless, prudent in his inventions, he gives himself up to them only by degrees. At first, he supports himself on antiquity, and follows Seneca in the tragedy of *Medea*, the first poem in which he began to shew what he would one day become. Afterward he borrows the *Cid* from Spain, but he gives himself great latitude in deviating from his original, and surpasses it infinitely in all which he has adopted from it. Having acquired the knowledge of his strength, he trusts to it, he takes from history only names and elemental facts, and owes all the rest to his own imagination.’

The author next comes to the design or object of *Corneille's* dramas, in which he discusses one of the most disgusting of all that writer's defects; and though he admits its impropriety, he does not give to his censures all the force which the fault deserves. The excuse which he offers is the old one, “the character of the age;” a plea certainly of weight when offered for the *individual*, but which ought not to be admitted in a criticism on his *works*. This same excuse, as applied to *Corneille*, stands on a very different footing from that which we make for the errors of Shakespeare. The glaring faults of *Corneille* are abandonments or violations of every principle of human nature, and of all individuality of character. A man of true genius, therefore, one would imagine, *must* have burst such ignoble bonds, whatever was his situation or the spirit of the age. The errors of Shakespeare are also faults of the age in which he wrote: but they are never inconsistent with nature, however unfit for scenical exhibition. *They* betray only an *error* of judgment, into which the wisest of men will sometimes fall: but the faults of *Corneille* go farther; *they* betray a *want* of it.

Let us hear the accusation and the defence :

‘ Unhappily, these grand and magnificent pictures are sometimes enfeebled and degraded by ancients, which have more the tincture of gallantry than of passion; proud and gloomy republicans, conquerors of the world, are painted sighing at the knees of beauty: but this incongruity was the fault of the age; at which time men imagined that a love-intrigue was the essence of the soul. Far from partaking in this error, *Corneille* has declared that love, however violent, cannot be the principal ground-work of tragedy, “*the dignity of which demands some great interest of state, or some passion more noble and more masculine than love; such as ambition, vengeance, &c.*” Nevertheless, the time at which men made war for the sake of the ladies, and consecrated to them the fruits of their victories, was not an epoch at which love could be banished from the stage. We must presume that *Corneille*, though indignant at this degradation of tragedy, knew that his contemporaries were not ripe for such a reform, and felt himself obliged to compromise with the ruling taste by admitting the sentiment of love into his dramas, but at the same time giving it only a secondary place in them: let us pity him for having been

been forced to a condescension which too often enervates and effeminates his masculine and terrible beauties.'

We discover something very ingenious, or rather jesuitical, in this apology; which purposely mistakes the ground of accusation. *Corneille* is not condemned for the introduction of love, but for the violation of nature. Nothing, we think, can be more absurd and groundless than his own doctrine, which, in the preceding passage, we have marked with Italics. Love is not only a natural passion, but is one of the most violent in the human frame. It has nothing in its nature that should render it unfit to be the principal ground-work of a tragedy. On the contrary, tragedy, which is designed to address itself to the feelings and hearts of the spectators, cannot be applied to a better purpose than in setting forth the baneful effects of indulgence in a passion that is so general, so universal, as love. It is the affection of the mind on which the noblest tragedies in our own language have been built. Jealousy is but an effect of love:—what then is *Othello* itself but a tragedy founded on the terrible consequences of that passion?

The diversity of *characters* is the next topic of admiration; and the author seems to have taken for his model Pope's celebrated panegyric on the characters of Homer, where he distinguishes the single quality of courage into as many degrees and species as the *Iliad* contains individual heroes. Yet, after all his encomiums, we think that he has been able to say but little on this head of eulogy; and we continue to find ourselves of the same opinion that we before entertained, that, among the many sacrifices which *Corneille* has made to the spirit of declamation, none is more sensibly felt than that of variety and discrimination of character.

With regard to his plots, *Corneille* is justly censured for his violations of the unity of action; which the present critic calls with great propriety, (and this we must confess although Shakspeare himself is the most notorious of its violaters,) 'the elementary and fundamental principle of dramatic organization; a principle founded on the law of nature, which extends to all the actions of man, physical or intellectual; to the works of philosophy, politics, and history, as much as to poetry; and in the dramas of *Corneille*,' (so also, we must acknowledge, in those of Shakspeare,) 'where this rule is infringed, it is necessary, in order to preserve the admiration which is their due, to see in each of them so many different poems, and to consider the beauties of each as independent.' The unities of time and place,—so strongly advocated by many French critics that, as in religion the Roman Catholics and Methodists set a few unimportant mysteries above the most essential prin-

ciples of faith and practice, so in poetry the adherence to these secondary rules has been enforced with a zeal so blind as to overlook its most indispensable qualifications,—are treated by this author with no higher consideration than to a sober judgment they seem to deserve; always remembering that to the regular structure of the French drama the observance of them is much more important than it can be to the perfection of our own.

The next consideration is that of *style*; and here the writer appears to us to have made so many just and ingenious observations, that we shall not apologize for a long and unbroken extract:

‘ When *Corneille* delivers himself up to his poetic rapture, like the Sybil, he speaks by inspiration; full of the great sentiment which agitates him, he breathes it forth as from necessity; the most beautiful thoughts emanate from his genius, without trouble, without effort; the sublime, identified with his imagination and become even his natural language, manifests itself in all its forms; sublime in his ideas, sublime in his sentiments, sublime in his imagery, he precepts nothing which he does not fathom, characterize, and impress with an indelible mark; he carries the exaltation of style to the highest degree of which it is capable; he gains possession of the mind of his hearer, and precipitates him into his own thoughts; he commands sentiment, creates it, electrifies it, and is never more eloquent than when he does not think of being so. Are we to determine what form of government is most suitable to Rome? *Lycurgus* and *Solon* appear to speak by the mouths of *Cinna* and *Maximus*.—Are we to deliberate on a perfidious action from which the safety of *Egypt* is expected to ensue? Never did the logic of vice discover more of sagacity than in the council of *Ptolemy*. Do *Pompey* and *Sertorius* discuss the art of war? *Condé* and *Turenne* inquire whence *Corneille* has learned the principles of that art.

‘ Who can express like *Corneille* the love of glory, the sensibility of honour, devotion to our country, intrepidity in danger, dignity in misfortune, the convulsions of ambition, hatred, and revenge? It is not *Corneille* whom I hear; it is the *Cid*; it is *Cinna*, the *Horatii*, *Cæsar*, *Augustus*, *Sertorius*, *Pompey*: all these great personages inculcate their own sentiments on me; with them I despise, respect, covet, cherish, and abhor.

‘ What truth, what force of painting in words! In the exposition of the horrors of a proscription, I see poignards, rivers of blood, and corpses: I see the husband stabbed in bed by his wife, the son dripping with the blood of his father,

‘ *Et, sa tête à la main, demandant son salaire.*”

‘ By an effect of theatrical deception, in soliloquies the personages are made to think aloud; opinions and sentiments are set in evidence, and the human heart is sounded in all its depths; this is a part of the drama which *Corneille* has turned to more account than any other poet, and these are the *chefs d’œuvre* of his art. There are shown, in all their energy, *Medea* contriving atrocious revenge, the Father of the *Cid* indignant at an affront of which he is unable to punish the

the author; Camilla furious at the death of her lover; Emilia projecting a conspiracy; Paulina shuddering at the fate of her husband; Cornelia, at the sight of Pompey's urn, breathing forth her sorrow in threats; and Cleopatra (qu. Medea?) plotting the assassination and poisoning of her children.

Dialogues offer another description of beauties;—a contrast of interests and sentiments ingeniously conceived and directed;—a contradiction so rapid, so just, so well combined, that if after the delivery of an opinion the representation were suspended, and it were asked of each of the spectators how that opinion is to be refuted, we might be certain that none of them could imagine any that possessed the force and propriety of the reply in the drama. In the noble dialogue between Pompey and Sertorius, in which each of them endeavours with all his powers to draw his rival over to his side, it is impossible to employ with more address and eloquence, patriotism, honour, every species of interest, and every mode of conviction and seduction: after one of those heroes has spoken, it appears impossible to answer him, and yet his rival refutes him with success, and is refuted in his turn.

The colloquy between *Pauline* and *Polyeucte* is a most beautiful picture of soft and virtuous sensibility: the dialogue between *Pauline* and *Sévère* is a model of the confidence which one great soul can repose in another; and in the scene between *Felix*, *Polyeucte*, and *Pauline*, the contest between the power of the magistrate, the enthusiasm of the martyr, and the grief of a wife, has a vehemence and a rapidity which have never been equalled.

These sublime and pathetic sentiments give birth to a number of verses worthy to be the expressions of them. Sertorius says,

"Rome n'est plus dans Rome, elle est toute où je suis."

Emilia, frightened by the determination of her lover, who wishes to assassinate Augustus and then kill himself, exclaims,

*"Qu'il dégage sa foi,
Et qu'il choisisse après, de la mort ou de moi."*

What words can be more affecting, and more proper to inspire, repentance, than those of Augustus to a conspirator overwhelmed with his benefits;

"Cinna, tu t'en souviens, et veux m'assassiner!"

Never did sovereign clemency speak with a simplicity more noble and tender than in this line,

"Soyons amis, Cinna, c'est moi qui t'en convie."

What a combination of admiration and hatred does *Corneille* exhibit,

"O ciel! que de vertus vous me faites haïr!"

Horace says to *Curiace*, the defender of Alba,

"Albe vous a choisi, je ne vous connais plus,"

to which *Curiace* answers,

"Je vous connais encore, et c'est ce qui me tue."

All the dramas of *Corneille*, all the acts, and nearly all the scenes, are full of these sublime traits. He who would collect them would form a book well adapted to the encouragement of great and noble sentiments.

‘Often, in his diction, the compression of thought and sentiment gives to the expression prodigious force and elasticity; and a single verse, or a single word, is more energetic, more pathetic, than a whole discourse. Who is so much a stranger to letters, and to the monuments of genius, as not to know the sublime *Moi* of *Medie*, and the heroic answer of the old *Horace*: “*Qu’il mourût!*”

‘By what fatality are these admirable flashes of genius often effebled by just but cold reflections? * If *Corneille*, either in his diction or in the other qualities of his dramas, is subject to such inequalities, we must acknowledge that he has submitted to the law of genius which, in its rapid and daring flight, raising itself to an elevation which it is difficult or even impossible to sustain, is subject to more frequent and more sensible falls. This, above all, ought to be the lot of *Corneille*, who so identifies himself with his subject and his characters, that he is that which they call on him to be; great, when he exemplifies noble sentiments,—weak, when he expresses only such as are pusillanimous.’

This eulogist then proceeds to point out, in a cursory way, some of the advantages which the French language owes to the writings of *Corneille*; and afterward to cast a *coup d’œil*, which we wish had been a little more deliberate, on the *chef d’œuvre* of the poet. Thence he proceeds to contend that the dramas of *Corneille* ought not to be judged by their defects, but by their beauties.—The conclusion of this argument is very sensible:

‘Curse on the cold heart, on the methodical censor, on the insipid slave to rule, who would be tempted to sacrifice a pathetic situation, a fine emotion, to the purity of dramatic order! Such a spirit has no right to judge *Corneille*; he is not even qualified to hear him. He who would weigh his dramas in their proper balance ought to adopt the method which he himself has followed.—The preference which he gives to *Rodogune*, one of the most defective of his pieces, over *Polyculte*, the most regular of them, teaches us that the works of poetry ought to be appreciated by their beauties, not by their defects. Is there a more admired poem than the *Iliad*; and, nevertheless, is

* *Duclos*, instead of attempting, like the extravagant admirers of *Corneille*, to justify the addition to *qu’il mourût*,

“*Ou qu’un beau désespoir enfin le secourût,*”

has proposed to substitute an answer of the interlocutor to the latter verse;

Qu’il mourût? votre fils?

then a reply of the Father,

————— *lui mon fils? il le fut.**

any one more open to censure? To defend on this point the cause of *Corneille* is to defend that of Homer himself.'

A parallel is next attempted between the genius of *Corneille* and the genius of some other writers. The comparisons with Sophocles, (as the representative of the Grecian stage,) and with *Racine* and *Voltaire*, offer nothing very new or very striking: but we shall extract that which the author has drawn between his hero and Shakspeare, as being more interesting to us; and that of *Corneille* with *Bossuet* and *Montesquieu*, on account of its originality.

* Two countries, placed at the head of the nations of Europe and which have long run together the race of politics, of war, of commerce, of sciences, and of literature, glory in having produced the two great founders of the modern theatre. Shakspeare and *Corneille* have made known real tragedy in England and France, and their talents seem to move in the same sphere. If the subject which they treat is similar, the conformity of ideas which it inspires in them is remarkable; if it is contemplated under different points of view, an analogy still exists between the two poets by the strength with which they penetrate their subject, and the depth of their thoughts. Cinna about to assassinate Augustus, and Brutus about to assassinate Cæsar, are equally affected by the terrible impression which is made on the bravest souls, by the interval which separates the determination of a great exploit and its execution. Brutus, in his discourse to the conspirators, raises himself above the vulgar forms of securing fidelity by oath; he desires that virtue should confide in virtue. Cinna, in retracing the horror of the proscriptions, excites the conspirators to vengeance, and resolves that he who has violated all the rights of humanity shall not be permitted to claim them. Never, perhaps, has the spirit of party manifested itself with more vehemence; never has eloquence displayed such noble emotions. If in this race of sublimity some difference may be perceived, it appears that in Shakspeare we have more depth of views, in *Corneille* more action and motion; a distinction which cannot be foreign to the two nations to whom these two poets belong. Both have great inequalities, but the faults of Shakspeare are much the most revolting. *Corneille* is sometimes common, but never low; never do his heroes enter into conference with vile and brutal men; never are profound reflections mingled with flat or obscene pleasantries: but this mixture of the sublime and of the burlesque, of laughter and tears and affright, is frequent in Shakspeare, and weakens or even destroys the impression which he has produced.'

It may, perhaps, be difficult to justify our great poet from the censure to which he stands so eminently exposed in this respect; yet, if we find the Great mingling with the vulgar in the every-day occurrences of real life; (and God forbid that they should ever be kept more asunder than they are at present!) if we commonly see weeping and laughter, terror and

mirth, closely treading on the heels of each other ; if the sufferings of the greatest of heroes extend no farther than to his own heart, and the peasant at the end of his park palings carries on his daily work, and laughs and sings and jests as usual, even while his lord is stabbing or shooting himself in the wildest paroxysm of despair ;—if all these contrasts are observable in nature, and if they forcibly tend to impress on the imagination a true sense of the littleness of life and the inanity of all mortal grandeur, why may not the same contrasts produce the same effects in what is, or professes to be, the *representation* of nature ? We are decidedly of opinion that one of the greatest injuries ever done to our stage by the fury of modern reformers has been the banishment of Lear's fool ; and grieved indeed should we feel ourselves, if the same rage for classical truth were ever to prevail against the grave-diggers of Hamlet.

This, however, is a discussion which would require volumes to do it ample justice, and it would be absurd to carry it farther in the short space still left to us for the conclusion of our present article. Proceed we, then, to the eulogist's ingenious comparison between

‘ *Corneille, Bossuet, and Montesquieu.*

‘ Among the authors who differ most in the objects of their writings, may be found the closest analogy of thought and style. Already have we pointed out this relation between *Corneille* and *Bossuet* ; and a more lengthened examination will demonstrate that the one was on the stage just what the other has been in the pulpit. In both is manifested that generalization of ideas, that force of conception, which embraces the whole extent and penetrates the whole depth of a subject. If it be the object to bring us acquainted with great Generals, the oration or the drama develops their military systems ; it is not a priest, it is not a poet that I hear, it is Sertorius, it is *Coadé*, who reveal the secrets of this art. When *Bossuet* carries his observations to the character of nations, when he paints the manners of the Romans, we might be tempted to imagine that he has just departed from the representation of a tragedy of *Corneille*, and that he transcribes or analyzes the discourse of those proud citizens.

‘ Let a Christian orator, deriving religious instruction from the death of a great man, say, “ *Attendez-vous que Dieu refuse les morts pour vous instruire ? il n’est pas nécessaire que les morts reviennent ; ce qui entre aujourd’hui dans le tombeau suffit pour nous convertir.* ” On the other hand, let a poet, speaking for the widow of Pompey, make her say to her husband’s urn, “ *Objet terrible et tendre, tu es plus sacré pour moi que ces Dieux, qui, la foudre à la main, ont pu voir egorger Pompée.* ” It is evident that the orator and the poet have the same conception, and draw the same conclusion from the spectacle of death, which, according to the difference of religious opinions, leads to a revolt against heaven, or to a submission to its decrees.

‘ *Corneille*

' *Corneille* and *Bossuet* resemble each other also in their imperfections ; their diction is often harsh and unpolished, whether this defect be the consequence of great strength, or whether they think that a man who is really eloquent may dispense with being elegant. Sometimes also we discover surprizing incorrectness in their works ; into which they could not have fallen but that, in the grandeur of their imaginations, they for some moments neglected or disdained the rules of grammar. Both allowed themselves to create words ; and by an effect of conformity in their conceptions, or from the love which *Bossuet* bore to the style of *Corneille*, many of these words are the same.

' It is not only to the eloquence of the pulpit that we may assimilate the dramas of *Corneille*, but also to the most celebrated works of philosophy or politics ; and this resemblance is singularly observable in the comparison of *Corneille* with *Montesquieu*. Assisting at the deliberation of Augustus respecting the abdication of the empire, we hear the constitutional principles of political societies, and their concordance with the manners of the people ; this is but a *presentiment* of the ideas of *Montesquieu*, it is an anticipated analysis of the *Esprit des Lois*. On the other hand, in the dialogue between *Sylla* and *Eucrate*, which may be considered as a corollary to the considerations on the *Causes de la Grandeur et de la D cadence des Romains*, we think that we hear the dictator, in a tragedy of *Corneille*, reveal to his confidant the motives of his abdication ; " *Si je ne suis plus en spectacle   l'univers, c'est la faute des choses humaines qui ont des bornes... j'ai cru avoir rempli ma destin e d s que je n'ai plus eu   faire rien de grand Je me suis remis de la dictature, dans le temps qu'il n'y avait pas un seul homme dans l'univers qui ne cr t que la dictature  toit mon seul asyle. J'ai paru devant les Romains, citoyen au milieu de mes concitoyens ; et j'ai os  leur dire : je suis pr t   rendre compte de tout le sang que j'ai vers  pour la r publique. Je r pondrai   tous ceux qui viendront me redemander leur pere, leur fils, leur fr re.—Tous les Romains se sont tr s devant moi* "

' Let this dialogue be placed at the end of *Corneille's* dramas, as a fragment of an inedited piece, or a scene which the author had not yet put into verse ; and certainly the similarity in the grandeur of views, in the *f rt * of character, in the loftiness of sentiment, in masculine and noble eloquence, would have deceived the finest taste and the most just discernment.'

The author next presents us with some short remarks on the morality of *Corneille* ; and his discourse closes with an expression of deep regret that the sublime and just maxims concerning the polity of states, which this dramatist exhibited on the theatre, were not allowed to influence the late popular assemblies in his country ; since, had attention been paid to them, they would infallibly have checked the imprudent and fatal effervescence which led to so many errors and atrocities.

ART. XIII. *Poësies diverses, &c. ; i. e. Miscellaneous Poems by* M. CHEVILLARD, formerly Director of the Marine Artillery at Toulon. 12mo. 2 Vols. London. 1807.

IN the *Age of Lewis XIVth*, *Voltaire* reproaches *Saurin* and the greater part of his expatriated brethren with a certain peculiarity of manner and language, which he denominates the "*style réfugié*." We are not aware that M. CHEVILLARD, in his long absence from his native country, has contracted any of this rust. He appears to write with purity, and, as far as our northern ears are capable of discerning, his versification is harmonious and correct.

The poems are divided into *odes* and *miscellaneous pieces*. They consist chiefly of translations of didactic, sentimental, and amatory poems from Pope, Gay, Thomson, Merrick, Gray, Goldsmith, Barbauld, and other English writers, and of the "*Vivamus mea Lesbia atque amemus*" and the "*Ille mē par esse deo videtur*" of Catullus, together with several short original compositions. Among the imitations, we discover the letter of Abelard, describing his sensations in the dressing room of Eloisa, clothed in poetic garb.

M. CHEVILLARD's translation of the "Beggar's Petition" partakes of the character of the original :

' *Ayez pitié d'un être malheureux
Qui vient d'un pas tremblant demander assistance ;
Adoucissez son destin douloureux,
Votre bienfait un jour aura sa récompense.*

' *Voyez l'état de cet infortuné,
Ces cheveux qu'a blanchis sa trop longue carrière,
Cet ail flétri de rides sillonné
Qui servent de canaux aux pleurs de la misère.*

' *L'aspect trompeur de ce palais brillant
M'a, pressé par la faim, détourné de ma route ;
Ah ! j'espérois quelque soulagement
Des mortels fortunés qui l'habitent, sans doute.*

' *Je demandois un seul morceau de pain,
Un laquais insolent m'a chassé de la porte,
En me disant d'un ton dur, inhumain,
Ce séjour n'est pas fait pour les gens de ta sorte.*

' *Il fait grand froid ; je suis si malheureux !
Accordez-moi pour lit quelque peu de litière :
Cette faveur remplira tous mes vœux...
Vous le voyez, je touche à mon heure dernière.*

' *Quand vous saurez la cause de mes pleurs,
Si pour l'humanité votre cœur est sensible,
Ah ! vous serez touché de mes malheurs,
Vous plaindrez de mon sort la rigueur inflexible.*

' Un

' Un petit bien, avec art cultivé,
Devenoit en mes mains agréable, fertile;
Par la chicane il me fut enlevé;
La mort de mon bétail rendit mon champ stérile.

' Ma fille étoit l'espoir de mes vieux jours,
Un jeune libertin l'enlève à ma tendresse!
Rassasié de ses folles amours,
Il la voit sans pitié périr dans la détresse...

' Pour partager les horreurs de mon sort,
Il me restoit encor une épouse chérie;
Elle succombe, et je perds, par sa mort,
Le seul bien qui pouvoit m'attacher à la vie...

' Je me sou mets à l'ordre du Très Haut,
Qui daigne en sa bonté me châtier en père,
Qui mieux que moi connoit ce qu'il me faut,
Et peut vous rendre aussi l'enfant de la misère.'

The fable of the Cameleon seems destined to exhibit as many changes as the animal which forms the subject of it. Merrick borrowed it from *La Motte*, and the present author has restored it to his country.

In M. CHEVILLARD's selections, and in his own productions, he might have omitted several which rather trespass on the boundaries of decorum.

ART. XIV. *Le Comte de Corke, &c.*; i. e. The great Earl of Cork, or Seduction without Artifice, to which are subjoined five Novels. By Mad. DE GENLIS. 2 Vols. 12mo. Paris. 1808.

JUDGE Jefferies accused the celebrated non-conformist Richard Baxter of publishing as many books as would fill a cart; and Mad. GENLIS, who certainly has the pen of a ready writer, seems resolved to expose herself to a similar charge. Her works, indeed, have not the character which was falsely imputed to those of poor Baxter: but never was a writer more laborious in promoting a romantic turn of mind. She professes at times to follow history: but she soon leaps over its narrow boundaries, and employs herself in creating some aliment to feed the imagination of enthusiastic lovers.

Had we not been previously acquainted with this lady's habits, we should have been led to suppose by her reference to the life of Richard Boyle, in the general Biographical Dictionary, that she meant closely to follow the memoir of this distinguished individual: but we were prepared by her former productions of this class, for the kind of entertainment which is here served up. In the preface, she gives a brief statement of the historic facts on which her romance is founded,

founded, adding also some notices of Robert Boyle, son of Richard, the illustrious experimental philosopher. Having thus referred to the *fond* on which she professes to work, and stated the circumstances which gave rise to the present fiction, she spreads her own canvas, and delineates a Richard Boyle more adapted to a circulating library than to an historical museum. This Richard, like his prototype, is born of obscure parents: but Mad. DE G. finds him a generous protector in Mulcroon, who lived near Black-rock, four miles from Dublin; who superintends his education, and presents him with a most beautiful and elegantly furnished cottage, not only decorated with a good library, but with things which are not usually found in dwellings of this description, vases of porphyry, &c. Here, contented with his garden and his books he lives without ambition; till the Earl of Essex, then Lord Lieutenant of Ireland, visiting his cottage, and being struck with the noble appearance of this young man, gives him a book in which he had written these words; *I predict that Richard Boyle will make his name illustrious.* From this moment, the germ of ambition begins to shoot; and no longer are Richard's views confined to his cottage and his garden. He wishes to visit London; and his kind protector Mulcroon is not only desirous of gratifying him, but accompanies him in his journey. Arriving at Chatham when Queen Elizabeth visited that place to go on board the ship of Sir Francis Drake, who was just returned from his circumnavigation of the globe, Richard, in the croud which attended on that occasion, again encounters, the Earl of Essex: but, to his great mortification, he is not recognized by this nobleman; and he returns to Black-rock without having effected any object by his tour.

As, however, in novels every thing is accomplished by the potent machinery of love, Richard is soon introduced to the acquaintance of a lady, who occupies his mind abundantly more than the prediction of Essex. Lady Ranelagh pays an accidental visit to the cottage; and having thrown back the veil which concealed her beautiful face, the young and manly Richard is at once inflamed with the ardour of love, as in the adventure with the minister of Elizabeth he had been warmed with ambition. On having asked him the question, "Whether the cultivation of his flowers had not formed his happiness?" his answer,—"*Yes, Madam, hitherto,*"—revealed to Lady Ranelagh the impression which her charms had made on this young peasant; and flattered by so delicate a compliment, which seemed to require explanation, Lady R. replied; "You say that, *till now*, your greatest pleasure has been derived from the

the cultivation of your flowers?"—"Pardon me, Madam, but a much greater pleasure awaits me."—"What can that be?"—"That of offering them to you."—Thus begins the affair of the heart, with the embarrassments and developements of which the remainder of this narrative is employed.

In order to keep to the title of *Seduction without Artifice*, the author contrives to display the process by which the simple Richard, adhering to his natural and manly character, overcomes the pride and high spirit of Lady R.; who, though struck with the person and manners of her lover, could not endure the thought of being connected with one that was so obscurely born. She, however, having once hooked him, plays with him like an expert angler with a trout, and throws off all the coquetry of a fine lady.

Richard, on the death of his friend and patron Mulcroon, quits his cottage, to become the secretary of Sir James Manwood, who had a fine seat in the county of Wicklow. While he was an inmate with Sir James, the hero visits the *Dargle*; and in an evening-excursion to the *Lover's Leap*, whose voice should he hear proceeding from the thickets which overshadow the bottom of this rock, but that of Lady Ranelagh, singing a most plaintive love-ditty? He follows the sound, recognizes her figure, and flies to embrace her, but she escapes; not however, without leaving her lace-veil in his hands. When afterward they meet at the house of Sir James, she owns the veil, but forbids Richard to follow her or speak to her. In spite of these prohibitions, and all the lady's seeming hauteur and indifference, love makes rapid advances, and we are amused with the contrivances which the sly God employs to insure his purpose. Richard scrupulously obeys all Lady R.'s mandates: but, while "he keeps the word of promise to her ear," he breaks it, *as she hopes*, and thus all her seeming efforts to retard only accelerate the passion. Suffice it to say that, in the midst of this old play of "She Would and She Would Not," the Earl of Essex visits Sir James, renews his attentions to Richard Boyle, promises soon to advance his interest, and, by his marked partiality, increases the admiration of him in Lady R.'s heart. At last, after various trials of the sincerity of his attachment and the elevation of his sentiments, she consents to give him her hand: but scarcely is this declaration made, when the melancholy news arrives of Essex's disgrace, and of Richard's being implicated among his other favourites in a charge of treason. The lady now offers to protect him: but, conscious of innocence, he nobly disdains to fly or to attempt concealment; he suffers himself to be arrested at his cottage

tage near Black-rock, is conveyed a prisoner to England, pleads his cause before Elizabeth, is honourably acquitted, the Queen permits him to kiss her hand in token of her high approbation of his conduct, and appoints him to a lucrative office; he then marries Lady Ranelagh, is created a knight, and at last becomes the great Earl of Cork.

Such, in brief, is the substance of this historical romance; which really contains so little of the history of the great Richard Boyle, that, had the author chosen it, she might have given to it any other name. It affords nothing very striking, ingenious, or interesting; and no person who has read it once will, we think, wish to give it a second perusal.

Why this piece should not be called a novel, we are unaware; and we perceive no reason for keeping it out of the class to which the other narratives in this work are assigned. The first of these is called ‘the Young Female Penitent,’ for which one of the tales of the Queen of Navarre gave the idea. It relates the vengeance of a husband on a person who was about to render his wife unfaithful, and the singular penitence which he demanded of the latter, who had meditated the act of adultery. In filling up the outlines of the story, the author has introduced romantic incidents, in order to give to the whole a stage effect. After a series of tragical events and affecting recitals, the fair penitent, who atones for her fault by five years of contrition, acquires the forgiveness and regains the affections of her husband.

The second tale is intitled ‘The Lovers without Love,’ with this motto: “*Il y a des gens qui n’auroient jamais été amoureux, s’ils n’avoient jamais entendu parler de l’amour.*” In order to confirm the truth of this observation, two young persons, without conceiving any previous partiality for each other, are brought together for the purpose of making a match, and are talked into love; the result of which the title of the novel sufficiently indicates; though Mad. GENLIS makes these *amans sans amour* travel through life with as much comfort as those whom a romantic passion unites.

‘Zumelinde, or the young woman turned into an old one, a fairy tale,’ is taken from the *Belinde* of Madame Daulnoy, though the incidents are varied, and only the metamorphosis adopted. This metamorphosis consists in the sudden transformation of the young and accomplished princess Zumelinde, only 18 years of age, into the likeness of an aunt who was fifty years old, in order to put the professions of her lover and the praises of her courtiers to the proof. The Fairies are supposed to have this wonderful faculty; and it is here exerted to cure

Zumelinde of vanity, by shewing her that the power and not the charms of a prince constitute the object of idolatry in those who surround a throne.

‘The Tulip Tree, an oriental tale,’ Mad. GENLIS informs us was composed at the request of a friend, who was a great admirer of this most beautiful plant, which was originally brought from America, and forms a distinguished ornament of our pleasure-gardens and decorative plantations. The description of this tree the writer professes to have taken from a memoir on this subject; and to have been indebted for the historical trait, which she has worked up into the interesting tale of Uglan, (who passed the greatest part of his time on a kind of stage which he constructed among the boughs of his immense tulip-tree,) to *Tavernier*, to whose voyages the reader is directed. In an oriental tale, the Fairies or Genii must be introduced; and by their instrumentality marvellous events are accomplished: but, alas! our fairy-tale days are passed!

The last of these novels has for its title ‘*Les Savinies*, or the female twins.’ For the purpose of explaining this title, the following account is inserted:

‘At the extremity of the wildest of the Swiss cantons, at Schindelenguen, a picturesque spot, surrounded with woods and hills, and intersected by torrents which precipitate themselves from the mountains, a ruined castle presents itself, standing on the shores of the lake Laverzer. The traveller, in his road from Einsidelen to Zug, never fails to notice the striking aspect of this solitude. The castle has not for many years been inhabited, but every vestige of it excites some interesting recollection. Here we find the name *Savinie*, twice repeated, every where occurring. It constitutes the only ornament of an old cabinet; the fresco painting on which presents, on every pannel, these words, worked together, or interwoven, and crowned with flowers. They are moreover carved on the bark of almost every tree. The traveller feels desirous of tracing these unknown beings, who loved each other and lived in this solitude. Their forsaken asylum, however, lying in ruins, informs us that they no longer exist: but we are shewn the temple of happiness created by the *Savinies*, as well as a rock and a tomb which bear their name. On this rock I have dreamed; on their tomb I have wept; and I have collected in the neighbouring cottages the interesting traditions which form the ground-work of this tale.’

Mad. DE GENLIS now enters on her history of these *Deux Jumelles*, the turn of which may be collected from the affixed motto:

“*Simi-*

“*Similissima coppia e che sovente
Esser solea cagion di dolce errors.*”—

Tasso.

but, having another work from the pen of this writer to announce, we must here stop our hand.

ART. XV. *Les Souvenirs de Felicie L****; i. e. The Recollections of Felicia L***. By MAD. DE GENLIS. 12mo. 2 vols. Paris. 1808.

PERSUADED that a good writer cannot be *written down* but by *himself*, we become apprehensive for the pen that seems to promise no end to its labours. It must, we think, tire at last;—and, to prevent being caught tripping, it were to be wished that a brilliant career might finish with *éclat*, and the close of a celebrated literary life be marked by this praise,

“*Nothing became it like the leaving it.*”

Under the title of *Souvenirs*, MAD. DE GENLIS here presents us with a miscellany of anecdotes of courts, details of villagers, and what she terms *historiettes*, or little histories, *bon-mots*, and jests; many among the latter of which are not unworthy of our own countryman of laughing memory, Joe Miller. We are told that these choice morsels have been already dispersed through thirty volumes of the *Bibliothèque des Romans*; and as they have been often copied in the journals, and printed in foreign countries, it was a duty which the fair writer seemed to owe to these wandering effusions of the muse, to collect them into an edition, and to prevent them from being pirated by others.

The first page leads us to expect a detailed account of Mad. DE G.'s residence in England, and of the many civilities which she received during her long stay in what she denominates the pretty town of Bury: yet, even after the mention which she makes of this *jolie ville* and the pleasant society which it afforded, not a tittle of a grateful *Souvenir* drops from her pen. ‘A small society, composed of five or six persons, *très spirituelles*, assembled together every day from the hours of seven till half-past ten: the amusement consisted of music and conversation; and the evenings passed very agreeably.’ *Fort agréablement* seems but a vapid *éloge* from the pen of a French-woman, whose language is generally glowing with expressions of more rapturous signification; and MAD. DE GENLIS, by excluding from her vocabulary the words *charming*, *enchanting*, &c., excites the suspicion that this little society had not produced very lively sensations of enjoyment. Here, how-

however, it was that the plan was projected of a journey to the delightful cottage of Llangollen; and as this *Souvenir* seems to have afforded more entertainment to the writer than any other that resulted from her English travels, it also communicates a superior degree of interest in the detail. Yet the hasty manner, in which this visit of curiosity was instantaneously adopted and arranged, is scarcely a less extraordinary event in the chapter of accidents than the motive which suggested its accomplishment. It is thus related:

‘One evening, the subject of our conversation happening to turn on friendship, I said that I would willingly undertake a very considerable journey to see *two friends* who had been *long* united by the ties of friendship.—“Well, madame,” replied Mr. Stewart*, “go to Llangollen; you will there see the model of perfect friendship; and the picture will please you so much the more, as it will be presented by two women who are still young, and in every respect charming. Do you wish to know the history of Lady Eleanor Butler and of Miss Ponsonby?”—“I shall be delighted with it.”—“Then I will relate it.”—At these words, we drew our little circle round Mr. Stewart:—he paused a moment for the purpose of recollection, and then began the narrative nearly in these terms.’

We have not space for the insertion of this very novel history; for the accuracy of which, moreover, we are not able to answer: but we must refer the reader to Vol. i. p. 3. We cannot, however, fail to participate with Mad. DE GENLIS in the enthusiasm which her romantic imagination imbibed from the scenery of Llangollen, and the extraordinary attachment of its inhabitants; and the *tout ensemble* must have possessed a mind like hers with such visionary ideas, that we are not surprized at the effect of Fancy, when it produced the music of the spheres from the wild and random notes of an Eolian harp. In her subsequent reflections, nevertheless, Mad. DE G. does not appear to be the advocate of such excentric connections as form the union between Lady Eleanor Butler and Miss Ponsonby, and she leaves Llangollen apparently *dis-enchanted*. Yet we are almost sorry when she takes leave of the friends, and changes her recollections to *bon mots* and jests. These are very commonly introduced without analogy, or association of ideas; and the scene shifts rapidly from the famous *Vaucanson*, the greatest mechanic of his day, who made an automaton which played on the flute, and a duck that both ate and *digested* its food, to a merry anecdote of a miser: which we will favour with our particular notice, in compliment to the fair author, because it seems to have given her peculiar delight:

* • Eldest son of Lord Londonderry.

‘*M. de C*****, very rich, but blinded by a cataract formed on both his eyes, came to Paris from the remotest part of Languedoc, to consult a surgeon; who told him that it was time for him to perform the operation of couching, for the success of which he would be answerable. *M. de C***** inquired what would be the expence of the operation: fifty guineas, replied *Granjean*.—*M. de C.* remonstrated grievously against the charge, and was disposed to make a bargain, to lower the price: but *Granjean* was inflexible; and *M. de C.* had nothing left but patience, submission, and non-resistance. Some days afterward, the surgeon performed the operation; when, having removed the cataract from the right eye, *M. de C.* exclaimed with transport, that his sight was perfectly restored. Come then, said *Granjean*, let us proceed to the other eye. Stay a moment, replied *M. de C.*:—you take fifty guineas for the whole operation; that is, five-and-twenty for each eye: now as I see quite as well as is necessary, and as I wish to see, I shall content myself with one eye: to recover the other would be a very useless luxury; there are your five-and-twenty guineas.’

With one more sprightly anecdote, we shall close our extracts; and as it relates to our celebrated countryman Mr. Gibbon, we think that it will not be uninteresting to the reader:

‘I hear from Lausanne that Mr. Gibbon has been settled there for some time, and is extremely well received. He is, they tell me, grown so prodigiously fat, that he walks with great difficulty: yet with this figure, and his strange face, Mr. Gibbon is infinitely gallant, and is fallen in love with a beautiful woman, *Madame de Crouzas*. One day, finding himself with her *tête à tête* for the first time, and desirous of availing himself of so favourable a moment, he fell suddenly on his knees, and made a declaration of his flame in the most passionate terms. *Madame de Crouzas* replied in a manner sufficiently repulsive to discourage every temptation to renew the scene, and Mr. Gibbon appeared embarrassed: but he nevertheless retained his prostrate attitude; and notwithstanding *Madame’s* repeated invitation to re-seat himself on his chair, he was motionless and silent.—“But, sir,” repeated *Madame de Crouzas*, “rise, I beseech you.”—“Alas, *Madame*,” at length answered this unfortunate lover, “*I am not able*.” In truth, the corpulency of his person totally impeded the possibility of his recovering his legs without assistance. *Madame de C.* then rang the bell, and desired the servant to help Mr. Gibbon to rise.’

Here *MAD. DE GENLIS* takes leave of the *gros Monsieur Gibbon*, and directs her satiric pen to another ill-starred lover, whose stature was in the extreme of opposition; and the little man was even more ludicrously punished for an unwelcome declaration, by being placed upon the chimney-piece.

In revenge for the treatment of this unhappy wight, we shall now put the fair writer herself upon the shelf:

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To the REMARKABLE PASSAGES in this Volume.

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- Page 7. l. 28. for 'Wifes,' r. *Wives*.
 58. l. 14. for 'ferrous,' r. *ferocious*.
 95. l. 26. for 'difference,' r. *differences*.
 98. l. 14. *from both*, the comma at *all* should be placed.
 114. l. 9. for 'Crenmore,' r. *Cannore*.
 120. l. 9. for 'mormal,' r. *murmell*.
 148. l. 29. put a turned comma after *synagoga*, and to
people in the next line.
 270. l. 21. for 'betray,' r. *betrays*.
 280. l. 7. for 'Severus,' r. *Servetus*.
 285. l. 10. for 'with,' r. *in*.
 291. l. 25. for 'perfect,' r. *faultless*.
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